



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

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*Prepared and compiled by Marlyn Bennett with additional writing and editing by Cindy Blackstock for the First Nations Research Site of the Centre of Excellence for Child Welfare*



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### **Historical Acknowledgements:**

We would like to acknowledge the memory and spirit of our ancestors ... especially those individuals 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 events from the past, the present and what may be (but we wish not), still a part of our collective futures.

## **Contemporary Acknowledgements:**

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Researched, compiled & written by Marlyn Bennett; with additional writing and revisions provided by Cindy Blackstock, Executive Director, First Nations Child & Family Caring Society of Canada Inc.

The pictures on the previous page of this literature review appear courtesy of Health Canada.

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# **PART I: A Review of the Literature Focusing on Aspects of Aboriginal Child Welfare in Canada**

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## **Introduction**

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.

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-White 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. Although there are many American sources that have been written which could have some direct applicability to Canadian initiatives, the focus in this literature has remained primarily on the Aboriginal aspects of child welfare and social services in the Canadian context lived experiences of First Nations within

Canada.. American sources however can be found throughout both sections of Part II of this review.

The second part of this review serves as a quick reference of resources in the form of bibliographic annotations. Part II is divided into two sections. Section 1 is a compilation of sources that focus on a broad spectrum of child welfare articles, books, reports and evaluations in relation to Aboriginal peoples and socio-economic related data. The sources cited in this section are arranged alphabetically by author with a brief description or annotation about what readers can expect to find contained in each of the sources. In most cases, the journal or author abstract was relied upon in helping to describe the contents of the sources cited for this bibliography. Although we did not seek permission, we acknowledge and greatly appreciate the academic publication put together by Jackie Stokes and Gordon Ternowetsky, entitled *Child Welfare in Northern, Remote and Rural Communities: An Annotated Bibliography* (1997) which is an extensive compilation of bibliographic resources that acknowledges the growing input of Aboriginal scholars, agencies and communities in the child welfare field. This particular publication is a valuable and useful tool which served as a prototype document in helping us compile this review.

Section 2 of Part II provides a further list of items that are related to the topic of Aboriginal child welfare however, because of time constraints, they have not been annotated. They are presented as part of this literature review as important resources which researchers may want to obtain for additional research and information purposes.

The literature points to a preliminary conclusion long known by many Aboriginal scholars in many other disciplines: there is a critical need for more empirical and primary research that advances Indigenous knowledge which will contribute to the existing body of knowledge respecting research, policy and practice in the Canadian child welfare and social services fields. More publications generated by First Nations child welfare agencies are also required to round out the material found in this area so that Indigenous knowledge about child caring in the contemporary context is reflective of the individual and collective realities of Indigenous peoples within Canada today. Furthermore, this research must be generated, conducted and produced by Indigenous peoples of Canada so as not to appropriate their voices from any emerging literature in the future respecting this very important, 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, completely 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 peoples. The relationship between Canada and First Nations people has been marked 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 79<sup>th</sup> and 80<sup>th</sup> 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 experience of racism 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 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 work 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 Whites 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 insufficient and resulted in widespread malnutrition. There was almost no medial attention, which 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 marked the initial relationship between Canada and Japanese Canadians (Boyko, 1995 and Maki & Kobayashi, 1991). However, the most blatant example of racism in this 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 prejudice and discrimination, 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 then government. The racist treatment of Aboriginal people through Canadian policies 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 insult is the fact that this occurred within the original lands of our collective 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 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 resistance. 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 which continues to impact on Aboriginal peoples 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 □ White peoples (Henry et al, 2000).

The exertion of European sovereignty over Northern America and the subsequent subjugation over Aboriginal peoples is 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 court 1887 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. Encroachment became more common as the colonial economic based changed emphasis from the fur trade to agriculture 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 et 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 theft of land, Europeans relied on a belief system that judged the original inhabitants to be inferior. These assumptions were based on religious and philosophical grounds, 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 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 non-Aboriginal forms of traditional governance and 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 quite different rights, restrictions and obligations (Fleras, 1996;

Gibbins, 1997). The contemporary conflicts among status Indians, non-status Indians, and Bill C-31 reinstates 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 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 kill the “Indian” in the children by converting them into civilized and christianized “clones” of white 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 enormous numbers 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 in 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 from the Elders in their community thus disrupting the intergenerational relationships and the passage of traditional knowledge from one generation to the next. For many Elders, it was also experienced as a denial of one of the 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 that began with the colonization and the assimilation policies of the Canadian government through residential schools were legalized through the *Indian Act* (McKenzie and Hudson, 1985). As can be seen from this brief overview, the strength 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. If anything, it widened the gap and segregated Aboriginal people more from the mainstream. 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, we shall review another threat that waited in the wings to take over in continuing 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 led 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 (Teichroeb, 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 coping 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<sup>1</sup>, 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 changed forever the social fabric of First Nations communities (First Nations Task Force on CFS, 1993; RCAP, 1996). Many non-First Nations people today

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<sup>1</sup> The term "Family" has a much broader meaning for First Nations peoples, which includes grandparents, aunts, uncles, cousins and other significant community members. The use of extended family is fundamental in First Nations child-rearing practices. Grandparents and Elders, in particular, have vital roles in child-rearing. It is the belief that the community as a whole has a legitimate role and assumes a primary responsibility to participate in the rearing and caring of all children (Young, 1996; and Dion Stout, 1997:273).

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 abduction 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 support the words with action, \$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 who 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 intergenerational 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 delivered programs have been striving 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 within the communities we serve. The next part of this paper begins to review this process.

### **Aboriginal Assumption of Child Welfare Responsibilities**

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 to 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 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 basis 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 myths 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 influenced 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 incorporation 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 Student at the University of Manitoba and Cree member of the Fisher River First Nation in Manitoba, notes that as a social worker 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-pimatisiwin (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 Executive Director of the Association of Native Child and Family Services of Ontario, Larry Jourdain, offers 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 white, 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 not now, 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 from injuries are four times greater for Aboriginal infants than for those in the general population, five times greater for Aboriginal preschoolers and three times greater for 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 79<sup>th</sup> and 80<sup>th</sup> 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 1/3 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. 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.

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 silent. 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. Fournier & Crey (1997) note that 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.

### **(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 – drownings, 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 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 for the Aboriginal agencies in terms of how the arrangements shape and direct funding provisions. Native 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 Native children, families, and communities. Two systems that were put in place for funding of services, namely INAC's Policy Directive 20-1, and Ontario's "1965 Welfare Agreement" (IWA), have had and continue to impact upon agencies providing Aboriginal child welfare services.

The majority of Aboriginal child welfare agencies in Canada, outside of the province of Ontario, receive their funding through a federal policy. 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); the Management Regime resulted in INAC Policy Directive 20-1. "PD 20-1" is essentially a formula for funding of Aboriginal child welfare services and development of Aboriginal child welfare agencies. It is a population-based formula—a community or group of communities must 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 Aboriginal child welfare agencies will only receive this funding for a specified and limited period of time. The policy also states that any agencies funded through PD 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, PD 20-1 met with resistance from First Nations governments. 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. Also, the Assembly of First Nations rejected the Management Regime and PD 20-1 by way of AFN Resolution 88/26. Various levels of First Nation leadership have passed numerous resolutions since that time, all in opposition to PD 20-1. 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 Native child welfare agencies.

Ontario operates under a different system than the other provinces when it comes to funding Native child welfare services, and as such, the agencies face a number of unique challenges. Officially, the federal PD 20-1 does not apply in Ontario, because it is contrary to an agreement that was put in place in the province in the mid-1960's. In that province, as a means to resolve the conflicts regarding funding, a federal-provincial bilateral agreement was developed and signed. The 1965 Indian Welfare Agreement (IWA) is a formula-based funding agreement whereby the federal government agrees to reimburse Ontario for approximately 97 percent of the charges incurred for providing social services to First Nations. The agreement was intended to cover all services provided under the Day Nurseries Act, General Welfare Act, and Child Welfare Act (Miller, 1999). Under the provisions of the IWA, agencies delivering services to First Nations must adhere to provincial standards and guidelines.

Services in Ontario are governed through the province's *Child and Family Services Act, R.S.O. 2000*. In terms of Aboriginal child welfare services, one of the most significant elements of the *Child and Family Services Act* is contained in its statement of principals. When it was put in place in 1984, it was the first time in provincial child welfare legislation that Ontario recognized First Nations authority to care for our own children and families. It also recognized that that culturally competent and appropriate services were not optional when working with Native children and families, they were *imperative*. Specifically, the Aboriginal provision in the Act's statement of principals stated that the purpose of the Act was:

To recognize that Indian and native people should be entitled to provide, wherever possible, their own child and family services, and that all services to Indian and native children and families should be provided in a manner that recognizes their culture, heritage and traditions and the concept of the extended family. 2000, c. 2, s. 1.

The Act also includes a number of additional Native provisions. Part X, "Indian and Native Services" includes provisions for customary care and subsidies for customary care, designation of Native child and family service authorities, designation of Aboriginal Children's Aid Societies, and outlines consultation

requirements (bands must be consulted on child welfare matters concerning band members).

The mandated Aboriginal agencies in Ontario have been funded through the IWA since it was put in place, at amounts determined by the provincial funding regime. Currently, this means that the agencies in Ontario with full mandate under the CFSA receive their funding through the province's "Child Welfare Funding Formula", which was part of the provincial government's Child Welfare Reform Initiative. The Child Welfare Funding Framework was developed to ensure equality of funding across agencies, and to thereby help ensure that children and families, regardless of where they were located across the province, would receive an equal level of service. Native and non-Native Children's Aid Societies alike receive their funding through this formula.

Although the Ontario government's Child Welfare Funding Framework was developed to ensure equality of service for all children and families across the province, and Aboriginal children represent a substantial portion of the child welfare population, the formula did not incorporate nor allocate any funding for services provided through Part X or the other Native provisions of the Act. The mandated Aboriginal Child and Family Service Agencies, therefore, must find their funding for cultural services outside of the funding framework. This can mean that the agencies must seek out and apply for special project funds from other funding sources, or they must reallocate some of the already scarce resources from other line items in their budgets to cover the costs of the cultural supports.

As well, Aboriginal agencies in Ontario often function in environments very different from those experienced by the non-Native agencies. For example, the Aboriginal agencies often serve many communities that are accessible only by air, they must meet with Chief and Council on a regular basis, and they must make special arrangements for working with clients whose first language is not English or French. Currently, the funding provided to them is formula-based and not needs-based and does not address the unique circumstances for the Native agencies including travel requirements, First Nations consultation, First Nations mandate and repatriation, language, families with multiple service needs (ie: addictions), and children with dual-diagnoses. There is inadequate funding for staffing needs such as recruitment and retention, northern cost of living, language and culture, health and safety hazards, and staff healing (Association of Native Child and Family Services Agencies of Ontario, 2001). The Ontario government's funding framework does not allow for these additional funding considerations to be taken into account.

The pre-mandated Aboriginal Child and Family Service Agencies in Ontario, which are those provide preventive services but do not have provincial sanction to provide protection services such as apprehensions, do not operate under the province's funding formula. Instead, these agencies acquire their funding through a variety of

sources. This has had a number of impacts upon the agencies. On a positive note, compared to those agencies operating under the province's funding regime, it has sometimes allowed for greater flexibility. More frequently, however, the negative impacts of unpredictable levels of funding and short-term project funding have contributed to challenges for the agencies. For example, under-funding and lack of sustainable funding have impacted the agencies in terms of the services they are able to provide, continuity of programs, retention of experienced staff (when project funding ceases, there is no funding for contract renewal), and capacity building (no secure funding for training or upgrading of staff) (Association of Native Child and Family Services Agencies of Ontario, 2001).

For the Aboriginal agencies that receive federal funding, the mandated agencies in Ontario who struggle with the provinces funding framework, and the pre-mandates in that province who face unpredictable and inconsistent support, funding difficulties create a whole host of challenges. This impacts significantly on our abilities to deliver quality services, keep our children and families safe, and heal our communities. Our agencies struggle daily with ways to overcome these challenges. Among the other challenges that have been faced by Aboriginal agencies across Canada are the moratoriums that have been put in place by federal and provincial authorities restricting the development of Aboriginal child welfare services and organizations. For example, in 1986 the federal government placed a moratorium on the signing of new agreements for Native agencies pending a review of policy (Armitage, 1993, p.154). This was the policy review that resulted in INAC's Policy Directive 20-1. While the moratorium was in place [discuss impacts that were faced by agencies outside of Ontario].

In Ontario, a moratorium on development of Aboriginal agencies was put in place pending the release of a review of the existing Native agencies commissioned by the province (co-sponsored by the federal government). The main purpose of the review, as stated by Ontario's Ministry of Community and Social Services, was "to determine whether Aboriginal children were safe and whether the agencies were complying with the standards of good practice, an Aboriginal perspective, and the expectations that these services would be provided in the most proficient manner" (Ontario, 1999). The report made a number of recommendations for the Aboriginal agencies to improve their level of services, as well as noting where agencies were functioning above standards. It also made recommendations for the province, regarding measures the Ministry should put in place to ensure Aboriginal agencies are able to deliver quality services (such as the Ministry supporting the development of Aboriginal training initiatives).<sup>2</sup> The Native agencies in Ontario have implemented as many of the recommendations as possible given financial and jurisdictional limits, and the pre-mandated agencies have also tailored their services

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<sup>2</sup> Ontario. (1999). "Aboriginal Child Welfare Review" [unpublished paper--not officially released]. Toronto: Ministry of Community and Social Services.

as much as possible to the recommendations of the report. Despite the fact that at least three of the pre-mandated agencies in Ontario were in a position to pursue full mandate and protection authority, they were halted in their efforts while the province decided whether or not to officially release the report. Currently, the moratorium has been lifted in the province, but only after one of the pre-mandated agencies launched a court challenge.

Effecting moratoriums that prevent the development of Aboriginal child welfare services goes against decades of research recommendations. The moratoriums are not supportive of the gains First Nations have made in delivering our own services, they do not give recognition to First Nations socio-political mandate, and they have perpetuated an environment where children can “slip through the cracks”. It has been well documented in inquests that when multiple agencies (such as a pre-mandated child and family service agency, and a non-Native Children’s Aid Society) are providing services, it is sometimes not clear which agency is providing which service, and assumptions may be made that the ‘other’ agency is providing the service, which can lead to the child/family not receiving the service at all [should cite these inquests]. As well, the moratoriums have perpetuated arrangements that are not cost effective. Federal and provincial sources have funded Aboriginal prevention services to do what is essentially child welfare work, while at the same time funding a non-Native agency to do the same.

Impacts of the moratoriums have included eroding trust in the First Nations. For example, the moratorium that was in effect in Ontario contributed to divisiveness in and among communities, because the communities were frustrated that their pre-mandated agencies were not furthering their development, and were thus not able to provide required services (especially culturally competent protection services) (Association of Native Child and Family Services Agencies of Ontario, 2001).

The moratoriums have also contributed to eroding confidence in the mainstream government, in terms of its ability to negotiate effectively with First Nations and thereby give practical recognition to First Nation authority in the realm of child welfare. For example, the moratorium that was in effect in Ontario went against the spirit and intent of that province’s own *Child and Family Services Act, R.S.O.2000*. For First Nations in Ontario, this certainly did not demonstrate goodwill on the part of the province.

- Training modules do not address the need for bi-cultural competence (lack of Native content in the training materials); Inadequate training, especially for northern and remote communities, and workers whose first language is not English or French, especially given the complexity of the programs, and the fact that many of our workers have no previous computer experience.

- High burnout levels/staff retention (pay and salary ranges, training opportunities, other stresses such as issues related to serving close community relatives)
- Shortage of treatment services (foster homes, mental health services, other community supports). When it is determined that a child must be brought into care, Aboriginal and non-Native Children's Aid Societies often depend on the availability of suitable foster homes, mental health services, and other community supports as integral parts of providing high-quality child welfare services. "Pre-mandated" Aboriginal Child and Family Service Agencies, as well as community-based and other family service providers also rely on the availability of culturally appropriate supports for the children and families they serve.

Finally, given demographic trends, Native and non-Native agencies alike can expect to face even higher numbers of Aboriginal children in care. A report released by Indian Affairs Research and Analysis Directorate in 1997 established that the First Nations in Canada have been experiencing very high rates of population growth, and have a much higher youth cohort<sup>3</sup> than the "general" population. The study estimated the population would increase by about 83,600 individuals by the year 2000, and predicted an increase of 135,900 individuals in the 2001-2010 period. The INAC study also noted that the numbers of Aboriginal children-in-care were much higher than that of non-Native children, and predicted that the statistics for Native children-in-care would continue to grow. The study also noted that *expenditures* for child welfare on reserves would increase even more rapidly than the number of children in care (INAC Research & Analysis Directorate, 1997, p.44). If improved services, primarily culturally appropriate services that are Aboriginal designed, developed, and delivered, are not provided to meet the needs of growing Aboriginal child populations, Canada will face exponential costs—economically and socially. Without these quality Aboriginal services, the costs to First Nation children, families, and communities will be the most difficult to bear.

Based on section 88 of the *Indian Act*, the federal government provides funding for child welfare services to "eligible Indian children" living on-reserve through a national funding formula administered by the Department of Indian and Northern Affairs Canada known as Directive 20-1 Chapter 5 whilst the provincial/territorial governments provide funding for off-reserve services. A notable exception to this is the province of Ontario which provides funding for all services to Aboriginal peoples pursuant to the Memorandum of Agreement Respecting Welfare Programs for Indians between Canada and Ontario. The federal government restricts its funding

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<sup>3</sup> Child and Youth cohorts consist of those aged 0-14 years and 15-24 years respectively (INAC Research & Analysis Directorate, 1997).

to status Indians resident on reserve and thus does not fund Inuit, Métis or non-status child and family service programs.

At their Annual General Assembly in 1996, The Assembly of First Nations (AFN) passed a resolution criticizing Directive 20-1 and called for the adequate funding of Indigenous Peoples' jurisdiction in the area of child welfare. In 2000, the AFN undertook to complete a joint review with the federal government through its Department of Indian Affairs and Northern Development on federal policies in the area of child welfare. This review was conducted by the Assembly of First Nations in partnership with representatives of First Nations Child and Family Service Agencies and the Department of Indian and Northern Affairs Canada. The final report entitled *First Nations Child and Family Services Joint National Policy Review* published in June 2000 included seventeen recommendations for improvement to the current policy including the recognition of tribal based authority, coordination of jurisdiction and funding, as well as increased resources for targeted prevention services, community development, policy and research. Unfortunately, the implementation of these recommendations has been slowed by the lack of financial resources allocated to support the implementation of the recommendations and thus the status of the current policy remains unchanged. It is critical that recommendations from these types of studies are implemented in order to establish a framework for a healthy and respectful future for children and families. Doing nothing reinforces the status quo which for First Nations children, youth, families and Nations is entirely unacceptable.

As increasing numbers of First Nations seek to deliver services off reserve there is a need to research and develop funding methodologies that coordinate with on reserve funding regimes to as to avoid exacerbating service inequalities based on residence. The process being undertaken as part of the Aboriginal Justice Inquiry – Child Welfare Initiative in Manitoba appears to be a promising model in this regard.

The issue of off reserve funding regimes is also important for services delivered by and for other Aboriginal communities. The dearth of research on funding models for Aboriginal child welfare in Canada coupled with the inadequate resources to negotiation and implement these agreements has slowed the progress of many off reserve serve organization even where there is a provincial or territorial government that supports the initiative.

It is estimated that there are currently 22,500 First Nations children in care or 30% of the total child in care population in Canada. Some provinces and territories are reporting that these figures are increasing signaling the need to implement new child welfare approaches designed by Aboriginal peoples in partnership with governments or voluntary sector organizations as required. This includes funding methodologies to support holistic and culturally based child and family services.



For many Aboriginal communities forming collaborative relationships with government and the voluntary sector still feels like risky business. There is still a great deal of mistrust and animosity toward those outside the helping fields of Aboriginal communities. Statements by non-Aboriginal Canada regarding the reestablishment of trust and an ability to work collaboratively must accompany demonstrated commitment to forming sustained respectful relationships based on equality to meet mutually agreed upon goals and processes. In the past, too often, well meaning rhetoric has failed to be followed up with action and thus contributes to the climate of distrust.

**(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.

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 Native children, families, and communities and the denial of services pending resolution of the dispute between the governments. Two systems that were not put in place for funding of services, namely INAC’s Policy Directive 20-1, and Ontario’s “1965 Welfare Agreement,” have had and continue to impact upon agencies providing Aboriginal child welfare services.

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 policies 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* point 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, 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 borders 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 stated elsewhere in this review, 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 First Nations 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.

Writing this literature review has been a challenge. There is a great deal of literature available in the field of Aboriginal child welfare, spanning across many disciplines and found within a number of unpublished reports, articles and theses across the country 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: Annotated Bibliography of Literature Focusing On Aspects of Aboriginal Child Welfare in Canada and the United States**

## **Section 1: Annotated References Consulted**

### **INTRODUCTION:**

This Annotated 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 annotated 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. This bibliography considers many unpublished papers and reports and other literature produced by Aboriginal Child Welfare agencies and other like organizations, as well as from provincial, state, and federal governments of both Canada and the United States, where available. As previously noted, this annotated bibliography includes a consideration of some of the research conducted and produced by Masters and Doctoral students within Canada in relation to matters which touch on child welfare and/or social service issues which benefit or impact 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 this section. In some cases, the journal or author abstract was relied upon in describing the contents of the sources cited for this bibliography. In other cases, the annotations have been taken from, or adapted from, other sources. The literature on First Nations and the impact of historical injustices is large, and is covered as adequately possible in the annotations that follow but we acknowledge that this is not an exhaustive representation of what may exist in the literature.

### **A**

**Aboriginal Justice Implementation Commission. 2001. Chapter Nine: Violence Towards Aboriginal Women and Children. In *Aboriginal Justice Implementation Commission: Final Report*. Winnipeg, MB. Available online at: [www.aji-cwi.mb.ca](http://www.aji-cwi.mb.ca).**

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 (AJI-CWI). January 2002. *Summary Report on the AJI-CWI Phase 3 Public Feedback Process.* Winnipeg, MB: Executive Committee. Available online at: [www.aji-cwi.mb.ca/pdfs/feedbacksummaryreport.pdf](http://www.aji-cwi.mb.ca/pdfs/feedbacksummaryreport.pdf).**

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 summarizes 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.

**Aboriginal Justice Inquiry – Child Welfare Initiative (AJI-CWI). 2001. *Promise of Hope: Commitment to Change.* Winnipeg, Manitoba: Executive Committee. Available online at: [www.aji-cwi.mb.ca/pdfs/promisefhope.pdf](http://www.aji-cwi.mb.ca/pdfs/promisefhope.pdf).**

The Manitoba Métis Federation, Assembly of Manitoba Chiefs, Manitoba Keewatinowi Okimakanak and the Province of Manitoba worked together to find a way to improve Manitoba's child and family services system. It was agreed that the new system would recognize cultural differences and Aboriginal people given an opportunity to provide child and family services to their people throughout the province. Manitoba is the first province to give Aboriginal peoples province-wide responsibility for child and family services. This booklet outlines the proposed changes that resulted from collaborative planning between the 4 parties for restructuring the system. It was released in advance of a series of public meetings where the public would have an opportunity to provide feedback on the proposed changes.

**Aboriginal Justice Inquiry – Child Welfare Initiative (AJI-CWI). July 2001. *Conceptual Plan for the Restructuring of Child Welfare in Manitoba.* Winnipeg, Manitoba: Joint Management Committee.**

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.

**Aboriginal Peoples Collection. 1997. *The Four Circles of Hollow Water*. Aboriginal Corrections Policy Unit, Solicitor General of Canada.**

*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.

**Aboriginal Women's Council of Saskatchewan. 1989. *Child Sexual Abuse: Words from Concerned Women*. In *Canadian Woman Studies Magazine*, 10 (2&3): 90-91.**

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).

**Adams, H. 1975. The White Ideal and the Colonized Personality. In *Prison of Grass: Canada from the Native Point of View*. 163-172.**

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.

**Alberta Government. 1984. *Response to Case Management Review Northwest Region [Report on Richard Cardinal Case]*. Edmonton: Department of Social Services and Community Health.**

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.

**Alcoze, T. and Mawhiney, A. 1988. *Returning Home: A Report on Community-Based Native Human Services Project*. Sudbury, Ontario: Native Social Work Project.**

This book describes a project to develop a Native Human Services Programme 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 in order to work effectively in Native communities.

**Armitage, A. 1993. Family and Child Welfare in First Nations Communities. In *Rethinking Child Welfare*, B. Wharf (Ed.). Toronto: McClelland and Stewart: 131-171.**

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.

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

Armitage looks at 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).

**Asante, K.O. 1981. FAS in Northwest BC and the Yukon. In *Medical Journal*, 23 (7): 331-335.**

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.

**Assembly of First Nations. 1994. *First Nations Health Commission Annual Report 1993-94*. Ottawa, ON: Assembly of First Nations.**

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

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.

**Assheton-Smith, M. 1995. *Preparing Aboriginal Learners for Social Work: Social Change or Social Control?* M.E.D. Dissertation: University of Alberta.**

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.

**Atkin, W.R. 1988-89. *Understanding the Health Care System and its Impact on First Nations Child & Family Services*. Child & Family Services program Centre on Policy and Research with Respect to First Nations Child & Family Services of Northern Manitoba. Thompson: Awasis Child & Family Services.**

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.

**Author Unknown. 1992. *Twice Betrayed: Losing My Life to the System*. In *Northern Perspectives: Practice and Education in Social Work*, M. Tobin and C. Walmsley (Eds.). Winnipeg, MB: University of Manitoba, Faculty of Social Work.**

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.

**Avolas, C., L. Arger, E. Levesque and R. Pike. 1997. *Mooka'Am (A New Dawn)*. In *Native Social Work Journal*, 1(1): 11-24.**

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.

**Awasis Agency of Northern Manitoba. 1997. *First Nations Family Justice: Mee-noo-stah-tan Mi-ni-si-win*. Thompson: Morriss Printing Company Ltd.**

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.

## **B**

**Bachman, R. 1992. *Death and Violence on the Reservation: Homicide, Family Violence, and Suicide in American Indian Populations*. New York: Auburn House.**

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.

**Baden, A.L. 2002. *The Psychological Adjustment of Transracial Adoptees: An Application of the Cultural-Racial Identity Model*. In *Journal of Social Distress and the Homeless*, 11(2): 167-191.**

In response to the need for increased understanding of the identity process of transracial adoptees, the Cultural-Racial Identity Model was developed; however, the model has yet to be empirically validated. The model allows distinctions to be made between racial identity and cultural identity, resulting in 16 proposed identities. Identities are based on the degrees to which individuals (1) have knowledge of, awareness of, competence within, and comfort with their own racial group's culture, their parents' racial group's culture, and multiple cultures, and (2) are comfortable with their racial group membership and with those belonging to their own racial group, their parents' racial group, and multiple racial groups.

Four dimensions of the model were determined for study: the Adoptee Culture Dimension, the Parental Culture Dimension, the Adoptee Race Dimension, and the Parental Race Dimension. In this study, the Cultural-Racial Identity of transracial adoptees was assessed by a modified version of the Multigroup Ethnic Identity Measure. Psychological adjustment was assessed by the Brief Symptom Inventory. The sample consisted of 51 transracial adoptees who completed mail survey questionnaires. The exploratory findings support the Cultural-Racial Identity Model by demonstrating that the modified version of the MEIM successfully yielded variation in the potential Cultural-Racial Identities that the transracial adoptees reported. Findings also did not yield support for differences in psychological adjustment among transracial adoptees (Journal Abstract).

**Baden, A.L. and Stewart, R.J. 2000. A Framework for Use with Racially and Culturally Integrated Families: The Cultural-Racial Identity Model as Applied to Transracial Adoption. In *Journal of Social Distress and the Homeless*, 9(4): 309-337.**

A new model for understanding and depicting the unique identity experiences of those reared in racially and/or culturally integrated families is presented. The model accounts for heterogeneity within groups defined by their racially integrated families. For the purpose of describing and presenting the model, it was applied to the unique experiences of transracial adoptees. The model allows distinctions to be made between racial identity and cultural identity. These distinctions comprise 16 proposed identities of transracial adoptees and are made up of the degrees to which they have knowledge of, awareness of, competence within, and comfort with their own racial group's culture, their parents' racial group's culture, and multiple cultures as well as the degree to which they are comfortable with their racial group membership and with those belonging to their own racial group, their parent's racial group, and multiple racial groups. A model for understanding the role of parents, extended families, and social and environmental contexts was also presented as a guide for demonstrating the factors impacting the cultural-racial identities of transracial adoptees or others from racially and/or culturally integrated families (Journal Abstract).

**Bagley, C. and Khuman, H. 1990. Suicide and careless death in young males: Ecological Study of an Aboriginal Population in Canada. In *Canadian Journal of Community Mental Health*, 9 (1): 127-142.**

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.

**Baldrige, D. 2001. Indian Elders: Family Traditions in Crisis. In *American Behavioral Scientist*, 44(9): 1515-1527.**

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).

**Barkwell, L., L.N. Longclaws and D.N. Chartrand. 1989. Status of Métis Children Within the Child Welfare System. In *The Canadian Journal of Native Studies*, Vol. IX (1): 33-45.**

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.

**Barsh, R.L. 1980. The Indian Child Welfare Act of 1978: A Critical Analysis. *The Hastings Law Journal*, 31: 1287-1336.**

The development of the Indian Child Welfare Act (ICWA) sparked a number of criticisms starting with Russell Barsh's article, which summarizes and evaluates the more severe shortcomings of the ICWA Act. Barsh highlights pre-existing problems of Indian child custody proceedings and the congressional response to those problems. Barsh analyzes and discusses all aspects of the Act (enforcement, guidelines, implementation, amendments, etc.). Barsh also makes suggestions to increase the effectiveness of the Act.

**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? (British Columbia)*. M.S.W. Dissertation, University of Victoria.**

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.

**Bellefeuille, G., Garrioch, S. and Ricks, F. 1997. *Breaking the Rules: Transforming Governance in Social Services*. Thompson, MB: Awasis Agency of Northern Manitoba.**

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 an exclusive focus on child protection, surprisingly, the incidences of abuse and neglect have shown no real signs 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.

**Bee Kasakoff, A. 1992. Who Cared for Those Who Couldn't care for themselves in Traditional Northwest Coast Societies? In *The Canadian Journal of Native Studies*, XII (2): 289-307.**

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., and Parry, T. 2002. Social Services: The Navajo Way. In *Child Welfare*, LXXXI(5): 773-790.**

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).

**Bending, R.L. 1997. Training Child Welfare Workers to Meet the Requirements of the Indian Child Welfare Act. In *Journal of Multicultural Social Work*, 5(3/4): 151-164.**

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).

**Bennett, M. and Blackstock, C. (in press). First Nations Child and Family Services and Indigenous Knowledge as a Framework for policy, practice and research. In *Positive Systems of Child and Family Welfare:: International Comparisons (Vol. 2)*, G. Cameron, N. Freymond, (Eds.). Wilfrid Laurier University Press or Sage Publishing. Based on a paper prepared for Conference Proceedings of *Positive Systems of Child Welfare*, June 19-21, 2002. Waterloo, ON: Wilfrid Laurier University Press.**

This article looks at colonization of Aboriginal peoples through the child welfare systems of the past and the process of conducting research from a post-colonial perspective. It reviews the research framework of the First Nations Research Site, a partnership initiative developed

with the Centre of Excellence for Child Welfare and the Universities of Manitoba and Toronto. The First Nations Child & Family Caring is a fairly new organization that represents approximately 120+ First Nations Child Welfare agencies in currently operating in Canada. This Aboriginal organization, through the work of its First Nations Research Site, supports Indigenous knowledge as an important element in the policy, research and practice elements of child welfare delivery to Aboriginal children, families and communities in Canada.

**Bennett, M. April 2002. Transforming Child Welfare: A Look at Two First Nation Initiatives in the Province of Manitoba. Unpublished paper submitted to Professor Denis Bracken, for course 047.722, Faculty of Social Work, University of Manitoba.**

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 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. 2001. Independent First Nations Child Welfare Law in Manitoba. In *Pushing the Margins*, J. Oakes, R. Riewe, M. Bennett and B. Chisholm (Eds.). Native Studies Press, University of Manitoba: 176-195.**

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. and J. Cyr. January 2001. *Evaluation of the Manitoba First Nations Repatriation Program. Final Report prepared for the Southern First Nations Child & Family Services Agencies and the Manitoba First Nations Repatriation Program. Winnipeg, MB. Unpublished.***

This evaluation looked at the services provided by the Manitoba First Nations Repatriation Program which seeks to unite birth families with children and youth who were apprehended during the “sixties scoop.” Interviews were conducted with staff and adult clients, agency directors and other provincial representatives about the effectiveness of the program. Recommendations for change were made in a number of areas: governance structure and program ownership, program files, intake forms and file recordings, policy development and future areas of consideration. There was overwhelming support for the continuation of the

program and a high rate of satisfaction was expressed by the clients regarding the quality of individualized services delivered by the program.

**Bensen, R. (Ed.). 2001. *Children of the Dragonfly: Native American Voices on Child Custody and Education*. Tucson: The University of Arizona Press.**

Native American children have long been subject to removal from their homes for placement in residential schools and foster or adoptive homes. The governments of both the United States and Canada, having reduced Native nations to the legal status of dependent children, historically have asserted a type of parentalism over Native children themselves. This book documents the struggle for cultural survival on both sides of the border. Invoking the dragonfly spirit of Zuni legend who helps children restore a way of life that has been taken from them, it explores the breadth of the conflict about Native childhood. This book is based on a compilation of voices through stories and poems from Native American Indians in their search for identity after being adopted.

**Berlin, I.R. 1978. Anglo Adoptions of Native Americans: Repercussions in Adolescence. In *American Academy of Child Psychiatry*: 387-388.**

Native American children who are placed in foster homes outside of their tradition suffer an estrangement during their adolescent years when the foster care comes to an end. Attention must therefore be paid to long-term as well as immediate developmental needs. In the case of Native American children, and perhaps all minority children, cultural ties should be preserved.

**Berry, J. W. and Hansen, H. 1985. Problems of Family Health in Circumpolar Regions. In *Arctic Medical Research*, 40: 7-20.**

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.

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

*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.

**Bishop, A. 2002. *Becoming an Ally: Breaking the cycle of Oppression* (2<sup>nd</sup> Edition). Halifax, Fernwood Publishing.**

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.

**Bissett-Johnson, A. 1985. Protecting Children in the North. In *Canadian Journal of Family Law*, 4: 413-435.**

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., Hobenshield, S. and Kovach, M. (Eds.). 2002. *In the Future First Nations Children Will ...*West Vancouver, BC: Caring for First Nations Children Society.**

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.

**Blackstock, C. 2001. Restoring Peace and Harmony in First Nations Communities. In *Child Welfare: Connecting Research Policy and Practice*, K. Kufeldt and B. McKenzie (Eds.). Waterloo, ON: Wilfrid Laurier University Press.**

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.

**Blanchard, E.L. and R.L. Barsh. 1980. What is Best for Tribal Children? A Response to Fischler. *Social Work*, 25 (5): 350-357.**

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.

**Boelscher Ignace, M. 1991. Haida Public Discourse and its Social Context. In *The Canadian Journal of Native Studies*, XI (1): 113-135.**

Since the European's first interaction with 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 is the structure of speeches and how the spoken word is interpreted by the audience.

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

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 develop 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.

**Brady, M. 1995. Culture in Treatment, Culture as Treatment: A Critical Appraisal of Developments in Addictions Programs for Indigenous Northern Americans and Australians. In *Social Science and Medicine*, 41(11): 1487-1498.**

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).

**Brady, M. 1984. Contradictions and Consequences: The Social and Health Status of Canada's Registered Indian Population. In *Contradictions in Canadian Society: Readings in Introductory Sociology*. Toronto: Wiley & Sons: 140-155.**

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. 1990. Violence in the Native Population. Paper presented at *Symposium on Violence and Aggression*. Saskatoon, Saskatchewan, June 1990.**

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. 1990. Native Ethics and Rules of Behaviour. In *Canadian Journal of Psychiatry*, 35: 534-539.**

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 modelling in Native families as a way of teaching; the Native concept of time; and protocols in Native societies to name a few.

**British Columbia. June 2002. *The Health & Well-Being of Aboriginal Children and Youth in British Columbia*. British Columbia: Ministry of Children and Family Development. Available online at [www.gov.bc.ca/mcf](http://www.gov.bc.ca/mcf)**

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.

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

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 identify or discusses issues of jurisdiction.

**British Columbia. 1999. *Strategic Plan for Aboriginal Services.* British Columbia: Ministry for Children and Family Development. Available online at: [www.gov.bc.ca/pubs/aboriginal.htm](http://www.gov.bc.ca/pubs/aboriginal.htm)**

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.

**British Columbia. 1999. *Aboriginal Operational Practice Standards and Indicators.* Victoria, BC: Ministry for Child and Family Services. Available online at: [www.gov.bc.ca/pubs/aboriginal.htm](http://www.gov.bc.ca/pubs/aboriginal.htm)**

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.**

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.**

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.

**Brodrigg, S. 1984. *The Traditional Roles of Native Women in Canada and the Impact of Colonization*. In *The Canadian Journal of Native Studies*, IV(1): 85-103.**

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.

**Brody, H. 1977. *Alcohol, change and the industrial frontier*. In *Etudes Inuit Studies*, 1 (12): 31-47.**

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.

**Brodrigg, S. 1984. *The Traditional Roles of Native Women in Canada and the Impact of Colonization*. In *The Canadian Journal of Native Studies*, IV (1): 85-103.**

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**Brown, E.F., Limb, G.E., Monoz, R. and Clifford, C.A. 2001. *Title IV-B Child and Family Services 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.**

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 included; (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. and Monoz, R. 2000. *Tribal/State Title IV-E Intergovernmental Agreements: Facilitating Tribal Access to Federal Resources*. NICWA: Casey Family Programs, Foundations for the Future.**

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.

**Brown, L., Haddock, L. and Kovach, M. 2002. *Community Control of Child Welfare – Two Case Studies of Child Welfare in First Nations Communities*. In *Community Work Approaches to Child Welfare*, B. Wharf (Ed.). Peterborough: Broadview Press.**

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.

**Bruyere, G. 1999. The Decolonization Wheel: An Aboriginal perspective on Social Work**  
**Buenafe, C. 1996. *In Whose Best Interest?: The Convention on the Rights of the Child and First Nations Children.* Thesis (M.A.) – University of Northern British Columbia, 1996.**

This thesis examines the Convention on the Rights of the Child and its application to First Nations children.

**Bulbulian, M. (Director). 1998. *The Nitinaht Chronicles.* The National Film Board of Canada.**

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.

**Bull, Samuel. 19??. The Special Case of the Native Child. In *The Advocate*, ???: 523-531.**

Samuel Bull, a 2<sup>nd</sup> 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.

## C

**Campbell, M. 1973. *Half-Breed.* Halifax: Formac Publishing, Goodread Biographies.**

This is an autobiography of Maria Campbell, a Métis of Indian, French and Scottish ancestry who grew up near Prince Albert National Park. *Halfbreed* is an acclaimed account of her early years, focussing attention on the brutal realities of poverty, pain and discrimination, as well as the joys and dreams of the Métis people.

**Cameron, G., Freymond, N., Cornfield, D. and Palmer, S. April 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.**

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.

**Canada: 2000. *First Nations National Child Benefit Progress Report 2000*. Ottawa: Indian and Northern Affairs Canada. Available online at: [www.ainc-inac.gc.ca/pe-cp/pdf/a.pdf](http://www.ainc-inac.gc.ca/pe-cp/pdf/a.pdf).**

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.

**Canada. 1999. *Poverty Profile 1999*. National Council of Welfare. Available online at: [www.ncwcnbes.net/htmdocument/reportpovertypro99/Introduction.html](http://www.ncwcnbes.net/htmdocument/reportpovertypro99/Introduction.html).**

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. 1995. *First Nations Community Profiles, Manitoba Region*. Ottawa: Indian & Northern Affairs Canada.**

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. 1993. *A Resource Guide on Family Violence Issues for Aboriginal Communities*. Ottawa: Health Canada, Department of Indian Affairs and Northern Development.**

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. 1991. *Statistical Profile on Native Mental Health*. Ottawa: Steering Committee on Native Mental Health. Statistical Data Technical Working Group.**



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.

**Canada. 1991. *The 1991 Indian Reserve Community Profiles*. Ottawa: Indian and Northern Affairs Canada.**

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.

**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.**

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 health 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.**

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. 1982. *Indian Child Welfare Agreement is Signed*. Winnipeg: Four Nations Confederacy.**

This 5 page paper describes the Canada-Manitoba-Indian Child Welfare Agreement signed February 22, 1982.

**Canadian Institute of Child Health. 2000. *The Health of Canada's Children: A CICH Profile, 3<sup>rd</sup> Edition*. Ottawa, ON: Canadian Institute of Child Health.**

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.

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

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.

**Cardinal, G. (Director). 1997. *David with F.A.S.* Kanata Productions Inc., National Film Board of Canada and CBC Newsworld.**

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 both 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).

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

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).

**Cardinal, G. (Director). 1987. *Foster Child* (video). National Film Board of Canada.**

At age thirty-five, Gil Cardinal searches for his natural family and an understanding of the circumstances that led to his coming into foster care as an infant. *Foster Care* is a documentary – unstaged and unrehearsed – about the process of that discovery, beginning with his fruitless attempt to see his own child welfare file. In his search, Gil encounters frustration and loss, but eventually finds his natural family and a renewed sense of his Métis culture (Film abstract).

**Caring for First Nations Children Society. 2002. *Aboriginal Social Worker Training Program Curriculum CORE-15*. West Vancouver, BC: Caring for First Nations Children Society.**

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](http://www.cfncs.com).

**Carasco, E. 1986. *Canadian Native Children: Have Child Welfare Laws Broken the Circle?* In *Canadian Journal of Family Law*, 5: 111-138.**

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 signalled by Ontario's Child and Family Services Act.

**Cariboo Tribal Council. 1992. *Faith Misplaced: Last Effects of Abuse in a First Nations Community*. In *The Canadian Journal of Native Education*, Vol. 18 (2): 161-197.**

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.

**Carlson, E.J. 1975. *Counselling in Native Context*. In *Canada's Mental Health*, 23 (1): 7-9.**

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.

**Carrier-Laboucan, Jeannine. 1997. Kinship Care: A Community Alternative to Foster Care. In *Native Social Work Journal*, Vol. 1, No. 1. Sudbury: Laurentian University Press: 43-53.**

This paper looks at the importance of kinship care for Aboriginal peoples as a continuum of child welfare services because it provides children in care with a sense of who they are and their important place in family and community.

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

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.

**Chapman, C. 1991. Teaching and Transformation: A Native Family Violence Training Program. In *Canadian Women Studies*, (12) 1: 92-94.**

The Vancouver Native Education Centre offered a one-year Native Family and Community Counselling Program which trained Aboriginal adults to be entry-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.

**Charlie, J. and Taylor, G. 1989. Traditional values in Respect to Life. In *Conference Proceedings: Protecting Our Children 7<sup>th</sup> Annual National American Indian Conference on Child Abuse and Neglect*. Portland, Oregon, May 22-24.**

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., Williams, S. and Zinger, D. 1994. *Career Counselling for Aboriginal Youth: The Journey Inward, The Journey Outward (facilitator's and participant's manuals)*. Toronto: OISE.**

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, counsellors, leaders, elders and youth in Manitoba First Nations' communities, Tribal Councils and agencies. The results of comprehensive formal 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 ongoing 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; resource 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.

**Chartier, C. and O. Mercredi. 1982. *The Status of Child Welfare Services for the Indigenous Peoples of Canada: The Problem, the Law and the Solution.* In *Canadian Legal Aid Bulletin*, 2 & 3: 163-174.**

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.

**Chartier, C. 1988. *In the Best Interests of the Métis Child.* Native Law Centre, University of Saskatchewan.**

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 affects 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.

**Charter, C. and Mercredi, O. 1982. *The Status of Child Welfare Services for the Indigenous Peoples of Canada: The Problem, The Law and The Solution.***

Charter and Mercredi provide a brief look at the recurring problems of child welfare for Aboriginal peoples in Canada in their article. They examine federal-provincial relationships and administrative arrangements for provision of child welfare services on reserve. The article provides a brief return and look at the historical dynamics of Aboriginal child welfare and the resulting disparities between Aboriginal and non-Aboriginal statistics. This article also explores the implications of section 88 of the *Indian Act*, provincial laws of general applicability and the constitutional questions arising from the applicability of section 88.

Chartier and Mercredi also explore the options from service to exclusive jurisdiction including delegated, tripartite agreements, amendments to the *Indian Act* (Section 81), and national child welfare legislation. Poverty is also mentioned a great contributor to the present problems regarding the provision of child welfare services in Aboriginal communities.

**Chrisjohn, R.D. and Young, S.L. with contributions from Maraun, M. 1994. THE CIRCLE GAME: Shadows and Substance in the Indian Residential School Experience in Canada. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. Ottawa: Royal Commission on Aboriginal Peoples. CD Rom: Libraxus.**

Chrisjohn and the other 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 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 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.

**Chrisjohn, R. 1991. Faith Misplaced – Lasting Effects of Abuse in a First Nations Community. In *Canadian Journal of Native Education*, 18 (1): 161-197.**

This report looks at the historical basis and current dynamics of the functioning of four bands within the Cariboo Tribal Council (Alkali Lake, Canim Lake, Soda Creek and Williams Lake). The focus is on the nature, extent, and impact of the abuses (physical, emotional and sexual) that they suffered from band members. This research was conducted by people from the University of Guelph and focused on three major areas – School experiences, Sexual Abuse and Family Life. It was found that the First Nations people of the Cariboo Tribal Council have experienced a long history of discrimination, oppression, and prejudice and undergone psychologically destructive experiences in schools, in their families, and in their communities.

**Christensen, M. and Manson, S. 2001. Adult Attachment as a Framework for Understanding Mental Health and American Indian Families: A study of three Family Cases. In *American Behavioral Scientist***

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.

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

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. and Powell, J. 1989. *The Modern North: People, Politics and the Rejection of Colonialism*. Toronto: J. Lorimer.**

In *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 that 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.

**Coleman, H. Unrau, Y. and Manfingers, B. 2001. *Revamping Family Prevention Services for Native Families*. In *Journal of Ethnic and Cultural Diversity in Social Work*, 49-68.**

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 (2<sup>nd</sup> ed.)*. Vancouver, BC: New Star Books.**

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.

**Comeau, P. and Santin, A. 1990. *The First Canadians*. Toronto: Lorimer and Co. Publishing.**

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.

**Cooper, M., Karlberg, A.M. and Adams, L.P. 1991. *Aboriginal Suicide in British Columbia*. Burnaby, British Columbia: BC Institute on Family Violence Society.**

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. and Pelletier Adams, L.P. 1992. *Aboriginal Suicide in British Columbia: An Overview*. In *Canada's Mental Health*, 40 (30 September): 19-23.**

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.

**Copet, W. 1992. *An Approach to Community Planning in Aboriginal Settlements*. In *The Canadian Journal of Native Studies*, XII (1): 37-50.**

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.

**Cotterill, Ewan 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.***

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 30<sup>th</sup> to April 2<sup>nd</sup>, 1990. The results of that forum are contained in this document.

**Crofoot Graham, T.L., Cellarius, K., Clotheir, P., Moore, L.A. and Hawkins, J. 2001. *Transition Programs in Indian Country. Casey Family Programs, Foundations for the Future.***

The Transition Program in Indian Country research project provides an initial understanding of programs available to American Indian youth and services provided within American Indian communities. This report represents a beginning look at how child welfare agencies in Indian Country help American Indian youth leave foster care and begin successful adult lives. Current descriptions and definitions of independent living programs are provided. Policies pertaining to the development and delivery of independent living services are presented and reviewed relative to Indian child welfare values and practice. Findings from a telephone survey conducted with 67 tribal, 8 Alaskan Native, and 11 off-reservation urban child welfare agencies are presented. Major findings include: (1) over half of the agency representatives do not report being informed of recent legislation and funding for independent living programs; (2) American Indian child welfare agencies use a variety of methods to assist youth transitioning out of foster care; (3) agency directors stress cultural awareness and agencies provide culture services to help prepare youth for adult living; and (4) most agencies would like to develop additional services and better transition programs.

**Cross, T.L., Earle, K.A. and Simmons, D. Jan/Feb 2000. *Child Abuse and Neglect in Indian Country: Policy Issues. In Families in Society, 81(1): 49-59.***

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). (Journal abstract, edited).

**Cross, T.A. 2000. *Child Abuse and Neglect in Indian Country: Policy Issues. In Families in Society, 81(1): 49-58.***

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 twenty years later, there remain issues that prevent its full operationalization. This paper identifies some of the major policy issues that need to be addressed in order to provide the same opportunities to American Indian children as are given to other children in the U.S. in the area of child welfare (Journal Abstract).

**Cross, T.L. 1986. Drawing on Cultural Tradition in Indian Child Welfare Practice. In *Social Casework: The Journal of Contemporary Social Work*, 67(5): 283-289.**

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).

**Cuthand, D.(Director). 1999. *Patrick's Story* (video). National Film Board of Canada, Independent Moving Productions Inc. (IMPinc.).**

Patrick Bird was a “casualty 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.

**Cyr, J. 2001. Role of Community Consultation in Self-Governance. In *Pushing the Margins*, J. Oakes, R. Riewe, M. Bennett and B. Chisholm (Eds.). Native Studies Press, University of Manitoba: 196-203.**

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.

## D

**Daily, B. 1987. The Sexual Abuse of Native Children. In *Family Violence: A Native Perspective*, C.C. Brant and J.A. Brant (Eds.). Proceedings of the Canadian Psychiatric Association Section on Native Mental Health, London, Ontario (Canada). September 19-21. Nechi Institute, Alberta (Canada).**

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.

**Damm, Ursula. 1992. Awasis Agency and Adoption. In *Northern Perspectives: Practice and Education in Social Work*. Winnipeg, MB: University of Manitoba, Faculty of Social Work: 53-59.**

Damm's paper reviews adoption in Manitoba. Primary attention is given to the Awasis Agency of Northern Manitoba. It also provides information on Manitoba adoptions, describes Awasis' historical background as well as the adoption services it provides and examines in more depth the adoption issues for First Nations peoples in Manitoba.

**Davies, C. 1992. Racial and Cultural Issues in Custody Matters. In *Canadian Family Law Quarterly*, 10: 1-31.**

This article focused on the "best interests test" in context of race and culture. The commentary explores and examines "psychological parent theory" and "risk of harm" in raising children outside their own race and culture via scenarios and case law. Davies analysed the validity and invalidity of interest groups on the outcomes of custody and what weight should be given to their arguments (i.e. child welfare authorities, natural parents, foster parents, racial or cultural groups). Davies' article also discusses the issue of cultural identity and feelings of self-worth; cultural pride and reducing crises of adolescent identity and resolving conflict and interracial and transracial adoptions.

**Davies, C. 1994. Racial and Cultural Issues in Custody Disputes. In *Canadian Family Law Quarterly*, 10: 1-31.**

The purpose of this article is to look at the best interests test in the context of race and culture as it pertains to the "natural parents" and the "stranger in blood" contestants in custody disputes. The author looks at the situation of black, Native and bi-racial children and analyzes the case law and legislation with Canada where these issues have been contested.

**DeBrun, L., Chino, M., Serna, P., Fullerton-Gleason, L. 2001. Child Maltreatment in American Indian and Alaska Native Communities: Integrating Culture, History, and Public Health for Intervention and Prevention. In *Journal of the American Professional Society on the Abuse of Children*, 6(2): 89-102.**

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.

**De Aguayo, A. 1995. Background Paper on Customary Adoption. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. The Royal Commission on Aboriginal Peoples. CD Rom: Libraxus.**

This paper was commissioned by the Royal Commission on Aboriginal peoples. It reviews the limited ethnographic literature concerning Aboriginal Customary Adoption in Canada. It was written as a background paper for researchers and policy makers as they examine the broader issues of the appropriateness of existing social services legislation and policy regarding Aboriginal families and children. The paper establishes five main forms of customary adoption in Canada as reflected in the literature: (1) jural adoption; (2) fosterage; (3) mourning adoption; (4) economic adoption; and (5) political adoption, which being explained in more detail in the rest of the paper.

**de Mello, S. 1992. Canada's First Nations and Rural Thais. In *Canadian Social Work Review*, 9 (2): 168-182.**

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 *Northern Perspectives: Practice and Education in Social Work*, Co-edited by M. Tobin and C. Walmsley. A publication of the Manitoba Association of Social Workers and the University of Manitoba Faculty of Social Work: 73-82.**

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.

**Department of Indian Affairs and Northern Development. 1989. *Indian Child and Family Services Management Regime: Discussion Paper*.**

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.

**Dickie, B. (Director). 2000. *Hollow Water* (video). The National Film Board of Canada.**

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 counsellor. 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 Stout, M. and Kipling, G.D. 1999. *Emerging 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).**

**Available online at:**

[www.hc-sc.gc.ca/fnihb/sppa/ppp/emerging\\_priorities\\_youth.htm#LiteratureReviewandAnalysis](http://www.hc-sc.gc.ca/fnihb/sppa/ppp/emerging_priorities_youth.htm#LiteratureReviewandAnalysis)

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 than 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 targets 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.

**Dion Stout, M. 1997. *Family Violence in Aboriginal Communities*. In *First Nations in Canada: Perspectives on Opportunity, Empowerment, and Self-Determination*, J. Rick Ponting (ed.). Toronto: McGraw-Hill Ryerson Limited: 273-298.**

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, T. 1999. *Aboriginal Children and Offending Behaviour: A Literature Review.* Ottawa: Department of Justice.**

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 era and racism within the system.

**Dixon, J. (Ed.). 1995. *Social Welfare with Indigenous Peoples.* London: Routledge.**

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.

**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.**

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 of 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.

**Drost, H., Crowley, B.L. and Schwindt, R. 1995. *Market Solutions for Native Poverty: Social Policy for the Third Solitude*. Ottawa: C.D. Howe Institute.**

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.

**Dumont, R.T. 1988. *Culturally Selective Perceptions in Child Welfare Decisions*. In *The Social Worker*, 56(4): 149-152.**

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 labelled 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.**

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 identify 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.

**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.**

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'kamaway 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.**

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 both 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).

**Durst, D. 1996. *The Circle of Self-Government: A Guide to Aboriginal Government of Social Services*. In *Issues in Northern Social Work Practice*, R. Delaney, K. Brownlee and M.K. Zapf (Eds.). Thunder Bay: Centre for Northern Studies, Lakehead University: 104-124.**

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., J. McDonald and C. Rich. 1995. Aboriginal Government of Child Welfare Services: Hobson's Choice? In *Child Welfare in Canada: Research and Policy Implications*, J. Hudson and B. Galaway (Eds.). Toronto: Thompson Educational Publishing: 41-53.**

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., McDonald, J. and Rich, C. 1993. *Aboriginal Self-Government and Social Services: Finding the Path to Empowerment*. Conne River Reserve, NF: Council of the Conne River Micmacs.**

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 organization are 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. 1992. The Road to Poverty is Paved with Good Intentions: Social Interventions and Indigenous Peoples. In *International Social Work*, 32 (2): 191-202.**

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).

**Durst, D. 1991. Conjugal Violence: Changing Attitudes in Two Northern Native Communities. In *Community Mental Health Journal*, 27 (5): 359-373.**

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.

**Dykeman, C., J.R. Nelson and V. Appleton. 1995. Building Strong Working Alliances with American Indian Families. In *Social Work in Education*, 17(3): 148-155.**

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, counsellors, 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 replaced by more accurate and positive perspectives. To help school social workers, counsellors, and psychologists 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.

## E

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

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.

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

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.

**Evans, J.A., Hunter, A.G., Thompson, D.R. and Ramsay, S. 1985. *A Study of Institutionalized Mentally Retarded Patients in Manitoba: Over-Representation by Canadian Indian Children*. In *Journal of Mental Deficiency Research*, 29 (2): 153-164.**

Demographic data on 406 long-stay, 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 aetiological factors to which the groups of children may be predisposed.

## **F**

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

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.

**Fanchel, D. 1972. *Far From the Reservation: The Transracial Adoption of American Indian Children*. Metuchen, NJ: The Scarecrow Press Inc.**

This study describes the experiences of 97 American Indian children who were adopted by white families. The two objectives of this research focused on (1) developing systematic knowledge based on the characteristics of couples who adopted Native American Indian children and to gain an understanding about the phenomenon of adoption across ethnic and racial lines, and (2) to develop a picture of the experiences encountered by families and children over a five year period after the children were placed for adoption. This study was launched in 1960 and is quite outdated but nevertheless, it services as a study that looks at the adjustments of American Indian children adoptees.

**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.* Saskatchewan Federation of Indians.**

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.

**Fiddler, Sid. 1986. *Suicides, Violent and Accidental Deaths Among Treaty Indians In Saskatchewan: Analysis and Recommendations for Change.* Regina: Federation of Saskatchewan Indian Nations.**

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 coping mechanism to the stress.

**First Nations Education Steering Committee. 2001. *First Nations Parents Club: A Handbook for Parents.* West Vancouver: First Nations Education Steering Committee. Available on line at: [www.fnesc.bc.ca](http://www.fnesc.bc.ca).**

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.

**Fischler, R.S. 1980. Protecting American Indian Children. In *Social Work*, 25 (5): 341-49.**

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.

**Flette, E. 1999. Block Funding of Child Maintenance: A Medicine Wheel Approach to the Protection of Children at Risk. In *Canada's Children*, Spring 1999: 23-27.**

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 CFS'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.**

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.

**Flette, E. and Shangreaux, C. 1992. An Aboriginal Controlled Child and Family Services Agency – Review and Analysis of Community Based Services. In *Conference***

***Proceedings: United Our Concerns 10<sup>th</sup> Annual “Protecting Our Children” National American Indian Conference on Child Abuse and Neglect. Lake Buena Vista, Florida. May 3<sup>rd</sup>-6<sup>th</sup>.***

This paper provides an account of the formation of West Region Child & Family Services in Dauphin, MB. The paper provides a full range of child and family services, both voluntary and involuntary. The paper identifies the issues that had to be confronted in order to provide comprehensive and integrated services, the ways used to ensure programs and services were community based, as well as the external and internal issues for the agency.

***First Nations Child and Family Task Force. November 1993. Children First, Our Responsibility. Report of the First Nation’s Child and Family Task Force. Winnipeg: Queen’s Printer.***

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.

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

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.

***Fox, J., Manitowabi and Ward, J.A. 1984. An Indian Community with a High Suicide Rate – 5 Years After. In Canadian Journal of Psychiatry, 29 (5): 425-427.***

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.

***Frank, S. 1992. Family Violence in Aboriginal Communities: A First Nations Report. Victoria: Ministry of Women’s Equality, Queen’s Printer for BC.***

Family violence is an undisputed reality in First Nation communities. The reasons are rooted in the colonization of First Nation peoples which have displaced them in the economic, social, and political structures of society. Aboriginal peoples face critical socio-economic disparities. This report seeks to establish the seriousness of the problem of family violence in Aboriginal communities. It also recognizes how the community context is different from mainstream society and thus how the route to create solutions in Aboriginal communities may differ.

**Fulcher, L.C. 2002. Cultural Safety and the Duty of Care. In *Journal of the Child Welfare League of America*, LXXXI(5): 689-708.**

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 fully 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.

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

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.

**Furniss, E. 1994. *Victims of Benevolence: Discipline and Death at the Williams Lake Indian Residential School, 1891-1920*. Williams Lake, BC: Cariboo Tribal Council.**

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.

## G

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

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 social fabric. These effects extend to differences in child abuse facilities (Journal Abstract).

**Gfellner, B.M. 1991. Family and Peer Predictors of Substance Use Among Aboriginal and Non-Aboriginal Adolescents. In *The Canadian Journal of Native Studies*, 11 (2): 267-294.**

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.

**George, L.J. 1997. Why the Need for the Indian Child Welfare Act? In *Journal of Multicultural Social Work*, 5(3/4): 165-176.**

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.**

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.

**Gilchrist, L. 1997. *Aboriginal Communities and Social Science Research: Voyeurism in Transition*. In *Native Social Work Journal*, 1 (1): 69-85.**

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.

**Gilman, D.A. 1998. *Culturally Relevant Aboriginal Child Welfare: Principles, Practice, and Policy*. Ph.D. Dissertation, University of Manitoba.**

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.

**Goodluck, C.T. and Willeta, A.A.A. December 2001. *Native American Kids 2001: Indian Children's Well-Being Indicators Data Book*. NICWA: Casey Family Programs, Foundations for the Future.**

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.

**Goodluck, C.T. and Eckstein, F. 1978. *American Indian Adoption Program: An Ethnic Approach to Child Welfare*. In *White Cloud Journal*, 1(1): 3-6.**

In 1973, the Indian Adoption Program, sponsored by a Jewish family agency, pioneered the practice of finding culturally appropriate adoptive families for American Indian adoptees. The agency tried to place children with their natural extended families or with families of the same tribe. Personal contacts, publicity, and national child welfare organizations helped locate homes. Indian families were encouraged by simplified application forms, home interviews, and lack of a fee. A goal of insuring tribal inheritance rights for the children is yet to be reached (Journal Abstract, edited).

**Goldstein, J. and S. Goldstein. 1996. 'Put Yourself in the Skin of the Child,' She Said. In *Psychoanalytic Study of the Child*, 41: 46-56.**

This article analyzes the procedure and outcome of the transcultural adoption case from the point of view of two Native American children. Legal challenges to provisions in the Indian Child Welfare Act; litigations handled by the US supreme Court and an Indian tribal Court; Anna Freud's belief in the important of continued care for a child.

**Gosek, G.M. 2001. *Towards an Understanding of Suicide Among Aboriginal People*. M.S.W. Thesis, University of Manitoba.**

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.

**Graveline, F.J. 1998. *Circle Works: Transforming Eurocentric Consciousness*. Halifax: Fernwood Press.**

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.

**Gross, E. 1995. Deconstructing Politically Correct Practice Literature: The American Indian Case. In *Social Work*, Vol. 40 (2): 206-213.**

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. and Cross, T. 1986. *The Changing Role of the Private Agency with Indian Children*. Portland: Northwest Indian Child Welfare Institute.**

This 14-page paper reviews the history of private agency involvement with Indian children and suggests new roles.

**Green, K. 1996. *Family Violence in Aboriginal Communities: An Aboriginal Perspective – Fact Sheet*. National Clearinghouse on Family Violence.**

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.

**Guemple, L. 1988. Teaching Social Relations to Inuit Children. In *Hunters and Gatherers II*, Ingold, T., Riches, D. and Woodburns, J. (Eds.). Oxford: St. Martin's Press.**

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 or 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.

**Gustavsson, N.S. and MacEachron, A.E. 1999. Teaching Diversity Through the Indian Child Welfare Act. In *Arete*, 23(3): 85-92.**

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).

**Gustavsson, N.S. and MacEachron, A.E. 1997. Poverty and Child Placement: A New/Old Idea. In *Journal of Poverty*, 1(2): 81-93.**

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).

## H

**Halverson, K., M.E. Puig and S.R. Byers. Mar/Apr 2002. Culture Loss: American Indian Family Disruption, Urbanization and the Indian Child Welfare Act. In *Child Welfare*, 18(2): 319-337.**

This publication examines the perceptions and views of urban American Indian parents regarding foster care and American Indian family issues. Discouragement from working with the foster care system; role of culture in caregiving; definitions of family and relatedness; and effects of historical pain due to past family disruption are discussed.

**Hall, J. 1990. Ethnic Tensions and Economics: Indian-White Interaction in a British Columbia Ranching Community. In *Canadian Journal of Anthropology*, 1 (2): 179-190.**

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 is inadequate. In the Community of Anahim Lake, British Columbia, Indian poverty is brought about 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.

**Hamilton, A.C. and C.M. Sinclair. 1991. *The Justice System and Aboriginal People: Report of the Aboriginal Justice Inquiry of Manitoba*. Winnipeg: Queen's Printer.**

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. Hon. 2001. *Child Protection*. In *A Feather Not a Gavel: Working Towards Aboriginal Justice*. Winnipeg: Great Plains Publications: 135-147.**

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.

**Hanson, I. and Hampton, M.R. 2000. *Being Indian: Strengths Sustaining First Nations Peoples in Saskatchewan Residential Schools*. In *Canadian Journal of Community Mental Health*, 19(1): 127-142.**

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).

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

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

**Hart, M.A. 2002. *Seeking Mino-Pimatisiwin: An Aboriginal Approach to Healing*. Halifax: Fernwood Publishing**

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.

**Hart, M. 1999. *Seeking Mino-pimatisiwin (the Good Life): An Aboriginal Approach to Social Work Practice*. In *Native Social Work Journal*, Vol. 2 (1): 91-112.**

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.**

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 *From Our Eyes: Learning from Indigenous Peoples*, S. O'Meara and D.A. West (Eds.). Toronto: Garamond Press: 59-72.**

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 First 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.

**Halverson, K., Puig, M.E. and Byers, S.R. 2002. Culture Loss: American Indian Family Disruption, urbanization, and the Indian Child Welfare Act. In *Child Welfare League of America*, Vol. LXXXI (2) March/April: 319-336.**

This study examined the perceptions and views of urban American Indian parents regarding foster care and American Indian family issues. Findings highlight four themes: (1) discouragement from working with the current foster care system, (2) the role of culture in care-giving; (3) differing definitions of family and relatedness; and (4) the effects of historical pain due to past family disruption. These themes are used to formulate guidelines for the development of an American Indian foster care and child welfare program.

**Harper, A., Frenchman, D. and Caulfield, J. ????. *Abuse and Neglect of Native Children*.**

This very short commentary speaks to the need of Treaty children for protection from neglect and abuse, especially when they must live away from home to attend school or where they may live in unsupervised, unlicensed foster homes. This short article was written by two chiefs and a consultant.

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

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.

**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.**

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.

**Heilbron, C.L., Guttman, M.A.J. 2000. Traditional Healing Methods with First Nations Women in Group Counselling. In *Canadian Journal of Counselling*, 34(1): 3-13.**

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 counsellor in facilitating the healing process for First Nations women are offered (Journal Abstract).

**Heinrich, R.K., J.L. Corbine and Thomas, K.R. 1990. Counseling Native Americans. In *Journal of Counseling & Development*, 69: 128-133.**

This article addresses the issues facing White counsellors 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 counsellors 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. Counsellors need to learn culturally relevant



metaphors in order to promote healing and, in effect, must themselves, undergo an acculturation process (Journal Abstract).

**Henteleff, Y.M. May 2002. *The Human Rights of Individuals with FAS/FAE: Still Largely Unmet*. Paper presented to the National Associations Active in Criminal Justice, Annual Joint Policy Forum, Ottawa, Ontario, May 6, 2002.**

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.

**Hepworth, H.P. 1980. *Foster Care and Adoption in Canada*. Ottawa: Canadian Council on Social Development.**

This 1980 study done by H.P. Hepworth revealed that 20 percent of all children in the care of the child welfare systems in Canada were of Indian ancestry. Hepworth's data demonstrated that this figure represented three times the national average, whereas DIAND's 1980 study suggested that the rate of status Indian children in care was five times higher than the non-Indian average. Hepworth analyzed the statistics in reference to each province and discovered some frightening results. Children of Indian ancestry (including status and non-status as well as Métis children) represented 30 percent of the total number of children in care in BC, 44% in Alberta, 51.5% in Saskatchewan and an astounding 60 percent in Manitoba. Even in Ontario, where the provincial rate is just under 9 percent, the reality in the northern region overall is 19 percent. Accordingly, Native children in the western provinces make up approximately 50 percent of the children in care and about 20 percent of all the children in care in Canada at the time Hepworth undertook this study. Similar findings were reflected in Johnston's (1983) study "Native Children and the Child Welfare System" as well. Hepworth's study also revealed several other facts. Once admitted into care, children of Indian ancestry were much less likely than other children to be returned to their parents and more likely to be placed for adoption.

**Herring, R.D. 1999. *Counselling with Native American Indians and Alaska Natives: Strategies for Helping Professionals*. Multicultural Aspects of Counselling Series 14. Sage Publications.**

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.

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

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*. BC: Theytus Books Ltd.**

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.

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

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 Counsellor Training, Research and Health Promotions Centre, were used to support the relationships discussed in the paper. Methods of recovery and gambling statistics were reviewed to illustrate the tendencies for cross-addiction, 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.

**Hodgson, M. 1993. Rural Yukon: Innovations in Child Welfare. *The Social Worker / Le Travailleur Social*, 61(4): 155-156.**

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.

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

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.

**Hollow Water First Nations. 1993. *The C.H.C.H. Approach: Community Holistic Circle Healing*. Wanipigow, MB: Hollow Water First Nation.**

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), modelled 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)

**Horejsi, C., B.H.R. Craig and J. Pablo. 1992. Reactions by Native Americans to Child Protection Agencies: Cultural and Community Factors. In *Child Welfare*, 71: 329-341.**

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.

**Hoejsi, C.H. 1991. *Reactions by Native American parents to Child Protection Agencies: A Look at Cultural and Community Factors*. Department of Social Work, University of Montana; Bonnie Heavy Runner Craig, J.D., Native American Studies, University of**

**Montrana; and Joe Pablos, B.A., Tribal Social Services, Confederated Salish and Kootenai Tribes of the Flathead Nation.**

This article discusses cultural factors that contribute to Native American parents being viewed as “uncooperative” and recommends increased sensitivity to these issues.

**Huber, M. 1994. Mediation Around the Medicine Wheel. In *Social Work Processes*. Compton, B.R. and Galaway, B. (Eds.). Pacific Grove, California: Brooks/Cole Publishing Company: 453-460.**

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*, Vol. 10 (4) Summer: 355-365.

**Hudson, P. 1997. First Nations Child & Family Services: Breaking the Silence. In *Canadian Ethnic Studies*, 29(1): 161-173.**

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. and S. Taylor-Henley. Winter 1995. First Nations Child and Family Services, 1982-1992. In *Canadian Social Work Review*, 12(1): 72-84.**

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. 1994. *Politics and Program: A Case Study of a First Nations Child and Family Service Agency*. Ottawa: Royal Commission on Aboriginal Peoples. CD Rom: Libraxus.**

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. and Taylor-Henley, S. 1987. *Indian Provincial Relationships in Social Welfare: Northern Issues and Future Options*. Winnipeg, MB: Faculty of Social Work, University of Manitoba.**

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. and McKenzie, B. 1985. *Child Welfare and Native People: The Extension of Colonialism*. In *The Social Worker*, 49(2): 63-88.**

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.

**Hull, G. 1982. *Child Welfare Services to Native American*. In *Social Casework: The Journal of Contemporary Social Work*, 63(6): 340-347.**

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).

**Hume, S. 1991. The Champagne/Aishihik Family and Children's Services: A Unique Community Based Approach to Service Delivery. In *Northern Review*, 7: 62-71.**

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 signalled 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.

**Hurdle, D.E. 2002. Native Hawaiian Traditional Healing: Culturally Based Interventions for Social Work Practice. In *Social Work*, 47(2): 183-193.**

Developing Cultural competence is a key requirement for social workers in the multicultural environment of the 21<sup>st</sup> century. However, the development of social work interventions that are syntonetic 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).

**Hylton, J.H. 1997. The Case for Aboriginal Self-Government: A Social Policy Perspective. In *Aboriginal Self-Government in Canada: Current Trends and Issues*, J.H. Hylton (Ed.). Saskatoon: Purich Publishing: 34-48.**

Hylton'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. Hylton 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.

**Indian Association of Alberta. 1987. *Child Welfare Needs: Assessment and Recommendations*. Edmonton: Indian Association of Alberta.**

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.

**Indian Affairs and Northern Development Canada. 1993. *Adoption and the Indian Child*. Ottawa: Indian Affairs and Northern Development Canada.**

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

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.

**Indian and Northern Affairs Canada. 1987. *Indian Child and Family Services in Canada: Final Report*. Ottawa: Child and Family Services Task Force.**

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.



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

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. In *For Seven Generations: an Information Legacy of the Royal Commission on Aboriginal Peoples.* Ottawa: Royal Commission on Aboriginal Peoples. CD Rom: Libraxus.**

This community-based research project sought out an understanding of why the Innu nation'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 sought 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.

**Isaac, T.J. 2000. *Legislative Jurisdiction in Regard to First Nations Child Welfare in Canada.* Paper prepared for the National First Nations Child and Family Services Conference held May 22-25, 2000.**

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.

**Ishisaka, H. 1978. *American Indians and Foster Care: Cultural Factors and Separation.* In *Child Welfare*, 57(5): 299-308.**

Cultural patterns may play an important role in decisions to separate children from ethnic-minority families. Data derived from a program to prevent the foster placement of Indian children suggest that life-style patterns and/or cultural differences in behavior play a critical role in the separation of Indian children from their parents. The program provided families with apartment units in its residential facility. Services available through project staff included child care, child-management counseling, dietary counseling, employment and social service advocacy, and other case-management services. When indicated, referrals were made to treatment services available in the locale for difficulties with alcohol and other problems in personal functioning. The twenty-six families in residence were admitted to the program on the basis of need for service. Problems associated with the placement decision are only a

small part of the general dilemma of Indians in the foster care system. Incalculable damage to many Indian children may be the result of repeated or permanent separation from parents.

## J

**Joe, J.R., Malach, R.S. 1992. Families with Native American Roots. In *Developing Cross-Cultural Competence: A Guide for Working with Young Children and Their Families*, E.W. Lynch and M.J. Hanson. University of Arizona, Native American Research and Training Centre, AZ.**

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.

**Johnson, T.R. Spring 1999. The State and the American Indian. In *Wicazo Sa Review*, 14(1): 197-215.**

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. 1982. The Crisis of Native Child Welfare. In *Canadian Legal Aid Bulletin*, 5(2): 163-174.**

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

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, B.J., Gillete, J.A., Painte, D. and Paulson, S. 2000. *Indian Child Welfare Act: A Pilot Study of Compliance in North Dakota*. NICWA: Casey Family Programs, Foundations for the Future.**

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 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.

**Jones, B.J. 1995. *The Indian Child Welfare Handbook: A Legal Guide to the Custody and Adoption of Native American Children*. Section of Family Law, American Bar Association.**

Jones' 1995 book deals with the United State's *Indian Child Welfare Act* referred to as "ICWA," which gives priority over Native American children to Native American communities and their families. ICWA is a federal act which local states must adhere to when it deals with Native American children. The Act establishes procedures for notices to tribes and families in cases of adoption, foster placement, dependency and neglect proceedings against parents and other situations where the parental rights of Native Americans are at risk. The book helps one to understand the breadth of the ICWA Act and the specific notice requirements and standards of proofs. Overall the book is indeed a handbook which offers an overview of the various requirements that must be met under the ICWA. It also lists the tribal courts and ICWA contacts and a checklist and forms.

**Jourdain, L.W. 2002. Customary Care: Cultural Predominance and Aboriginal Child Welfare. In *Canada's Children*, Spring 2002, Breaking Down the Silos. Ottawa: Child Welfare League of Canada: 30-34.**

This paper examines customary care and Aboriginal child welfare within the context of cultural predominance, and describes a model for customary care. 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.

## K

**Kahnawake Shakotia'tekahnhas Community Services. 1994. *Aboriginal Values and Social Services: The Kahnawake Experience: Summary Report*. Ottawa: The Canadian Council on Social Development.**

This report describes a project conducted by Kahnawake Shakotia'tekahnhas 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.

**Kavanagh, B. 1998. *Talking about Special Education: Volumes 1-3*. West Vancouver: First Nations Education Steering Committee. Available online at: [www.fnesc.bc.ca](http://www.fnesc.bc.ca).**

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.

**Kaye, M. 1990. In the Spirit of the Family. In *Canadian Living, the Canadian Family*: 131-137.**

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

**Keane, C. 1980. Policy Development by the People: The Navajo Child Care Standards Project. In *Wassaja The Indian Historian*, 13(4): 34-36.**

Differences in cultural practices, values, and lifestyles between the Anglo society and ethnic groups have historically been ignored when establishing administrative policies for child welfare. This is especially true of programs serving the Native American child. In an attempt to reverse this practice and establish policies based on parental participation, the Navajo Child Care Standards Project was initiated in March 1979 through a contract agreement with the Navajo Community College Dine Center for Human Development, and the Social Service Department of the Bureau of Indian Affairs. The key to developing acceptable policies for tribal foster care services was to secure total community involvement and support. Nine conferences were held in local communities to receive input from concerned parents, relatives, and tribal staff. The positive results are documented in a draft

model for proposed legal regulations that will govern the tribe's implementation of a child welfare program under the provisions of the federal Indian Child Welfare Act.

**Kellington, S. 2001. *Missing Voices: At Risk for or Experiencing Apprehension in the Child Welfare System in BC*. Vancouver, BC: North Shore Women's Centre.**

This project looks at the history and current situation of child welfare practice in BC. This study shows that many of the women who come into contact with the Province's child welfare system do so because they are isolated or marginalized, and, for whatever reason, have no one else in their lives to turn to. Punishing women for ending up in this situation, as is all too often what happens, is the most socially supportive and responsible response government could manifest. The report states that the system as a whole has a responsibility to provide women with adequate and useful information and resources to guide them through the process of dealing with the removal and reclaiming custody of their children should they wish to do so. This report also notes that parents' concerns are given much less weight and the needs of families are seen as somewhat separate from, or even in opposition to the needs of children. Reversing this trend is one of the key changes that could be made to improve women's experiences dealing with the BC child welfare system.

**Kelly, M.L., McKay, S. and Nelson, C.H. 1985. Indian Agency Development: An Ecological Practice Approach. In *Social Casework*, pp. 594-602, Vol. 66, No. 10.**

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.

**Kienetz, A. 1986. Ethnic Identity in Northern Canada. In *The Journal of Ethnic Studies*, 14 (1): 129-134.**

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.

**Kimelman, E.C. 1985. *No Quiet Place*. Final Report to the Review Committee on Indian and Métis Adoptions and Placements. Winnipeg, Manitoba Department of Community Services.**

This report by Justice Kimelman in the wake of allegations that Aboriginal children were being fostered and shipped out of the province for the purposes of adoption in large numbers. Kimelman reported that this amounted to cultural genocide.

**Kingsley, Cherry and Melanie Mark. 2000. *Sacred Lives: Canadian Aboriginal Children & Youth Speak Out About Sexual Exploitation*. Vancouver: Save the Children Canada. Available online at: [www.savethechildren.ca](http://www.savethechildren.ca)**

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.

**Kirmayer, L.J., Boothroyd, L.J., Tanner, A., Adelson, N. and Robinson, E. 2000. Psychological Distress Among the Cree of James Bay. In *Transcultural Psychiatry*, 37(1): 35-56.**

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 15-85 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., G. M. Brass and C.L. Tait. 2000. The Mental Health of Aboriginal Peoples: Transformations of Identity and Community. In *Canadian Journal of Psychiatry*, Sept 45(7): 607-616.**

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. (PsycINFO Database Record (c) 2002 APA).

**Kline, M. 1989. Race, Racism, and Feminist Legal Theory. In *Harvard Women's Law Journal*, Vol. 12, Spring: 115-150.**

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.

**Kline, M. 1990. *Child Welfare Law, Ideology, and the First Nations*. L.L.M. Dissertation, York University.**

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 interests 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. 1992. Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. In *Osgoode Hall Law Journal*, 30 (2): 375-425.**

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 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. 1993. Complicating the Ideology of Motherhood: Child Welfare Law and First Nations Women. In *Queen's Law Journal*, 18(2):306-342.**

The goal of this article is to provide 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 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.

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

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.

**Koptie, S. 1991. The Native Community Crisis Team. In *Canadian Woman Studies*, 12(1): 44.**

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." Koptie 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. Koptie 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.

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

This document is a 1994 report prepared by Marcia B. Krawll 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.

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

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.

**L**

**LaRocque, E. 1993. Violence in Aboriginal Communities. In *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues. A paper prepared for the Royal Commission on Aboriginal Peoples. Vancouver, BC: Minister of Supply and Services Canada: 72-89.***

LaRocque 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. Reprinted from the book "*The Path to Healing*" with permission from the Royal Commission on Aboriginal Peoples. March 1994. National Clearinghouse on Family Violence. 18 pp.

**LaRocque, E. 1997. Re-examining culturally appropriate models in criminal justice applications. In *Aboriginal and Treaty Rights in Canada: Essays on Law, Equity, and Respect for Difference*, M. Asch (Ed.). Vancouver: UBC Press. 75-96.**

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. The main concern of LaRocque's paper focuses 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.

**Law Commission of Canada. 2000. *Restoring Dignity: Responding to Child Abuse in Canadian Institutions*. Ottawa: Minister of Public Works and Government Services.**

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.

**LeCavalier, J. and McKenzie, D. 1993. *Aboriginal Substance Abuse: A Blueprint for Action. A Submission to the Royal Commission on Aboriginal Issues by the Canadian Centre on Substance Issues*. November, 1, 1993.**

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 live in isolated northern locations appear to be a greater risk than 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.

**Lederman, J. 1999. *Trauma and Healing in Aboriginal Families and Communities*. In *Native Social Work Journal*, Vol. 2(1), April: 59-90.**

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, K. 1999. Measuring Poverty among Canada's Aboriginal People. In *Perception*, 23 (2). Paper Prepared by the Centre for International Statistics at the Canadian Council on Social Development. Ottawa: Canadian Council on Social Development: 9-12. Available online at [www.ccsd.ca/perception/e0999.pdf](http://www.ccsd.ca/perception/e0999.pdf).**

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.

**Leenaars, A.A. 2000. Suicide Prevention in Canada: A History of Community Approach. In *Canadian Journal of Community Mental Health*, 19(2): 57-73.**

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.

**Lentz, E.A. 2002. B.C.'s Family Conference, First Nations & Human Rights.**

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).

**Lewis, R.G. and Ho, K.M. 1994. In *Social Work Processes*. Compton, B.R. and Galaway, B. (Eds.). Pacific Grove, California: Brooks/Cole Publishing Company: 167-172.**

The authors posit that in the past, the social work profession has failed to serve effectively an important segment of the population – the Native Americans. Although social workers are in sympathy with the social problems and injustices long associated with the Native American people, they have been unable to assist them with their problems. The authors state that this lack of success can be attributed to a multitude of reasons, but it stems in

general from: (1) a lack of understanding of the culture; (2) continued retention of stereotyped images of Native people; and (3) use of standard techniques and approaches. This article originally appeared in 1975, in the *National Association of Social Workers, Inc.*, Vol. 20 (5): 379-382.

**Lindsey, D. (no date). Preserving Families and Protecting Children: Finding the Balance. In *Child Welfare*. Internet Publication: [www.childwelfare.com/kids/fampres.htm](http://www.childwelfare.com/kids/fampres.htm).**

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, L.M. and 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.**

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.

**Little Bear, L. 1988. Section 88 of the *Indian Act* and the Application of Provincial Laws to Indians. In *Governments in Conflict? Provinces and Indian Nations in Canada*, J.A. Long and M. Boldt (Eds.) in association with L. Little Bear. Toronto: University of Toronto Press: 175-187.**

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 is a provincial law of general application, and when and where it does apply. A review of whether Section 88 is declaratory in nature as opposed to being incorporated was also analysed in relation to the unconstitutionality of section 88 in relation to anticipatory incorporation of future provincial laws into federal legislation.

**Locust, C. October 2000. Split Feathers: Adult American Indians Who Were Placed in Non-Indian Families as Children. In *OACAS Journal*, 44 (3): 11-17. Reprinted with the permission of the National Indian Child Welfare Association Inc. Original**

**published in Pathways, September/October 1998, Volume 13, Number 4. Available online at: [www.oacas.org/resources/OAOCASJournals/2000October/Feathers.pdf](http://www.oacas.org/resources/OAOCASJournals/2000October/Feathers.pdf).**

The informal data collection for this study began in 1986, the result of an increasing number of American Indian adults contacting researcher in attempt to discover their tribal roots. All had one thing in common: They had been adopted or fostered into non-Indian homes as children. They all told the same story: "I don't know who I am. I am Indian, but I don't know what tribe. I have lost my identity and my culture." The researcher began to identify a pattern of emotional suffering among the "Split Feathers" (a name one of the individuals said he has been given and which caught on as a group identity) and not long after the "Split Feather Syndrome" demanded some attention. Every member of the group talked about their psychological problems, using words like depressed, hurt, emotionally abused, confused, anguished, socially dysfunctional, angry, alienated, etc. The extent and prevalence of these emotional problems in the adult Indians appeared to be directly related to the adverse effects of their having lived in a non-Indian home as a child.

**Loewen, C. 2000. A Birth Mother's Perspective on Fetal Alcohol Syndrome. In *Pushing the Margins*, J. Oakes, R. Riewe, M. Bennett and B. Chisholm (Eds.). Native Studies Press, University of Manitoba: 226-243.**

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).

**Loewenborn, C. 2001. Inspiration Across Cultures: Reflecting Teams Among the Métis of Canada. In *Australian and New Zealand Journal of Family Therapy*, 22(1): 25-27.**

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).

**Long, C.R. and Nelson, K. 1999. Honoring Diversity: The Reliability, Validity, and Utility of a Scale to Measure Native American Resiliency. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2) 91-107.**

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.

**Longclaws, L. 1994. Social Work and the Medicine Wheel Framework. In *Social Work Processes* (5<sup>th</sup> Edition), B.R. Compton and B. Galaway (Eds.). Pacific Grove, California: Brooks/Cole Publishing Company: 24-33.**

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 Longclaws, 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 from 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.

**Longstaffe, S. and Hamilton, B. 1987. *A New Justice for Indian Children*. Winnipeg Children’s Hospital Child Protection Centre.**

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 activities 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.

**Lowrie, M. (Director). 1990. *Children of the Eagle*. Peigan Band, Alberta.**

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.

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

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).

## **M**

**MacDonald, J.A. 1983. The Spallumcheen Indian Band By-Law and Its Potential Impact on Native Indian Child Welfare Policy in British Columbia. In *Canadian Journal of Family Law*, 4 (1).**

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, J.A. 1985. The Child Welfare Programme of the Spallumcheen Indian Band in British Columbia. In *The Challenge of Child Welfare*, K.L. Levitt and B. Wharf (Eds.). Vancouver: University of British Columbia: 253-265.**

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. 1985. Child Welfare and the Native Indians Peoples of Canada. In *Windsor Yearbook of Access to Justice*, Vol. 5: 284-305.**

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. November 1979. *Child Welfare Policy and the Native Indian Child in British Columbia.***

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, K.A. 2000. *First Nations Child and Family Services: Whither Self-Governance?* LL.M. Thesis, UBC.**

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. 1997. *Literature Review: Aboriginal Child & Family Governance. The First Nations Family and Child Care Workers' Society Governance Project.***

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.

**MacEachron, A.E. March/April 1994. Supervision in Tribal and State Child Welfare Agencies: Professionalism, Responsibilities, Training Needs, and Satisfaction. In *Child Welfare*, 73(2): 117-128.**

Although tribal child welfare and family services have expanded substantially since 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 state 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).

**MacEachron, A.E., N.S. Gustavsson, S. Cross and A. Lewis. September 1996. The Effectiveness of the Indian Child Welfare Act of 1978. In *Social Service Review*, 70(3): 451-463.**

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 effectiveness 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).

**MacLeod, P.M., Colls, H. and Smith, D.F. 1983. The Fetal Alcohol Syndrome in Native Indian children of British Columbia: An Epidemic. Abstracts from the 1982 David W. Smith Conference on Malformations and Morphogenesis. In. *Proceedings of the Greenwood Genetics Centre*. Clinton, S.C.: Jacobs Press, Inc.**

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.

**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.**

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.

**Malone, J.L. 2000. Working with Aboriginal Women: Applying Feminist Therapy in a Multicultural Counselling Context. In *Canadian Journal of Counselling*, 34(1): 33-42.**

Counsellor 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 counsellor 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 counsellors have an increased awareness of these factors, they may become more effective cross-cultural and feminist counsellors for Aboriginal women.

**Mandamin, J. 1994. Breaking Free: The Viewpoint of Aboriginal Women. In *The Social Worker/Le Travailleur Social*, 62 (3) Fall/Autumn: 137-139.**

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 make 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.

**Manitoba Government. 1995. *Profile of Manitoba's Aboriginal Population*. Winnipeg: Native Affairs Secretariat, Manitoba Northern Affairs.**

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.

**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.**

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 as 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 identify training needs of Child and Family Service personnel, treatment centres represented on the council were not included (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**Manitoba Keewatinowi Okimakanak. August 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.**

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. March/April 1993. *Seeking the Balance between Child Protection and Family Preservation in Indian Child Welfare*. In *Child Welfare*, 72(2): 141-152.**

This article briefly reviews the emergence of contemporary Indian child welfare, assesses the consequent 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.

**Mannes, M. Jan/Feb 1995. *Factors and Events Leading to the Passage of the Indian Child Welfare Act*. In *Child Welfare*, 74(1): 264-282.**

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*.

**Mannes, M. 1993. *Seeking the Balance Between Child Protection and Family Preservation in Indian Child Welfare*. In *Child Welfare League of America*, LXXII (2): 141-151.**

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 very 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 (Portions of the overview and commentary taken from *First Nations Self-Government of Social Services: An Annotated Bibliography* by Dr. Douglas Durst, 1996: 41-42).

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

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.

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

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).

**Martin, M. 1985. *Poverty and Child Welfare*. In *The Challenge of Child Welfare*, K.L. Levitt and B. Wharf (Eds.). Vancouver: University of British Columbia Press: 53-65.**

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-adapted 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.

**Matheson, L. March 1996. *The Politics of the Indian Child Welfare Act*. In *Social Work*, 41(2): 232-235.**

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).

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

This volume is based on the Institute of Northern Ontario Research and Development Conference held at Laurentian University on the 24<sup>th</sup> and 25<sup>th</sup> 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 book is good in that it provides a context for those building increased self-government.

**Mayfield, M. and Davies, G. 1984. *An Early Intervention Program for Native Indian infants and their families*. In *Canadian Journal of Public Health*, 75(6): 450-453.**

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.

**McDonald, R.J. and Dr. Peter Ladd, et al. June 2000. *First Nations Child and Family Services Joint National Policy Review: Draft Final Report*. Prepared for the Assembly of First Nations with First Nations Child and Family Service Agency Representatives in Partnership with the Department of Indian Affairs and Northern Development. Ottawa, ON.**

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.

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

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.

**McGillivray, A. and Comaskey, B. 1999. *Black Eyes All of the Time: Intimate Violence, Aboriginal Women, and the Justice System*. Toronto: University of Toronto Press.**

In traditional Aboriginal societies, women were the equal of men and were entitled to be treated with respect. In fact, in Aboriginal matriarchal societies, women were the ultimate holders of political and social power, with responsibilities expressed in teachings handed down from mother to daughter. One of the saddest influences of the years of contact between Aboriginal European people in North America has been the denigration of the status of women in Aboriginal societies, as a result of or in conjunction with assaults that occurred against Aboriginal cultures generally. ...*Black Eyes All of the Time* marks an important step in the process of recognition and action. The stories that are revealed here by the victims of abuse are compelling and instructive. No greater testament to the impropriety of past actions to undermine Aboriginal societies exists than the words of the women in these stories. No greater impetus for action exists than our realization that this behaviour can no longer be tolerated (from the Foreword, by Judge C.M. Sinclair).

**McGillivray, A. 1997. *Therapies of Freedom: The Colonization of Aboriginal Childhood*. In *Governing Childhood*, A. McGillivray (Ed.). Dartmouth: 135-199.**

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.

**McGillivray, A. 1999. *Better Living Through Legislation? Parens Patriae Reconsidered*. Need full citation.**

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, that paternalistic statutory regimes will continue to both hamper colonialist humanitarianism efforts and the peoples the legislation was to have helped.

**McGillivray, A. 1986. Transracial Adoption and the Status Indian Child. In *Canadian Journal of Family Law*, 5: 437-467.**

Indian status is not extinguished by adoption but benefits flowing therefrom are denied to status children adopted by non-status parents. Agency policy prohibits issue of registration numbers to minors and relegates notification of status to the discretion of the adoptive parents, denying adoptees equal treatment under the law. The justification of protection of adoption confidentiality must be questioned where the result may be extinction of legal rights and cultural freedom. Whatever the resolution of the transracial adoption controversy, it cannot change the situation of thousands of adoptees. The complexity of interests involved threatens to overwhelm the sole interests in question: those of children.

**McKay, S. 1987. Social Work in Canada's North: Survival and Development Issues Affecting Aboriginal and Industry-Based Communities. In *International Social Work*, 30 (3): 259-78.**

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. 1997. Connecting Policy and Practice in First Nations Child and Family Services: A Manitoba Case Study. In *Child and Family Policies: Strategies, Struggles and Options*, J. Pulkington and G. Ternowetsky (Eds.). Fernwood Publishing.**

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. 1995. Aboriginal Foster Family Caring in Canada: A Policy Review. In *For Seven Generations. Royal Commission on Aboriginal Peoples: Lebraxus*.**

This policy review was commissioned by the Royal Commission on Aboriginal peoples in response to testimony that identified foster care accreditation standards as a critical factor in

preventing a higher rate of in-culture placement for Aboriginal children requiring alternate care. While First Nations child and family service agencies have achieved considerable success in developing Aboriginal foster care resources, cross cultural placements remain a persistent practice in many areas of Canada. McKenzie notes that such placement practices are described as contributing to poor adjustment outcomes of many children, as having adverse effects for Aboriginal families and communities who experience these losses, and as reflecting the goal of assimilation of Aboriginal culture by the dominant society. This review was designed to examine issues and options regarding the development of culturally appropriate foster care accreditation standards.

**McKenzie, B., Seidl, E and Bone, N. May/June 1995. Child and Family Service Standards in First Nations: An Action Research Project. In *Child Welfare League of America*, LXXIV(3): 633-653.**

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

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.

**McKenzie, B. 1994. Evaluation of the Pilot Project in Block Funding for Child Maintenance. Winnipeg: West Region Child and Family Services.**

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 broad 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. and Morrissette, V. 1993. *Aboriginal Child and Family Services in Manitoba: Implementation Issues and the Development of Culturally Appropriate Services*. Paper presented at the 6<sup>th</sup> Conference on Social Welfare Policy, St. John's Newfoundland.**

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).

**McKenzie, B. Winter 1989. Child Welfare: New Models of Service Delivery in Canada's Native Communities. In *Human Services in the Rural Environment*, 12(3): 6-11.**

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

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.

**McMahon, A. and E.N. Gullerud. March 1995. Native American Agencies for Native American Children: Fulfilling the Promise of the Indian Child Welfare Act. In *Journal of Sociology and Social Welfare*, 22(1): 87-98.**

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.

**McTimoney, D. 1993. *A Resource Guide on Family Violence Issues for Aboriginal Communities*. Health Canada and the Department of Indian Affairs and Northern Development.**

This resource kit presents a framework for understanding and responding to family violence in Aboriginal communities. It answers common 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.

**Mercredi, O. and Turpel, M. 1993. *In the Rapids: Navigating the Future of First Nations*. Toronto, ON: Penguin Books.**

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.

**Miller, D.L., F. Hoffman and D. Turner. 1980. A Perspective on the Indian Child Welfare Act. In *Social Casework*, 61(3): 468-471.**

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).

**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*. CD Rom: CD Rom: Libraxus.**

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.

**Minore, B., Boone, M., Katt, M. and Kinch, P. 1991. Looking In, Looking Out: Coping with Adolescent Suicide in the Cree and Ojibway Communities of Northern Ontario. In *The Canadian Journal of Native Studies*, 11 (1): 1-24.**

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**Monture, P.A. 1989. A Vicious Circle: Child Welfare and the First Nations. In *Canadian Journal of Welfare Law*, 3: 1-17.**

This article reviews Canadian case law and the insidious racist undertones of many of court decisions regarding the apprehension of First Nations children by the child welfare authorities in Canada. The article also discusses inter-racial adoptions and case law where courts have devalued the role of culture in the lives of young Aboriginal children. Monture demonstrates how this devaluation forms the basis for racist practices in child welfare law, and how contemporary reforms of child welfare legislation fail to reach the real issues.

**Monture-Okanee, P.A. 1993. Reclaiming Justice: Aboriginal Women and Justice Initiatives in the 1990s. In *Aboriginal Peoples and the Justice System*. Ottawa: Royal Commission on Aboriginal Peoples: 105-132.**

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. Monture-Okanee also notes that Aboriginal women have been subjected to discrimination due to the arrogance of many Aboriginal men 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.

**Moran, J.R. 1999. Preventing Alcohol Use Among Urban American Indian Youth: The Seventh Generation Program. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2): 51-67.**

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).

**Morgan, N. and McGettigan, D. 1999. *Integration of Services: From Concept to Reality*. West Vancouver, BC: First Nations Education Steering Committee. Available online at: [www.fnesc.bc.ca](http://www.fnesc.bc.ca).**

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.

**Morrisette, V., McKenzie, B. and Morrisette, L. 1993. Towards and Aboriginal Model of Social Work Practice: Cultural Knowledge and Traditional Practices. In *Canadian Social Work Review*, Vol. 10 (1): 91-108.**

An Aboriginal framework for social work practice is proposed by Morrisette, McKenzaie and Morrisette 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.

**Morrison, H.I., R.M. Semeciew, Y. Mao and D.T. Wigle. 1986. Infant Mortality on Canadian Indian Reserves 1976-1982. In *Canadian Journal of Public Health*, 77, July/August 1986: 263-268.**

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**Morrisette, P.J., B. McKenzie and L. Morrisette. 1993. Towards an Aboriginal Model of Social Work Practice: Cultural Knowledge and Traditional Practices. In *Canadian Social Work Review*, 10(1): 91-108.**

The authors look at the development of Aboriginal models of social work practice and look at a Winnipeg-based Aboriginal family service agency. Ma Mawi Wi Chi Itata Centre Youth Support Program is highlighted as an illustration of program delivery guided by the Aboriginal culture-based philosophy. Some tentative implications for the continued development of culturally appropriate research, education, and practice are identified in the discussion of this model.

**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*. New York: St. Martin's Press: 259-277.**

This article attempts to discuss 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*.

**Mullaly, R. 2002. *Challenging Oppression: A Critical Social Work Approach*. Melbourne: Victoria University.**

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.

**Mussell, W.J., Nicholls, W.M. and Adler, M.T. 1993. *Making Meaning of Mental Health: Challenges in First Nations (2<sup>nd</sup> Ed.)*. Chilliwack, BC: Sal'I'shan Institute.**

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.

## **N**

**Nahanee, T., McIvor, S., Impey, I., Beane, M. and LeClair, D. 1997. *Aboriginal Sex Offenders: Melding Spiritual Healing With Cognitive-Behavioural Treatment*. Paper prepared for the Corporate Advisor of Aboriginal Programs, Correctional Services Canada.**

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.

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

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.

**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.**

A joint project of the Native Women's Association of Canada and the Canadian Council and Social Development. 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 (Abstract).

**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.**

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.

**Nesmith, A.A. 2002. Predictors of Running Away from Foster Care. PhD Dissertation, University of Wisconsin-Madison.**

Individual, family, and child welfare factors were evaluated to predict running away from foster care by following 343 youth over two years. Multiple failure time hazard analysis revealed that the odds of running away increased with time in foster care. The risk of running away increased with age, higher CBCL externalizing scores, a history of running away, and for Native American youth. The risk was decreased for youth who experienced a change in permanency plan, and when the foster home received a high assessment score. Early assessment of youth and their foster homes may help identify those at risk of running away. Training to enhance effective parenting may improve foster parent-youth relationships and thus decrease running away. Adjustment of the permanency plan to meet the changing needs of youth may decrease the risk of running away as well.

**Nog-Da-Win-Da-Min Family and Community Services. 1996. Project Report: Defining Culturally Appropriate Services. Sault Ste. Marie, ON: Batchewana First Nation.**

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-judgement, 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.

**Northwest Territories, Working Group on Family Law Reform. 1992. Family Law Review Report: The Report of the Ministerial Working Group on Family Law Reform. Yellowknife: The Working Group.**

256 Recommendations on the reform of family law were proposed based on a broad research and consultation. It includes recommendations on matrimonial property legislation; common-law partners; Aboriginal families; custody and child support decisions; Aboriginal custom adoptions; the affirmation of Native custom adoptions, custom adoption practices; amendments to help reunite adoptees with their birth parents; Aboriginal Justice Councils; and the delivery of child and family services (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**O**

**Obomsawin, A. (Director). 1986. Richard Cardinal: Cry from a Métis Child (video). Montreal: National Film Board.**

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 rest of his seventeen short years moving in and out of twenty-eight 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.

**O'Brien, D. and Pace, J. 1990. The Role of Empowerment in Social Work Degree Programs for Indigenous Native People: A Critique of One School's Experience. In *The Canadian Journal of Native Studies*, 10 (1): 1-13.**

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.

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

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.

***Our Children are Our Future* (video). ????. Toronto, ON: Direction Films.**

This hour long documentary was filmed on location in Alberta, Saskatchewan and British Columbia. It deals with the apprehension of Indian children taken from their homes by provincial child welfare authorities. The film puts a perspective on the problem by letting Indian people tell their own story in their own words.

## P

**Pace, J.M. and Smith, F.V. 1990. Native Social Work Education: Struggling to Meet the Need. In *Canadian Social Work Review*, 7(1): 109-119.**

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 here 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.

**Palmer, S. and W. Cooke. 1996. Understanding and Countering Racism with First Nations Children in Out-of-Home Care. In *Child Welfare*, Nov/Dec 96, Vol. 75, Iss. 6: 709-725.**

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 later, 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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

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

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.

**Paziuk, L. 1992. The Northern B.S.W. Program: Maintaining Community Connections. In *Northern Perspectives: Practice and Education in Social Work*, co-edited by M. Tobin and C. Walmsley. A Publication of the Manitoba Association of Social Workers and the University of Manitoba Faculty of Social Work.**

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.

**Peacock, R.B., Day, P.A. and Peacock, T.D. 1999. Adolescent Gambling on a Great Lakes Indian Reservation. In *Voices of First Nations People: Human Services Considerations* co-published simultaneously with the *Journal of Human Behavior in the Social Environment*, 2(1/2): 5-17.**

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).

**Pellat, A. 1991. *An Review of Child Welfare Policy and Practice in Relation to Aboriginal People*. Calgary: Canadian Research Institute for Law and the Family.**

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 part in disrupting the intergenerational flow and social dynamic within communities and families. The challenges Pellat states is facing Aboriginal and state authorities at present to find more positive ways of addressing child welfare needs in Aboriginal communities.

**Pelly, D.F. 1999. *Remembering the Drum: Keeping Culture Alive*. In *Above & Beyond 1999*, 23-27.**

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.

**Phillips, D. and 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*. Unpublished paper: Department of Justice Canada, Research Section, July 1992.**

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 plea 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).

**Pimento, B. 1985. *Native Families in Jeopardy – The Child Welfare System in Canada*. *Occasional Papers in Social Policy Analysis*. Department of Sociology in Education, Ontario Institute for Studies in Education. Toronto, Ontario.**

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. and R. Hubbell. 1989. Indian Child Welfare: A Status Report. In *Children Today*, 18(1): 24-29.**

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).

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

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.

**Poonwassie, A. and Charter, A. 2001. *An Aboriginal Worldview of Helping: Empowering Approaches*. In *Canadian Journal of Counselling*, Vol. 35 (1): 63-73.**

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 counsellors, therapists, and other helpers began to respond 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).

**Proulx, J. and S. Perrault. 2001. *Ma Mawi Wi Chi Itata Family Violence Program*. In *Pushing the Margins*, J. Oakes, R. Riewe, M. Bennett and B. Chisholm (Eds.). Native Studies Press, University of Manitoba: 204-211.**

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. and Perreault, S. 2000. *No Place for Violence: Canadian Aboriginal Alternatives*. Co-published by Fernwood Publishing and Resolve.**

Family violence has become an issue of significant concern within the Aboriginal community. One of the unique aspects of family violence within this community is its link to the history of colonization. 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. The success and response that these projects have elicited from the community will build confidence and pave the way for their development and the pursuit of alternative approaches to family violence prevention the Aboriginal community.

**Proulx, J. and 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.**

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 patterns for rehabilitation and reintegration into the community and into their families.

**Pulkingham, J. and Ternowetsky, G. (Eds.). 1997. *Child and Family Policies: Strategies, Struggles and Options*. Fernwood Publishing.**

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 low 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.

## Q

## R

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

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.

**Réaume, D.G. and Maklem, P. 1994. Education for Subordination: Redressing the Adverse Affects of Residential Schooling. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. CD Rom: Libraxus.**

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.

**Red Horse, J.G. 2000. Family Preservation: Concepts in American Indian Communities. NICWA: Case Family Programs, Foundations for the Future.**

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.

**Red Horse, J.G., Martinez, C. and Day, P. 2001. *Family Preservation: A Case Study of Indian Tribal Practice*. NICWA: Case Family Programs, Foundations for the Future.**

This is a case study of family preservation among the Arikara, Hidatsa, and Mandan tribes at the Ft. Berthold Reservation in North Dakota.

**Red Horse, J.G. 1980. Family Structure and Value Orientation in American Indians. In *Social Casework*, 61(8): 462-467.**

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 are 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).

**Red Horse, J.G. Lewis, R., Feit, M. and Decker, J. 1978. Family Behavior of Urban American Indians. In *Social Casework*, 59(2): 67-72.**

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.

**Reinart, U. 1984. Child Welfare: Manitoba Indians Take Charge. In *Canadian Dimension*, 18(4): 15-16, 22.**

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.

**Richards, J. 2001. *Neighbors Matter: Poor Neighborhoods and Urban Aboriginal Policy*. Ottawa, ON: C.D. Howe Institute.**

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.

**Ricks, F., B. Wharf and A. Armitage. 1990. *Evaluation of Indian Child Welfare: A Different Reality*. In *Canadian Review of Social Policy/Revue canadienne de politique sociale*, 25: 41-46.**

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**Robin, R.W., Rasmussen, J.K. and Gonzalez-Santin, E. 1999. *Impact of Childhood Out-of-Home Placement on a Southwestern American Indian Tribe*. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2): 69-89.**

One of the defining characteristics of American Indian and Alaska Native communities is the removal of hundreds of thousands of children from their natural parents, extended families, and often, reservation environments. Though widely discussed, little is known about the sequelae of out-of-home placement among American Indians. In this paper the authors investigate the occurrence of out-of-home placement among 580 Southwestern American Indian tribal members. Out-of-home placement is examined here within a broad context of trauma, alcohol abuse and dependence, and other psychiatric disorders (Journal Abstract).



**Robinson, G.D., Conry, J.L. and Conry, R.F. 1987. Clinical profile and prevalence of fetal alcohol syndrome in an isolated community in British Columbia. In *The Canadian Medical Association journal (CMAJ)*, 137: 203-207.**

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).

**Rosenati, R. and Marta, E. 1997. Parent-Child Relationships as a Protective Factor in Preventing Adolescents' Psychosocial Risk in Inter-Racial Adoptive and non-Adoptive Families. In *Journal of Adolescence*, 20: 617-631.**

This study aims to compare family relations to inter-racial adoptive and non-adoptive families with a late adolescent and to examine the extent to which family relations constitute a protective factor in preventing adolescents' psychosocial risk. The sample consisted of 103 inter-related adoptive families and 150 non-adoptive families with a child aged between 16 and 19 years. Subjects were requested to complete a self-report questionnaire. The results suggest the existence of a different relational configuration in inter-racial adoptive and non-adoptive families. They also show that the father-child relationship and the mother-child relationship play different roles in preventing the adolescents' maladjustment in inter-racial adoptive and non-adoptive families (Journal Abstract).

**Royal Commission on Aboriginal Peoples. 1994. *Choosing Life: Special Report on Suicide Among Aboriginal People*. Ottawa, Canada: Minister of Supply and Services Canada.**

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.

**Rundle, D., Hudson, P., Taylor-Henley, S., Bracken, D. and Frankel, S. 1998. *Culturally Appropriate Needs Assessment of Ojibway Adolescents*. Winnipeg: Southeast Child and Family Services.**

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 identify 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.

## S

**Sams, L. 1980. Indian Children: All in Indian Homes thanks to Six Nations Band Council: 27, 40-41.**

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.

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

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.

**Sanders, D. 1974. *Family Law and Native People: A Report for the Law Reform Commission of Canada*.**

Report prepared for the Law Reform Commission of Canada which focussed on the following subjects: (1) customary family law; (2) the *Indian Act* membership system, and (3) the care and custody of children. The Report included the recommendation that Indigenous Peoples customs in the family law area (marriage, divorce, adoptions, etc.) be recognized.

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

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.

**Saulis, M. 2000. Chapter 3: Healing in First Nations Communities, The Medicine Wheel. In *It's Not What, But How! Social Service Issues Affecting Aboriginal Peoples: A Review of Projects*, D. Durst (Ed.). Human Resources Development Canada.**

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).

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

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

**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*. Royal Commission on Aboriginal Peoples: 90-107.**

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.

**Secretariate to the Federal/Provincial/Territorial Working Group on Child and Family Services Inforamtion. 2000. *Child Welfare in Canada*. Available online at: <http://www.hrdc-drhc.gc.ca/socpol/cfs/cfs.shtml>.**

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.

**Shawanda, B. and Edgar, E. 1992. *Beyond Bruised Bodies and Broken Hearts. In Conference Proceedings: United Our Concerns 10<sup>th</sup> Annual "Protecting Our Children" National American Indian Conference on Child Abuse and Neglect. Lake Buena Vista, Florida. May 3-6, 1992.***

This paper presented by two women from Calgary provides an outline of contributing factors, effects of, and strategies for addressing family and community violence.

**Shewell, H. 1995. *The First Nations of Canada: Social Welfare and the Quest for Self-Government. In Social Welfare and Indigenous Peoples, J. Dixon and R.P. Scheurell (Eds.). London and New York: Routledge: 1-53.***

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 Programme, which is comprised of three elements: Child Welfare, Individual and Family care/Adult care; and social (Income) assistance. Each of these areas are discussed in more detail under separate headings.

**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.***

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).

**Shewell, H. and Spagnut, A. 1992. *Child Welfare and Individual and Family Care and Community Social Services. In *The First Nations of Canada: Social Policy and the Liberal State.* Vancouver, BC: 86-101.***

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.

**Shkilnyk, A. M. 1985. *A Poison Stronger than Love: The Destruction of an Ojibway Community.* New Haven: Yale University Press.**

This book 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 fibre 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. 1978. Destruction of Indian families – Beyond the Best Interests of Indian Children. In *White Cloud Journal*, 1(2): 13-16.**

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).

**Sieppe, J.D., Hudson, J. and Unrau, Y. 2000. Family Group Conferencing in Child Welfare: Lessons from a Demonstration Project. In *Families in Society: The Journal of Contemporary Human Services*, July – August, 81(4): 382-391.**

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.

**Silver, J. 2000. *Solutions that Work: Fighting Poverty in Winnipeg*. Winnipeg: Canadian Centre for Policy Alternatives and Halifax: Fernwood Publishing.**

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.

**Sinclair, M., D. Phillips and N. Bala. 1991. Aboriginal Child Welfare in Canada. In *Canadian Child Welfare Law: Children, Families and the State*, N. Bala, J.P. Hornick and R. Vogl (Eds.). Toronto, ON: Thompson Educational Publishing: 171-194.**

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 Counsellors Who Work with First Nations Clients. In *Canadian Journal of Counselling*, 35(1): 74-88.**

This article describes a qualitative study that investigated the experiences of White male counsellors who work with First Nations clients. Five experienced counsellors 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 counsellors and counsellor educators are included.

**Sterling-Collins, R. 1997. *Aboriginal Social Worker Training Strategy: Honouring Diversity, Working in Partnership*. Victoria, BC: Ministry of Child and Family Development.**

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, J. 1999. The Circle of Healing. In *Native Social Work Journal*, 2(1): 8-21.**

The author of this article notes that many Aboriginal communities and urban Aboriginal peoples in the field of social services are utilizing Healing Circles, Talking Circles or Sharing Circles as a way of providing group support for people who are dealing with issues such as addictions, violence, grief, and trauma. 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, counsellors, therapists and other helping professionals should become aware of Healing Circles, understanding both the process and 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).

**Stevenator & Associates and Budgell, J. 1999. *Repatriation of Aboriginal Families - Issues, Models and a Workplan: Final Report. Final Report Prepared for the Repatriation of Aboriginal Families Research Project. Toronto: Native Child and Family Services of Toronto. Available online at: www.***

The purpose of this Project was to gain a thorough understanding of key issues and concerns to be addressed regarding repatriation issues for Aboriginal peoples; identify the types of repatriation models being implemented in Ontario, other provinces as well as other countries where there are parallel situations to Ontario; to review the successful approaches and determine if they might work in Ontario, and assess the difficulties in implementing approaches to identify strategies to avoid; develop a demographic statistical profile of the Aboriginal adoptees and foster seeking repatriation and reunification with their birth families.

**Stevenson, K.M., K.F.M. Cheung and P. Leung. 1992. A New Approach to Training Child Protection Services Workers for Ethnically Sensitive Practice. In *Child Welfare*, 71(4): 291-305.**

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.

**Stokes, J. and Ternowetsky, G. 1997. *Child Welfare in Northern, Remote and Rural Communities: An Annotated Bibliography.***

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.

**Stone, C., Prince, J., Kent, H. and Grieve, L. 1992. The Will to Grow. In *Conference Proceedings: United Our Concerns 10<sup>th</sup> Annual "Protecting Our Children" National American Indian Conference on Child Abuse and Neglect. Lake Buena Vista, Florida.***

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).

**Stuart, N. 1979. A Macroanalysis of Child Care Admissions. In *Child Welfare*, 58(10): 642-649.**

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).

**Sullivan, T. 1983. Native Children in Treatment: Clinical, Social and Cultural Issues. In *Journal of Child Care*, 1(4): 75-94.**

Disproportionately large numbers of Indian children across Canada find their way into white alternate care facilities through intervention by provincially mandated child welfare organizations which remove children from their communities. This article reviews 5 case summaries and finds that the importance of the children's Indian origins are virtually denied.

## T

***Taking Care of Our Own* (video). ?????. Winnipeg, MB: Bortnick Film Production Ltd.**

This film outlines the next logical step in bringing about change to help resolve the problem of "heritage" instruction and "cultural preservation." This documentary presents the inevitable stepping stone in bringing about the changes to drastically needed in child care services as they pertain to Native people. It is a most important film due to two very significant ideals. Firstly, that a child-care program should be based on a community's standards of what is best for the children and secondly, that family reunification rather than just apprehension, adoption, or becoming a ward of the state should be a primary objective.

**Taylor, D. and Watters, M.K. 1994. Who own Counselling? A Community Based Answer. In *Canadian Woman Studies*, 14(4): 108-110.**

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).

**Taylor-Henley, S. and Hudson, P. 1992. Aboriginal Self-Government and Social Services: First Nations – Provincial Relationships. In *Canadian Public Policy Analyse de Politiques*, XVIII (1): 13-26.**

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. Winter 1986. Still Not Home, the Indian & Native Child & Family Service, Provisions of Ontario's Bill 77. In *The Social Worker*, 54 (4): 160-163.**

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.

**Thomlison, R.J. and Foote, C.E. 1987. Child Welfare in Canada. In *Child and Adolescent Social Work*, 4 (2 – Summer): 123-143.**

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.

**Thompson, A.H. and Fuhr, D. 1992. Emotional disturbance in fifty children in the care of a Child Welfare System. In *Journal of Social Service Research*, 15 (3/4): 95-112.**

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 results showed that 72 percent of the children were rated by their social workers as displaying emotional disturbance, with 57 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 over-represented in the sample, but showed no meaningful differences from non-Natives in psychopathology levels. The overall profile of test 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 adverse social conditions.

**Timpson, J., Semple, D. and the Shibogama First Nations Council. 1997. Bringing Home Payahtakenemowin (Peace of Mind): Creating Self-Government Community Services. In *Native Social Work Journal*, 1(1): 87-101.**

The decade from 1985 to 1995 saw rapid 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. May/June 1995. Four Decades of Literature on Native Canadian Child Welfare: Changing Themes. In *Child Welfare*, 74(3): 525-546.**

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.

**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*. Paper prepared for the Royal Commission on Aboriginal Peoples, Ottawa. CD Rom: Libraxus.**

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.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.**

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 Childrens 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 in 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).

**Timpson, J. 1990. Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal, and Political Context. In *Canadian Social Review*, 7(1): 49-69.**

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, althoughbeit symbolically, the jurisdictional issues over child welfare services to First Nations peoples.

**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.**

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.

**Thomlison, R.J. and Foote, C.D. Summer 1987. Child Welfare in Canada. In *Child and Adolescent Social Work Journal*, 4(2): 123-43.**

This study begins with a description of the sociocultural heterogeneity of Canada and of its population, with particular reference to children. The role of federal-provincial government relations within the social service and child welfare systems is discussed, as are the specific responsibilities and contributions of each level of government. The structure of provincial child welfare systems, the principles and procedures that guide them, and a number of their programs (adoption, foster care, residential or institutional care, and permanency planning) are described. The organization of services in the province of Quebec, child abuse and Native American children are treated as special cases within this framework. (Journal Abstract, edited).

**Thompson, A.H. and Fuhr, D. 1992. Emotional Disturbance in Fifty Children in the Care of a Child Welfare System. In *Journal of Social Service Research*, 15(3/4): 95-112.**

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 adverse social conditions (Journal Abstract).

**Tobin, M. and Walmsley, C. 1992. *Northern Perspectives: Practice and Education in Social Work*. Winnipeg, MB: University of Manitoba, Faculty of Social Work.**

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.

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

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 lifeways and is designed to help non-Indians begin effective outreach to Native American groups.

**Trevethan, S., Auger, S., Moore, J.P., MacDonald, M. and 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.**

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.

**Trocme, N, MacLaurin, B., Fallon, B., Daciuk, J., Billingsley, D., Tournigny, M., Mayer, M., Wright, J., Barter, K., Burford, G., Hornick, J., Sullivan, R. and McKenzie, B. 2001. *Canadian Incident Study of Reported Child Abuse and Neglect*. Ottawa: National Clearinghouse on Family Violence and Health Canada.**

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.

**Turpin, J. and Schmidt, G. (Eds.). 1999. *Fetal Alcohol Syndrome: Developing a Community Response*. Fernwood Publishing.**

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.

**Twinn, C.M. and Dombro, D.B. 1992. The Criminal Justice System Response to Sexual Abuse: Is it Appropriate? Are there Alternative? In *Human Ecology: Issues in the North*, 1: 59-68.**

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

## U

**Union of BC Indian Chiefs. 2002. *Calling Forth our Future: Options for the Exercise of Indigenous Peoples Authority in Child Welfare*. Available online at [www.ubcic.bc.ca/docs/UBCIC\\_OurFuture.pdf](http://www.ubcic.bc.ca/docs/UBCIC_OurFuture.pdf).**

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.

## V

**Voss, R.W., Douville, V., Soldier, A.L. Twiss, G. 1999. Tribal and Shamanic-Based Social Work Practice: A Lakota Perspective. In *Social Work*, 44(3): 228-242.**

This article takes a critical look at the social work literature that views Indian people as a social problem group and 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. The article examines the centrality of tribalism, which emphasizes the importance of kinship bonds or interconnectedness of all reality in Lakota thought and philosophy, and shamanism, which emphasizes the role and dimensions of spirits as powerful resources in the helping and healing processes for individual and for community heal and well-being. The article looks at how the older, traditional ways of the Lakota resonate with Jungian psychology, Kohut's self-object theory, and Saleebey's strengths perspective in social work practice. The authors conclude that Lakota philosophy can reshape social work practice, theory, and policy by offering a fresh perspective based on very old American Indian ideas from the Great Sioux Nation.

## W

**Waldram, J.B. 1997. *The Way of the Pipe: Aboriginal Spirituality and Symbolic Healing in Canadian Prisons*. Peterborough, ON: Broadview Press.**

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.

**Waller, M.A. and Patterson, S. 2002. *Natural Helping and Resilience in a Diné (Navajo) Community*. In *Families in Society: The Journal of Contemporary Human Services*, January – February 81(1): 73-84.**

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).

**Walters, K.L. 1999. Urban American Indian Identity Attitudes and Acculturation Styles. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2).**

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).

**Wares, D.M. and A. Dobrec. 1992. Job Satisfaction, Practice Skills, and Supervisory Skills of Administrators of Indian Child Welfare Programs. In *Child Welfare*, 71(5): 405-424.**

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.

**Wares, D.M., K.R. Wedel, J.A. Rosenthal, and A. Dobrec. 1994. Indian Child Welfare: A Multicultural Challenge. In *Journal of Multicultural Social Work*, 3(3): 1-15.**

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.N. and White, B.J. 1999. Protecting the Future of Indigenous Children and Nations: An Examination of the Indian Child Welfare Act. In *Journal of Health and Social Policy*, 10(4): 35-50.**

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).

**Weaver, H. 1999. Examining Two Facets of American Indian Identity: Exposure to Other Cultures and the Influence of Historical Trauma. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2): 19-33.**

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).

**Weaver, H. 1999. Indigenous People and the Social Work Profession: Defining Culturally Competent Services. In *Social Work*, Col. 44 (2): 217-225.**

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. 1999. *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2).**

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. 1998. Indigenous People in a Multi-Cultural Society: Unique Issues for Human Services. In *Social Work*, Vol. 43(3): 203-211.**

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.

**Webster, S. 1999. Media Review: The Nitinaht Chronicles. In *Native Social Work Journal*, 2(1): 163-164.**

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 loss 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 film 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.

**Westerfelt, A. and Yellow Bird, M. 1999. Homeless and Indigenous in Minneapolis. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2): 145-162.**

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.

**Wharf, B. and McKenzie, B. 1998. *Connecting Policy to Practice in the Human Services*. Toronto: Oxford University Press.**

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.**

*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.

**Wharf, B. 1992. First Nation Control of Child Welfare Services. In *Communities and Social Policy in Canada*, B. Wharf (Ed.). Toronto: McClelland and Stewart, Inc.: 95-123.**

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. 1991. Community, Culture and Control: Themes for the Social Services in Northern Communities. In *The Northern Review*, 7: 132-142.**

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.

**White, L. and Jacobs, E. 1992. *Liberating Our Children – Liberating Our Nations. Report of the Aboriginal Committee. Victoria, BC: Family and Children’s Services Legislation Review Community Panel – Aboriginal Committee.***

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.

**Wilkinson, P.F. 1982. A Social Science Viewpoint of Research in the Boreal Region. In *Resources and Dynamics of the Boreal Zone: Proceedings of a conference held at Thunder Bay, Ontario, August 1982*, R.R. Riewe and I.R. Methven (Eds.).**

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. and Ellison, F.. 1996. Culturally Informed Social Work Practice with American Indian Clients: Guidelines for Non-Indian Social Workers. In *Social Work*, 41(2): 147-151.**

The authors offer 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, L. 1995. *The Mind of a Child* (video).**

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).

**Wilson, L. and Green, J.W. 1983. An Experiential Approach to Cultural Awareness in Child Welfare. In *Child Welfare*, 62(4): 303-133.**

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).

**Wright, J. (Director). 1986. *Differences* (video). National Film Board of Canada.**

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.

## X

## Y

**Yellow Horse Brave Heart, M. 1999. Oyate Ptayela: Rebuilding the Lakota Nation Through Addressing Historical Trauma Among Lakota Parents. In *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc., co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2).**

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.

**Yukon Advisory Council on Indian Child Welfare. 1994. *Annual Report 1993-94. Whitehorse: The Council.***

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 (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography*, Stokes and Ternowetsky, 1997).

## Z

**Zapf, M. 1999. Location and Knowledge-Building: Exploring the Fit of Western Social Work with Traditional Knowledge. In *Native Social Work Journal*, Vol. 2 (1): 138-152.**

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 these assumptions are conceptualizations of place (Journal Abstract, edited).

**Zapf, M. 1997. Voice and Social Work Education: Learning to Teach from My Own Story. In *Canadian Social Work Review*, Vol. 14 (1): 83-97.**

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 classroom.

**Zapf, M. 1993. Contracts and Covenants in Social Work Education: Considerations for Native Outreach Programs. In *The Social Worker*, 61(4): 150-154.**

This article attempts to identify 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. 1993. Remote practice and Culture Shock: Social Workers Moving to Isolated Northern Regions. In *Social Work*, 38 (6 – November): 694-704.**

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, K. 1991. Educating Social Work Practitioners for the North: A Challenge for Conventional Models and Structures. In *Northern Review*, 7: 35-61.**

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.K. 1989. *Adjustment Experiences of Social Workers in Remote Northern Communities*. University of Toronto PH.D. Dissertation, June 1989.**

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 practising 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. 1985. *Rural Social Work and its Application to the Canadian North as a Practice Setting*. Toronto: University of Toronto, Faculty of Social Work.**

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.

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

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).

## **PART II: Annotated Bibliography of Literature Focusing On Aspects of Aboriginal Child Welfare in Canada and the United States**

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### ***Section 2: Additional References Not Annotated***

This Section provides a list of sources that are related to the topic of Aboriginal child welfare. Because of time constraints, these articles, books and/or reports were not located in time to be included for annotation in this publication. They are presented as part of this literature review as important resources which researchers may want to obtain for additional research and information purposes.

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