Société de soutien à l'enfance et à la famille des Premières nations du Canada

Recensement des écrits et bibliographie annotée traitant de certains aspects du bien-être des enfants autochtones au Canada

Préparé et compilé par Marlyn Bennett, avec la collaboration de Cindy Blackstock à la rédaction, pour le Site de recherche des Premières nations du Centre d'excellence pour la protection et le bien-être des enfants (2002)

Centre of Excellence for Child Welfare | Centre d'excellence pour la protection et le bien-être des enfants

Acte de reconnaissance à l'égard de notre histoire

Nous aimerions reconnaître la mémoire et l'esprit de nos ancêtres... particulièrement ceux qui ont survécu aux abus commis par les pensionnats et qui peuvent partager leur vécu; ainsi que les nombreux aînés provenant des diverses cultures et nations de ce pays que l'on appelle désormais le Canada, et qui en silence, avec vigilance et méfiance, ont maintenu en vie nos cultures, valeurs et principes variés afin que nous, la présente génération et les suivantes, puissions espérer un avenir viable, qui serait le nôtre, et qui continuerait de jouer un rôle dans le modelage de nos diverses identités et nations, et de nous offrir une grande capacité d'adaptation ainsi qu'une fierté culturelle et des convictions fidèles quant à notre origine, à notre histoire, à notre situation actuelle et aux nations que nous pourrions redevenir... Malgré ce que nos ancêtres et parents communs ont vécu et même si plusieurs d'entre eux nous ont quittés pour l'au-delà, ils nous ont transmis le souvenir d'une endurance si forte à travers les générations qu'il continuera de se faire sentir au cours des sept prochaines générations et plus encore... Nous demeurons de fiers descendants de la communauté qui est composée de ces nations, dont les esprits ne peuvent être brisés à la lumière des répercussions dévastatrices des événements associés à la colonisation, passés, présents et qui pourraient (mais nous ne l'espérons pas) toujours faire partie de notre avenir collectif.

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Remerciements

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et annotations au Site de recherche des Premières nations. Dans l'attente de vos commentaires – *Meegwetch*

Pour obtenir de plus amples renseignements sur la Société de soutien à l'enfance et à la famille des Premières nations du Canada, sur le Site de recherche des Premières nations ou sur le Centre d'excellence pour la protection et le bien-être des enfants, veuillez consulter l'un des sites Web suivants : http://www.fncfcs.com ou http://www.cecw-cepb.ca.

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PARTIE I : Recensement des écrits traitant de certains aspects du bien-être des enfants autochtones au Canada

Introduction

Ce recensement des écrits et cette bibliographie annotée, détaillés et faciles à consulter, ont été préparés à la demande de la Société de soutien à l'enfance et à la famille des Premières nations du Canada. Le travail a été réalisé dans le cadre d'activités de recherche entreprises par le Site de recherche des Premières nations, comme l'indique son plan de travail 2002 présenté au Centre d'excellence pour la protection et le bien-être des enfants. Le présent document a été conçu afin d'intégrer recherches et articles de toutes les disciplines touchant les enfants et les jeunes autochtones ainsi que le bien-être des familles autochtones. Le présent recensement des écrits contient de nombreux articles non publiés, des descriptions de programmes et des rapports produits par des organismes oeuvrant pour le bien-être des enfants autochtones, ou à l'intention de ceux-ci, ainsi que de ressources provenant de nombreux gouvernements provinciaux, territoriaux, et d'État du Canada et des États-Unis, de même que des deux gouvernements fédéraux. De plus, ce document contient un examen de certaines recherches menées et produites par des étudiants de deuxième et de troisième cycle au Canada en ce qui concerne les questions relatives au bien-être des enfants ou les questions sociales profitant à l'ensemble des aspects touchant les enfants, les familles et les collectivités autochtones ainsi que leur bien-être, ou ayant une incidence sur ces aspects.

Tout au long du présent document, nous avons utilisé les termes « Premières nations » et « Autochtone » de façon interchangeable. Bien que ces termes puissent inclure tous les peuples d'origine autochtone, il est important de noter que les Premières nations constituent un groupe distinct ayant un statut juridique unique. Au Canada, la catégorie des peuples autochtones englobe, en vertu de la *Charte des droits*, les peuples inuits, métis et des Premières nations (ou Indiens). De plus, et pour les besoins de ce recensement des écrits, le terme « services à l'enfance et à la famille » a été utilisé pour désigner à l'occasion les termes « bien-être des enfants » ou « bien-être de l'enfance ».

Ce recensement des écrits comporte deux parties. La première partie présente des commentaires généraux sur l'évolution des relations entre les Autochtones et les Blancs qui ont contribué au développement du bien-être des enfants autochtones au Canada. La première partie se divise en sept sections différentes et cible : 1) le racisme à l'égard des Autochtones au Canada; 2) le rôle historique de la colonisation à travers la *Loi sur les Indiens*, les pensionnats et le système de bien-être de l'enfance; 3) les répercussions des politiques sociales sur les peuples autochtones; 4) la prise en charge par les Autochtones des responsabilités relatives au bien-être des enfants; 5) les influences culturelles sur les services de bien-être et l'éducation; 6) les défis auxquels sont confrontés les organismes autochtones de bien-être de l'enfance; et 7) le rôle de l'autonomie gouvernementale dans les initiatives pour le bien-être des enfants autochtones. Bien qu'il existe de nombreuses sources américaines publiées qui pourraient s'appliquer directement aux initiatives canadiennes, le point de mire de ce recensement des écrits demeure principalement les aspects autochtones du bien-être

des enfants et des services sociaux dans le contexte canadien et les expériences des Premières nations au Canada. Toutefois, les sources américaines figurent dans les deux sections de la seconde partie du présent document.

La seconde partie de ce recensement des écrits sert de guide de référence rapide dans lequel figurent les ressources sous forme d'annotations bibliographiques. La seconde partie comporte deux sections. La première section est une compilation de données socioéconomiques et de sources portant sur un large éventail d'articles, de livres et de rapports sur le bien-être de l'enfance et d'évaluations de celles-ci, dans la perspective des peuples autochtones. Les sources citées dans cette section sont classées en ordre alphabétique par auteur, et accompagnées d'une brève description ou d'une annotation indiquant ce à quoi peuvent s'attendre les lecteurs en parcourant chacune des sources. Dans la plupart des cas, la revue ou le résumé de l'auteur a servi à décrire le contenu des sources citées dans cette bibliographie. Bien que nous n'ayons obtenu aucune permission, nous reconnaissons et apprécions grandement la publication de Jackie Stokes et de Gordon Ternowetsky intitulée *Child Welfare in Northern, Remote and Rural Communities: An Annotated Bibliography* (1997) qui consiste en une compilation détaillée de sources bibliographiques reconnaissant l'apport grandissant d'universitaires, d'organismes et de communautés autochtones dans le domaine du bien-être de l'enfance. Cette publication spécifique constitue un outil précieux et utile qui a servi de document prototype pour nous aider à compiler ce recensement des écrits.

La seconde section de la deuxième partie offre une autre liste de documents portant sur le bien-être des enfants autochtones, mais en raison de contraintes de temps, ces documents n'ont pas été annotés. Ils sont présentés dans le cadre de ce recensement des écrits comme étant des sources importantes que les chercheurs pourraient désirer obtenir à des fins de recherches plus poussées et à titre de références.

La documentation mène à une conclusion préliminaire que connaissent depuis longtemps de nombreux universitaires autochtones travaillant dans plusieurs autres disciplines : il existe un besoin criant de recherches empiriques et primaires supplémentaires permettant de développer les connaissances autochtones, afin de contribuer au savoir existant en matière de recherches, de politiques et de pratiques dans les domaines des services sociaux et du bien-être des enfants au Canada. D'autres articles publiés par les organismes de bien-être de l'enfance des Premières nations s'avèrent également nécessaires afin de compléter la documentation sur le sujet de façon que les connaissances autochtones touchant les soins aux enfants dans un contexte contemporain reflètent les réalités individuelles et collectives des peuples autochtones au Canada aujourd'hui. De plus, cette recherche doit être générée, menée et produite par les peuples autochtones du Canada, de façon que l'on ne s'approprie pas leurs voix en puisant dans la nouvelle documentation, respectant ainsi ce domaine très important, complexe et en pleine évolution.

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Le racisme à l'égard des Autochtones au Canada

Avant de présenter un vaste aperçu de l'évolution du bien-être des enfants autochtones au Canada, il s'avère nécessaire de prendre un peu de recul et de jeter un coup d'œil sur le rôle qu'a joué le racisme dans l'élaboration des politiques visant les Autochtones et les autres groupes minoritaires à l'intérieur des frontières canadiennes. Un bref survol des politiques mises en œuvre au Canada commence, avec raison, par un compte rendu de la relation entre le gouvernement et les peuples des Premières nations. Au Canada, les peuples des Premières nations ont été subjugués, isolés et, dans certains cas, complètement anéantis par des suppositions, des politiques et des mesures racistes. Au cours des 500 ans après le premier contact avec les Européens, les peuples des Premières nations ont été assujettis à des politiques ouvertement racistes et assimilatrices. Ils ont été isolés dans des réserves, leurs enfants leur ont été enlevés et leur gouvernement, leur économie, leurs traditions et leurs cérémonies ont été réglementés ou bannis par des lois étrangères d'autres peuples. La relation entre le Canada et les peuples des Premières nations a été marquée par une pression sociale, économique, politique et culturelle. Certains exemples particuliers de politiques racistes à l'égard des peuples des Premières nations sont le refus du droit de vote, la réglementation de l'identité, l'interdiction d'acheter des terres, la proscription des cérémonies spirituelles, la relocalisation forcée vers des réserves et la ségrégation imposée dans celles-ci, l'éducation inférieure, l'enlèvement d'enfants, les restrictions sur le plan des droits civils et politiques, et l'expropriation des terres en vertu de lois (p. ex., la *Loi sur les Indiens*). En conséquence, les problèmes socioéconomiques actuels sont omniprésents pour les Premières nations à un point tel qu'une étude à l'interne, réalisée en 1996 par le ministère des Affaires indiennes et du Nord canadien, a révélé que si l'indice du développement humain des Nations Unies était appliqué aux Premières nations vivant dans des réserves, elles se classeraient 79e et 80e dans le monde, alors que les Canadiens, dans l'ensemble, y sont classés au premier rang.

Triste fait, l'héritage juridique du Canada laisse des politiques gouvernementales racistes ayant une incidence sur de nombreux groupes immigrants, sans compter ses premiers citoyens fondateurs. Toutefois, comme on le mentionne dans la section suivante, le racisme qu'ont vécu les peuples autochtones se situe dans un contexte unique de politiques de colonisation, d'expropriation de terres et d'assimilation.

Le racisme est appliqué par l'entremise d'instruments juridiques et sociaux élaborés et mis en œuvre par les gouvernements; le racisme a existé à l'endroit de plusieurs groupes dans l'histoire du Canada. Malheureusement, en raison des limites de ce recensement des écrits, nous ne pouvons rendre justice à ces autres expériences mais nous présentons un bref aperçu de ce qu'ont vécu les autres groupes minoritaires qui sont venus en ce pays, que les peuples autochtones Ojibway appellent « Île de la tortue ». Par exemple, les Canadiens ont souvent une perception romancée du rôle qu'ils ont joué au moment d'apporter de l'aide aux esclaves en fuite mais les Canadiens de race noire ont été assujettis à des politiques racistes depuis leur arrivée des États-Unis au Canada. En effet, le Canada a pratiqué de façon active l'esclavage jusqu'au début du XIXe siècle (Sheppard, 1997) et même les loyalistes noirs qui sont entrés au Canada comme personnes libres ont été assujettis à des politiques racistes. Les Canadiens de race noire ont été soumis à une législation qui, comme pour les Autochtones, appliquait la ségrégation dans les écoles et les communautés, et ils faisaient également face à des limites relatives aux droits fonciers (Boyko, 1995; Henry et al, 2000). En outre, en 1939 encore, la Haute cour du Canada a conclu que la

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discrimination raciale pouvait s'appliquer sur le plan légal en ce qui a trait à la population des Noirs au Canada (Walker, 1997).

L'histoire des Canadiens d'origine chinoise a également été marquée par le racisme. Ceux-ci ont été embauchés dans le cadre de divers projets en Colombie-Britannique, y compris la construction de chemins de fer, de ponts et de routes, et le travail dans des mines de charbon et des usines. Plusieurs d'entre eux ont été recrutés pour mettre en place les rails du Canadien Pacifique en Colombie-Britannique. Les travailleurs chinois au Canada devaient travailler dans des conditions horribles. Les accidents étaient fréquents; il y avait beaucoup plus de victimes chez les Chinois que chez les Blancs. Plusieurs travailleurs sont morts d'épuisement et des suites d'explosions, et ils se sont fait enterrer lors de l'effondrement de tunnels. Leurs conditions de vie étaient effroyables. Il n'y avait pas suffisamment de nourriture ni d'endroits où loger, ce qui a entraîné une incidence très répandue de malnutrition. Les professionnels de la santé ne se sont pratiquement pas préoccupés de ce problème, ce qui a contribué au taux élevé de mortalité des suites de maladies comme le scorbut et la variole (Boyko, 1995; Henry et al, 2000). Ils recevaient le quart du salaire des travailleurs « blancs » et ils n'étaient accueillis au Canada que s'il y avait des pénuries de main-d'œuvre (Bolaria et Li, 1988). La législation raciste comprenait l'adoption de « lois anti-Chinois » qui restreignaient les droits civils et politiques des Canadiens d'origine chinoise (Boyko, 1995; Li, 1988). Les Canadiens d'origine chinoise ont été, à un certain moment, privés du droit électoral et se sont vu interdire d'être titulaire d'une charge publique et de combler des postes professionnels.

Un autre exemple de politiques gouvernementales racistes au Canada concerne les Canadiens d'origine japonaise. Des politiques comme des quotas fixes en matière d'immigration, la restriction de permis de pêche, la restriction de vote fédéral et provincial, et la ségrégation dans les écoles et les endroits publics ont marqué les premières relations entre le Canada et les Canadiens d'origine japonaise (Boyko, 1995; Maki et Kobayashi, 1991). Toutefois, l'exemple le plus flagrant de racisme dans cette histoire est l'internement de Canadiens d'origine japonaise pendant la Deuxième Guerre mondiale. Les Canadiens d'origine japonaise ont été incarcérés dans des prisons et des camps d'internement et assujettis aux travaux forcés, et se sont vu confisquer leurs propriétés. Environ 23 000 personnes de souche japonaise, 13 300 d'entre elles nées au Canada, ont été envoyées dans des camps de délocalisation et de détention dans des régions isolées au centre de la Colombie-Britannique, dans le Sud de l'Alberta et au Manitoba (Henry et al, 2000). Celles qui ont été internées n'ont été libérées que deux ans *après* la fin de la Deuxième Guerre mondiale et n'ont reçu aucune compensation importante avant 1988. Les Canadiens d'origine japonaise n'ont jamais été accusés de déloyauté et il est désormais accepté que la véritable cause de ces mesures était le racisme (Ujimoto, 1988; Mike et Kobayashi, 1991). Justice a finalement été rendue en 1988 lorsque le gouvernement s'est officiellement excusé et que les Canadiens d'origine japonaise victimes, toujours vivants (dont 12 000), ont reçu 20 000 $ chacun en compensation de leur internement (Henry et al, 2000).

Les Canadiens originaires du sud de l'Asie ont également été soumis à la législation discriminatoire et aux politiques canadiennes racistes. Les Sud-Asiatiques sont des personnes nées, ou dont les ancêtres sont nés, dans le sous-continent indien, y compris les gens de l'Inde, du Pakistan, de Sri Lanka, du Bhoutan et du Bangladesh. Il s'agit également de gens ayant des racines dans le sud de l'Asie et ayant immigré du Kenya, de la Tanzanie, de l'Ouganda, des pays des Caraïbes et d'autres pays (Henry et al,

2000). Les Canadiens d'origine sud-asiatique se sont vu refuser le droit de vote, étaient incapables d'obtenir des emplois professionnels, se sont vu restreindre leurs droits de propriété et ont fait l'objet de discrimination au moment de trouver des logements. Ils n'ont obtenu le droit de vote aux élections fédérales et provinciales qu'en 1948, après avoir exercé beaucoup de pression pour l'abrogation de la disposition discriminatoire. L'exemple le mieux connu de lois racistes contre les immigrants sud-asiatiques est l'incident de 1914 au cours duquel 376 Asiatiques ont été détenus sur le paquebot *Komagata Maru* pendant deux mois avant de se voir refuser l'entrée au Canada (Johnston, 1984).

Quel est le lien entre ces exemples et un recensement des écrits principalement axé sur les aspects du bien-être des enfants autochtones au Canada? Il y a un point commun qui relie chacun des ces brefs résumés de préjudices et de discrimination – le racisme à l'endroit de ces groupes peut être directement lié au besoin en main-d'œuvre bon marché et au besoin de sécurité de la société dominante, besoins établis par le gouvernement alors au pouvoir. Par ailleurs, le traitement raciste des peuples autochtones par la voie des politiques canadiennes est considérablement différent car il est issu des politiques coloniales et assimilatrices envahissantes conçues pour atteindre ce que Duncan Campbell Scott décrit comme « la résolution de la question indienne ». C'est par le biais des enfants autochtones que le gouvernement canadien a tenté d'atteindre ses objectifs qui se sont soldés par ce que certains considèrent comme un génocide, tel qu'il est défini dans la Convention pour la prévention et la répression du crime de génocide des Nations Unies (voir également Kimelman, Edwin C. et al. *No Quiet Place: Report of the Review Community on Indian and Métis Adoptions and Placements,* Winnipeg : ministère des Services communautaires, 1985). La subjugation de nos nations a toujours été effectuée à travers ceux que nous chérissons le plus, à travers ceux qui représentent le plus notre avenir et la prochaine génération de parents. Les tactiques utilisées pour supprimer les peuples autochtones ont toujours visé ceux que l'on considérait comme les cadeaux les plus précieux de notre nation, soit nos enfants. C'est ce qui rend notre expérience si différente de ce qu'ont déjà vécu les autres groupes minoritaires au Canada. Ce qui s'ajoute à cette insulte est le fait que cela s'est produit sur les terres d'origine de nos peuples collectifs. Le Canada a élaboré une multitude de politiques conçues pour « résoudre la question indienne », mais c'est principalement par le biais du maintien des politiques sur les pensionnats, l'oppression culturelle et la pauvreté de nos enfants que nos cultures et nos peuples ont été affaiblis.

Comme le remarque la Commission royale sur les peuples autochtones (1996) : « Les politiques d'assimilation ont fait un mal énorme; elles ont eu un effet destructeur sur les autochtones, leurs familles et leurs collectivités. L'âme et l'esprit du Canada en ont tout autant souffert, cet esprit de générosité et d'accommodement dont s'enorgueillissent les Canadiens. » Pourtant le mal n'est pas irréparable. Le secret consiste à prendre le contre-pied des principes d'assimilation qui déterminent et restreignent encore les chances de réussite des autochtones - malgré certaines réformes valables dans l'administration des affaires autochtones.

« Pour déclencher ce changement fondamental, il est indispensable que les Canadiens comprennent que *les peuples autochtones sont des nations*. C'est-à-dire qu'ils forment des groupes politiques et culturels dont les valeurs et les modes de vie sont différents de ceux des autres Canadiens. Les autochtones ont vécu au sein de nations - parfois très centralisées, parfois plus ou moins fédérées, parfois organisées en clans - pendant des milliers d'années avant l'arrivée des Européens. Ces nations ont établi des alliances

commerciales et militaires entre elles et avec les nouveaux arrivants. Aujourd'hui encore, le sentiment de confiance en soi et de bien-être des autochtones demeure lié à la force de leurs nations. Ce n'est qu'au sein de nations rétablies dans leur intégrité qu'ils pourront réaliser leur potentiel au XXIe siècle. » (Commission royale sur les peuples autochtones [CRPA], 1996, « Quelques observations des commissaires »).

Le défi qui attend tous les Canadiens est de se réconcilier avec le passé, d'en tirer parti et de jeter les bases d'un avenir respectueux et honorable pour tous nos enfants. Cet avenir ne peut plus être fondé sur un paradigme exigeant que les enfants des Premières nations et leur famille se sacrifient, observent des normes de bien-être moins élevées ou nient qui ils sont afin que d'autres Canadiens puissent jouir du statut du meilleur pays du monde où l'on peut vivre. Il existe de nombreuses raisons pour lesquelles les politiques d'assimilation n'ont pas permis de résoudre le « problème indien » mais la force, l'engagement et le courage des générations de peuples autochtones au Canada ont joué un rôle essentiel au moment de freiner l'assimilation et la disparition complètes des peuples autochtones dans l'abysse qu'est la société dominante canadienne. Leur force et leur engagement ont préservé les riches philosophies, cultures, connaissances et langues issues de leur vie sur cette terre depuis des milliers d'années – c'est une richesse que les Canadiens en général, et dans le milieu du travail social plus particulièrement, ne font que commencer à apprécier à sa juste valeur.

Cette bibliographie annotée est un recueil de ressources, dont de nombreuses sont élaborées par les Premières nations et d'autres peuples autochtones, mais fait plus important, elle est conçue pour contribuer à l'engagement, aux discussions et aux actions de ceux qui entrevoient une relation future entre les Canadiens autochtones et non autochtones, fondée sur la justice, le respect, l'honneur et l'harmonie.

Ceci comprend le défi que posent les idéologies, les politiques et les pratiques relatives au bien-être de l'enfance, lesquelles ont mené à la création de systèmes pour le bien-être des enfants au Canada et qui ont contribué à l'assimilation des enfants des Premières nations dans les familles et les sociétés non autochtones.

Les sections suivantes explorent une variété de questions issues des antécédents de contrôle par les politiques sociales canadiennes visant la « civilisation », la christianisation et l'assimilation des peuples autochtones, de leurs terres et de notre bien le plus précieux : ceux qui représentent l'avenir de nos nations collectives – nos enfants!

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Le rôle historique de la colonisation à travers la *Loi sur les Indiens*, les pensionnats et le système de bien-être de l'enfance

La présente section souligne les diverses politiques élaborées par le gouvernement canadien visant particulièrement le contrôle social des peuples autochtones en revoyant plusieurs étapes distinctes du processus d'élaboration de politiques qui continuent d'avoir une incidence sur les peuples autochtones aujourd'hui. Les auteurs reconnaissent que cet aperçu n'est pas exhaustif et ne représente pas toutes les expériences complexes et diverses qu'ont vécues les peuples autochtones du Canada. Toute observation inexacte de l'histoire dans ce recensement des écrits ne provient que d'un oubli de notre part.

Miller (1991) remarque que l'histoire des relations entre autochtones et Blancs peut être divisée en quatre périodes distinctes. La présence de non-Autochtones existe au Canada depuis la fin du XVe siècle, moment où les premiers Européens se concentraient sur le développement de l'industrie de la pêche et du commerce de la fourrure. Bien qu'il y ait eu des exceptions, cette première période a été marquée par plusieurs cas de tolérance et de respect mutuels. La seconde période (le XVIIIe siècle) a été dominée par des alliances commerciales et militaires, alors que la France et l'Angleterre se battaient pour la dominance impériale en Amérique du Nord. La troisième période est marquée par un nombre accru de conflits et par l'arrivée d'un nombre de plus en plus grand d'immigrants européens. Les populations autochtones ont connu un déclin rapide en raison des répercussions des maladies auxquelles ils n'avaient développé aucune résistance. Cette période est caractérisée par l'expropriation de terres, l'exclusion, la discrimination, la coercition, la subjugation, l'oppression, la déception, le vol, l'appropriation et une réglementation extrême à travers l'éducation et la législation. Selon la Commission royale sur les peuples autochtones (1996), la quatrième période est toujours en cours. Elle se démarque par des activités centrées sur la négociation et le renouveau, lesquelles ont lentement débuté après la Deuxième Guerre mondiale et se sont accentuées après que les Autochtones se sont opposés au *Livre blanc* de 1969 (Henry et al, 2000). Les deux dernières périodes seront étudiées plus en détail ci-dessous car elles mettent en lumière l'implantation chez les peuples autochtones des politiques de bien-être social et des enfants au Canada. Cela est suivi d'un examen plus détaillé des politiques gouvernementales particulières, de la législation et du rôle de la colonisation dans la subjugation de l'enfance autochtone par le biais des pensionnats et des premiers systèmes de bien-être de l'enfance du Canada qui continuent d'avoir une incidence sur les peuples autochtones aujourd'hui.

Le premier cas de racisme s'est produit lorsque les immigrants européens ont éprouvé des difficultés à reconnaître la diversité de l'économie, de l'organisation sociale, de la langue, de la religion et des valeurs des peuples autochtones et ont étiqueté comme « indiens ». Cette incapacité à reconnaître la grande diversité des peuples autochtones a eu des répercussions tout au long des 500 ans de relations entre les peuples autochtones et les Blancs (Henry et al, 2000).

La souveraineté européenne sur l'Amérique du Nord et la subjugation subséquente des peuples autochtones sont étroitement liées à la terre et à la réinterprétation de la « doctrine de la découverte », appelée *terra nullius* – un terme latin faisant référence à une terre vide, essentiellement aride et inhabitable. La découverte de telles terres offrait

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à la nation qui les découvrait une souveraineté immédiate sur tous les droits et les titres fonciers. Au fil du temps, le concept de *terra nullius* a été étendu et il inclut désormais les terres qui n'étaient pas possédées par des peuples « civilisés » ou qui n'étaient pas utilisées à des fins « civilisées » adéquates. Les Européens ont affirmé que leurs actions étaient justifiées sur le plan juridique au moment d'assumer l'entière propriété souveraine de la terre « découverte » puisqu'il était pratiquement impossible que les peuples autochtones puissent avoir les qualités de gens christianisés et civilisés leur permettant d'exercer leur droit de propriété souveraine sur leurs terres. Au fil du temps, cette notion ethnocentrique s'est renforcée, comme en fait preuve la décision d'un tribunal de 1887, *St. Catharines Milling and Lumber Co.* c. *La Reine* : « Pour maintenir leur position, les requérants doivent supposer que les Indiens disposent d'une forme régulière de gouvernement, mais il est absolument évident qu'ils ne disposent d'aucun gouvernement ni d'aucune organisation, et qu'ils ne peuvent pas être considérés comme une nation capable de détenir des terres. » (Henry et al, 2000; Miller, 1991).

Au début, les Européens n'avaient aucune emprise souveraine sur les autochtones. Ceux-ci, désirant affirmer leur indépendance, se trouvaient obligés de dépendre du commerce et de la protection militaire de l'Europe. En 1763, le Traité de Paris a servi à mettre fin à la guerre de Sept Ans et la Nouvelle-France a été cédée à l'Angleterre. Les politiques du nouveau gouvernement colonial étaient fondées sur la Proclamation royale de 1763, dans laquelle le roi George III dictait à ses gouvernements coloniaux de s'assurer que les peuples autochtones n'étaient pas dérangés sur leurs terres. Tout terrain que les Indiens désiraient vendre devait être acheté au nom de la Couronne. La relation entre les autochtones et les Anglais s'était stabilisée à ce moment-là, et les peuples autochtones étaient considérés comme des sujets britanniques mais étaient généralement reconnus comme constituant des unités politiques autonomes capables de négocier des traités avec la Couronne. On reconnaissait également de façon générale le principe selon lequel les nations autochtones avaient droit aux territoires qu'elles possédaient, à moins ou jusqu'à ce qu'elles les abandonnent (Henry et al, 2000; Miller, 1991). Fait intéressant, la Proclamation royale parlait des terres autochtones comme des terres de la Couronne, même si elles avaient déjà été occupées par des nations autochtones. La Proclamation adopte par conséquent l'hypothèse de la doctrine de la découverte mentionnée plus tôt. La terre (et, plus tard, les enfants) est devenue le moyen par lequel la Couronne obtenait le contrôle de la population autochtone.

Au fil du temps, les partenariats commerciaux entre les Européens et les peuples autochtones ont commencé à se détériorer, avec l'arrivée massive des immigrants. Les gouvernements coloniaux ne pouvaient plus retenir l'occupation et l'expansion illégales par ces immigrants des terres qui n'étaient toujours pas occupées par ces immigrants. L'empiètement devenait de plus en plus fréquent à mesure que la base de l'économie coloniale penchait du commerce de la fourrure vers l'agriculture; en outre les peuples autochtones n'étaient plus nécessaires comme alliés militaires dans les relations entre l'Angleterre et les États-Unis après la guerre de 1812. Une vague de négociation de traités s'est entamée en 1670, prenant fin en 1921, année où le dernier traité a été signé. Il y a lieu de noter que ce ne sont pas tous les peuples autochtones qui ont signé des traités pendant cette période, et que très peu de traités ont été honorés par le gouvernement canadien (Gibbins, 1997).

Le pouvoir impérial de la Grande-Bretagne cherchait à abolir les droits fonciers limités, qu'il avait précédemment reconnus en vertu de la Proclamation royale, par la cession de ces traités conclus avec les peuples autochtones. Le premier objectif était de faire place

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à une colonie expansionniste, au développement agricole et, ensuite, à la production industrielle (Henry et al, 2000). Sous la perspective britannique, les peuples autochtones faisaient manifestement obstacle à ces objectifs car ils habitaient de grandes sections de terres et en réclamaient le titre. Les sociétés autochtones croyaient qu'elles maintenaient une relation inter-nations lorsqu'elles signaient des traités. En ce qui concerne les peuples autochtones, la signature des traités n'entraînerait pas la cession de leurs terres, mais le partage de celles-ci. Les premiers signataires de traités autochtones s'attendaient à ce que les ententes deviennent de plus en plus précieuses au fur et à mesure que les parties apprendraient à se connaître. Comme le démontre la suite des événements dans l'histoire, cela ne s'est pas avéré la perspective du gouvernement. Les gouvernements et les tribunaux au Canada considèrent les traités comme des instruments d'abandon plutôt que des conventions visant la coexistence et les avantages mutuels. Il s'en est suivi une politique de ségrégation par le biais de la création de réserves, les peuples autochtones ayant souvent été relégués à des bases territoriales inférieures. Même si les réserves étaient situées dans des endroits qu'avaient déjà occupés les peuples autochtones, elles occupaient un territoire beaucoup plus petit que ceux où ils avaient vécu.

Pour justifier leurs mesures contre les peuples autochtones et le vol des terres, les Européens se sont appuyés sur le système de convictions qui considérait les habitants d'origine comme inférieurs. Ces suppositions étaient fondées sur des motifs religieux et philosophiques, et étaient appuyées par des théories pseudo-scientifiques darwinistes axées sur des principes ethnocentriques et racistes (Henry et al, 2000). La certitude d'un « progrès » et d'une évolution du développement des cultures humaines allant d'un état civilisé inférieur à un état civilisé supérieur était accompagnée de la croyance voulant que le destin des cultures européennes les verrait s'étendre à travers l'Amérique du Nord et prendre possession de tout le territoire. On était d'avis que les peuples autochtones traînaient et, par conséquent, qu'ils avaient besoin d'encadrement pour rattraper cette rapide évolution. Cela justifiait donc une prise de décisions unilatérale et la création d'un système centralisé visant à aider les peuples autochtones à s'assimiler à la société occidentale. Le fait d'étiqueter les peuples autochtones comme des « sauvages » et « biologiquement inférieurs » a permis aux Européens de garder les yeux fermés sur la complexité des cultures, des coutumes, des croyances et des traditions autochtones. Par ailleurs, cela facilitait l'imposition par des étrangers des valeurs européennes et du contrôle des pouvoirs européens aux peuples autochtones.

La christianité était perçue par les Européens comme le moyen par lequel ils avaient le droit d'intervenir dans la vie des peuples autochtones. Ils exerceraient leur force, si nécessaire, pour arriver à cette fin. De pair avec la doctrine juridique associée aux droits fonciers relatifs à la découverte, la notion du devoir chrétien d'évangéliser et de civiliser les « Indiens » a pratiquement donné un mandat ouvert à la colonisation européenne. Le rôle de l'Église était « de civiliser et d'éduquer les peuples autochtones » et l'on donnait aux églises les terres autochtones, les fonds fédéraux et une exemption de taxe pour y arriver. Afin de civiliser et de christianiser les peuples autochtones, les missionnaires devaient d'abord abolir les coutumes à prédominance matriarcale des sociétés autochtones et promouvoir les normes patriarcales de la société européenne dominante. Cela a mené à la déconstruction des relations traditionnelles hommes-femmes chez les peuples autochtones, qui ont été remplacées par des rôles hommes-femmes approuvés par la société coloniale. La discussion suivante est centrée sur l'outil législatif utilisé par les premiers gouvernements canadiens afin d'apporter les changements qu'ils désiraient voir chez les peuples autochtones.

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a) La Loi sur les Indiens

En 1876, la *Loi sur les Indiens* a été élaborée de façon unilatérale, sans consultation auprès des personnes visées par cette loi (Boyko, 1995). Cette loi s'est ingérée dans la vie et la culture des peuples autochtones plus que toute autre loi élaborée subséquemment par le gouvernement canadien. La *Loi sur les Indiens* de 1876 était fondée sur le principe « que les Autochtones doivent demeurer sous tutelle et doivent être traités comme des pupilles ou des enfants de l'État » (Henry et al, 2000:130). Ayant à sa base des politiques de protection, de tutelle et d'assimilation, la *Loi sur les Indiens* a été difficile à dissiper car elle appuyait et continue d'appuyer les objectifs du gouvernement. Celui-ci devait mitiger les effets de l'avancée des colons sur les peuples autochtones et, plutôt que d'assumer un rôle de barrière infranchissable, il a choisi l'objectif plus restreint de protéger temporairement les Premières nations jusqu'à ce qu'elles puissent être assimilées à la société blanche. Ce rôle de protecteur laisse entendre que l'on n'accorderait pas beaucoup d'importance aux opinions des peuples des Premières nations et que le gouvernement était mieux placé pour décider de leurs meilleurs intérêts. Cette perspective, en plus des pouvoirs considérables de la *Loi sur les Indiens,* a établi fermement le paternalisme au sein du ministère des Affaires indiennes et du Nord canadien, l'organisme administratif chargé des affaires indiennes (Gibbins, 1997).

La *Loi sur les Indiens* accordait au Parlement le contrôle sur l'identité indienne, les structures politiques, les modèles de propriétés foncières de même sur le développement des ressources et de l'économie dans les réserves. Dans l'ensemble, cela a eu pour effet d'assujettir les peuples autochtones à l'autorité sans entrave de la bureaucratie fédérale qui cherchait à normaliser et à réglementer les relations entre le fédéral et les Indiens inscrits (Fleras, 1996). La *Loi* imposait des formes non autochtones et traditionnelles de gouvernance et de pratiques culturelles et relatives à la propriété foncière. La *Loi* refusait aux peuples autochtones vivant dans les réserves le droit de vote aux élections fédérales (cela a éventuellement été modifié en 1960). En vertu de la *Loi*, les peuples autochtones ne pouvaient pas gérer leurs propres terres ou leur argent, et ils étaient supervisés par des agents nommés par le fédéral. La *Loi sur les Indiens* énonçait également une définition de ce qu'est un Indien. Par conséquent, les Indiennes qui se mariaient avec un Indien non inscrit perdaient tout simplement leur statut. Les hommes indiens, par ailleurs, qui se mariaient avec des Indiennes non inscrites, transmettaient leur statut à leur épouse et à leurs enfants. Cet aspect de la *Loi* a divisé à jamais la population autochtone en des blocs de personnes distincts sur les plans juridique et législatif, chacun ayant des droits différents et étant assujetti à des restrictions et à des obligations différentes (Fleras, 1996; Gibbins, 1997). Les conflits actuels qui sévissent chez les Indiens inscrits, les Indiens non inscrits et les personnes rétablies à titre d'Indiens inscrits en vertu du projet de Loi C-31 sont l'héritage que nous a transmis cette approche définitionnelle.

Fondée sur des certitudes ethnocentriques et victoriennes émergeant de l'idéologie propre au XIXe siècle, la *Loi sur les Indiens* continue aujourd'hui de s'ingérer profondément dans la vie, la culture et les collectivités des peuples autochtones. Malgré le zèle avec lequel on a poursuivi l'assimilation en vertu de la *Loi sur les Indiens*, les peuples autochtones se sont avérés difficiles à assimiler. La politique d'assimilation a finalement échoué, en grande partie en raison de la résistance des peuples autochtones, conjuguée à la discrimination et au préjudice dont a fait preuve la société

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coloniale qui n'acceptait pas de les accueillir à l'intérieur de l'ordre social dominant (Gibbins, 1997).

La *Loi sur les Indiens* est également importante en raison des éléments dont elle ne traite pas et des personnes qu'elle ne vise pas. Le gouvernement fédéral, au moment de préparer cette loi, a choisi d'élaborer des lois ne s'appliquant qu'à certains, tout en niant sa responsabilité à l'égard des autres qui sont maintenant reconnus comme des peuples autochtones en vertu de la *Loi constitutionnelle* de 1982 (Gibbins, 1997). Les droits des personnes qui se sont vu refuser le statut d'Indien inscrit, dont les Métis et les Inuits, échappent à la juridiction couverte par la *Loi sur les Indiens* mais leurs expériences du racisme sont essentiellement les mêmes (pour un aperçu de l'expérience des Métis, consulter de façon générale l'ouvrage de Howard Adams : *A Tortured People: the Politics of Colonization,* [Penticton, C.-B], Theytus Books Ltd., 1995 et *Prison of Grass*, [Saskatoon], Fifth House, 1989).

b)   *Les pensionnats*

L'introduction des pensionnats dans la vie des peuples autochtones a débuté au cours des années 1850, conséquence des activités des missionnaires pendant la période des premiers contacts (Réame et Macklem, 1994). Il y a également lieu de penser que le gouvernement était motivé à mettre en place ces écoles par l'afflux de colons anglais qui demandaient au gouvernement de neutraliser les Indiens ou de les relocaliser (Fournier et Crey, 1997). Le gouvernement britannique était également à élaborer une nouvelle politique concernant les peuples autochtones des Amériques, fondée sur son rôle impérial et civilisateur (Armitage, 1995). Les peuples des Premières nations n'étaient plus considérés comme des alliés militaires essentiels par le gouvernement colonial britannique qui formait le territoire du Canada. Cela a donc nécessité l'élaboration de nouvelles politiques coloniales visant à libérer les terres pour la colonisation et le développement économique, en incitant les peuples autochtones à changer leurs habitudes de vie de nomades et à adopter un style de vie plus «civilisé», en leur exigeant de s'établir de façon permanente, souvent sur des terres de moins bonne qualité dont les limites étaient définies par le gouvernement et qui seraient désormais connues sous le nom de réserves. Un fait particulièrement important relativement à ce changement politique est l'éducation des enfants des Premières nations, laquelle a suivi les traces des activités missionnaires. Les églises catholique, anglicane et presbytérienne ont commencé à s'immiscer dans l'éducation autochtone et deux types d'écoles en sont ressortis : les pensionnats, qui se trouvaient généralement très près ou dans les réserves qu'ils desservaient, et les écoles industrielles, qui se trouvaient à une certaine distance des réserves, généralement près d'un centre où vivait une population blanche importante (Réame et Macklem, 1994).

Vers la fin des années 1840, les enseignants des colonies sont devenus obsédés par le modèle de l'école industrielle, développé en Grande-Bretagne pour loger les enfants pauvres et orphelins, et adopté aux États-Unis dans le contexte de l'éducation des Indiens. La préférence du gouvernement pour ce modèle d'éducation a été renforcée lorsque le rapport Davin de 1879 l'a appuyé (Armitage, 1995; Réame et Macklem, 1994; Fournier et Crey, 1997). L'éducation des Premières nations était assurée par l'Église, qui recevait des subventions d'exploitation du gouvernement fédéral, subventions que les gouvernements voyaient comme une occasion de tirer profit de l'expertise et de l'infrastructure existantes. La mission religieuse des églises était également considérée comme une « force de civilisation » importante, puisque son objectif était d'établir sa

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propre forme de «citoyenneté chrétienne » (Patterson, 1997; Armitage, 1995). Les écoles industrielles ont graduellement perdu l'intérêt du gouvernement entre 1890 et 1910, pour faire place aux pensionnats (et aux externats) en vue de la réalisation des buts du gouvernement en matière d'éducation. Dès les années 1920, on ne pouvait pratiquement pas distinguer les écoles industrielles des pensionnats et le terme « pensionnat » a commencé à englober les deux notions (Réame et Macklem, 1994).

Au départ, l'objectif explicite des missionnaires et des gouvernements qui dirigeaient ces écoles était d'assimiler les peuples autochtones à la société blanche. Les deux parties se sont rendu compte qu'elles ne pouvaient accomplir que peu de progrès avec les adultes et ont vu dans l'éducation des jeunes un outil important d'assimilation. On a décidé que les enfants devaient être séparés de leurs parents afin de les retirer de l'influence de leur famille, de leur réserve et de leur culture. Cette politique assimilatrice a été appliquée en déracinant les enfants de leur communauté alors qu'ils étaient adolescents ou plus jeunes et en les éduquant exclusivement selon des normes blanches. Réame et Macklem (1994) nous rappellent un souvenir effroyable raconté à Haig-Brown dans le cadre de l'étude qu'elle a réalisée à propos des pensionnats indiens de Kamloops, au sujet du retrait d'une jeune fille de sa famille pour aller à l'école :

> [Traduction] « Je me souviens que papa est parti très tôt ce matin-là, parce qu'il n'a jamais jamais voulu nous voir partir pour aller à l'école. Et lorsqu'il a quitté ce matin-là à 5 h, j'ai tenté de sortir en cachette avec lui. Il pleurait vraiment, mon père. Et il m'a dit : « Non, tu restes. Tu dois aller à l'école. » Et j'ai juste dit : « Non, je veux rester avec toi. Je veux rester avec toi. » Et je pleurais autant que lui. Finalement, je l'ai entouré de mes bras et de mes jambes et chaque fois qu'il faisait un pas, il devait me traîner avec lui parce que je m'accrochais à lui si fort. Il est retourné à la maison, m'a assise sur le divan et a finalement crié : « Assieds-toi ici et ne bouges pas jusqu'à ce que ces gens-là viennent. » Mais il pleurait. Il est sorti, il est embarqué sur son cheval et il est parti. Ça, c'était très difficile, vous savez... »

Le rassemblement des enfants était considéré comme une affaire tragique et horrible. Dans plusieurs cas, la GRC a également contribué en se présentant en groupe. Ils encerclaient les réserves pour stopper les fugitifs et passaient de porte en porte, en emmenant les enfants d'âge scolaire sans tenir compte des protestations des parents et des enfants eux-mêmes. Les enfants étaient enfermés dans les postes de police à proximité ou dans des enclos à bestiaux jusqu'à ce que le rassemblement soit terminé, et ensuite on les amenait à l'école en train. Dans ces écoles, ils étaient souvent divisés selon leur sexe, recevaient une éducation inadéquate, étaient forcés à travailler et recevaient la volée s'ils parlaient leur langue maternelle; ils étaient humiliés, ridiculisés et abusés sexuellement. On apprenait aux enfants à détester leur culture indigène et, avec le résultat qu'ils devenaient des «réfugiés culturels » (Boyko, 1995:187). Les pensionnats sont un exemple de la forme la plus parfaite de racisme culturel dont ont fait preuve les gouvernements canadiens et les missionnaires dans leur tentative pour « civiliser » les peuples autochtones.

Une fois à l'école, les enfants devaient immédiatement se conformer à un régime qui leur était totalement étranger. Les coutumes autochtones étaient interdites, tout comme parler la langue autochtone. Les cheveux des enfants étaient souvent coupés très court et parfois, comme forme de punition, les enfants étaient rasés; on se souciait peu du fait que cela allait à l'encontre des traditions autochtones (Réame et Macklem, 1994). On permettait peu de contacts entre les enfants et leurs parents et, dans certaines écoles, on permettait peu de contacts entre les frères et sœurs dans les mêmes écoles. Tout ce

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qui était autochtone était dénigré en infligeant la honte. Réame et Macklem (1994) remarquent que ces techniques sont désormais considérées comme de l'abus psychologique.

Bref, ces enfants ont été grandement privés de l'occasion d'apprendre les mœurs de leur propre peuple. On leur a appris à avoir honte des pratiques autochtones et à accepter et à adopter les us et coutumes des Blancs, de la langue et des habitudes de travail jusqu'aux loisirs et aux bonnes manières (Réame et Macklem, 1994). Les pensionnats étaient conçus pour tuer « l'Indien » en ces enfants en les convertissant en des « clones » civilisés et christianisés de la société blanche. Les missionnaires et les représentants du gouvernement s'attendaient à ce que, par ce processus, les Indiens, en tant que peuple distinct, soient éradiqués, éliminant ainsi toute juridiction fédérale particulière sur les « gens indiens ». Lors de sa comparution devant un Comité spécial de la Chambre des communes en 1920, le surintendant adjoint, le général Duncan Campbell Scott, a témoigné :

> [Traduction] « Je veux me débarrasser du problème des Indiens. Je ne pense pas, en fait, que ce pays doive protéger de façon continue une catégorie de personnes capables de compter sur elles-mêmes... Notre but est de continuer jusqu'à ce qu'il n'y ait pas un seul Indien au Canada qui ne sera pas absorbé par le corps politique et qu'il n'y ait aucune question indienne ni aucun ministère des Affaires indiennes... » (cité dans Réame et Macklem, 1994).

Les parents indiens ont été forcés d'abandonner leurs enfants, au risque d'une peine d'emprisonnement. On défendait aux parents d'intervenir ou de sortir leurs enfants de ces écoles et l'on n'encourageait pas les parents à rendre visite aux enfants à leur école (Armitage, 1995). La *Loi sur les Indiens* était l'élément qui permettait cela et des sanctions légales étaient prises contre les familles qui tentaient d'empêcher leurs enfants d'aller dans ces écoles ou de les en retirer. En persuadant les parents indiens d'envoyer leurs enfants à ces écoles, les autorités contribuaient également à la famine croissante qui sévissait au sein des collectivités autochtones aux quatre coins du Canada, et dans cet environnement de faim, à travers des éclosions récurrentes de variole et d'influenza, le gouvernement retirait les rations de nourriture des parents qui résistaient à l'envoi de leurs enfants à l'école (Fournier et Crey, 1997). Toutefois, la triste vérité, c'est que lorsque nombre de ces parents ont enfin eu la chance de voir leurs enfants, c'est au moment où on les renvoyait à la maison, mourants (Fournier et Crey, 1997). D'après Fournier et Crey :

> [Traduction]... « Plusieurs enfants étaient malades en raison de la mauvaise alimentation et des dortoirs surpeuplés et mal ventilés... La tuberculose était la plaie des pensionnats, se développant dans les dortoirs surpeuplés, pleins de courants d'air, qui abritaient des enfants mal nourris, vulnérables aux maladies pulmonaires très contagieuses et souvent fatales. Les écoles ont commencé à signaler des taux de décès de 11 %... le Dr P.H. Bryce a mené une longue enquête sur les conditions qui régnaient dans les pensionnats de l'Ouest du Canada, exprimant une mise en garde que l'épidémie menaçait non seulement les étudiants mais également les collectivités auxquelles ils transmettaient la maladie une fois à la maison. Mais on n'a à peine écouté les recommandations du Dr Bryce. Même si le surintendant adjoint des Affaires indiennes, Duncan Campbell Scott, était inquiet au sujet de la réputation du ministère, il a conclu : « Si nous devons diriger ces écoles, nous devons faire face à l'éventualité qu'un grand nombre d'étudiants

seront atteints de la tuberculose, sous l'une de ses diverses formes. » (1997:57-58).

En outre, Fournier et Crey avancent l'hypothèse qu'il est certain que de nombreux étudiants sont morts, dans le secret, accidentellement ou par suite d'abus ou de négligence, ce qui aujourd'hui serait considéré comme de la négligence criminelle, des homicides involontaires, voire des meurtres, si ces écoles avaient été reconnues coupables de mauvais traitements à l'endroit d'un grand nombre d'enfants autochtones au Canada.

Les pensionnats ont atteint leur apogée en 1931, alors que l'on comptait plus de 80 écoles au Canada. La dernière école a fermé ses portes en 1984. Il n'est pas étonnant que ces écoles ne fussent pas réputées sur le plan académique (Armitage, 1995). Fournier et Crey (1997) observent que 75 % des étudiants autochtones au Canada étaient bloqués en troisième année ou à un niveau inférieur, et que seulement trois élèves sur cent se rendaient au-delà de sixième année (61). Armitage (1995) a souligné un documentaire préparé par les autochtones du Yukon pour le réseau de télévision de la Société Radio-Canada desservant les régions du Nord, dont les producteurs laissent entendre que les pensionnats préparaient mieux leurs étudiants à la vie dans d'autres communautés institutionnelles, particulièrement les prisons et les hôpitaux psychiatriques, où un nombre déraisonnable d'anciens étudiants des pensionnats semblent s'être retrouvés (143). Il est également important de mentionner que pendant la plus grande partie de la période où l'on envoyait les enfants autochtones aux pensionnats, la seule façon dont un autochtone inscrit pouvait poursuivre des études secondaires ou supérieures était de s'affranchir et de renoncer à ses droits en tant qu'autochtone.

Lorsque les pensionnats ont fermé en Colombie-Britannique en 1984 et à mesure que de plus en plus de survivants ont fait un pas en avant et brisé le silence en ce qui concerne les abus physiques, sexuels et psychologiques qu'on leur a infligés, il était évident que les répercussions traumatisantes de l'assimilation fondée sur la politique éducationnelle du gouvernement fédéral se poursuivraient pendant plusieurs générations. Les pensionnats refusaient aux enfants l'occasion d'apprendre les traditions de leur peuple par les aînés de leur communauté, brisant ainsi les relations intergénérationnelles et la transmission du savoir traditionnel d'une génération à l'autre. Pour plusieurs aînés, cela a également été perçu comme le déni de l'un des rôles clés qui donnaient un sens à leur vie, soit assurer la durabilité de la communauté et de la culture par l'entremise de l'éducation et du mentorat des enfants et des jeunes. De plus, les enfants qui sont éventuellement retournés à la maison après avoir été au pensionnat étaient souvent détachés de leur famille, de leur communauté et de leur culture. Leur expérience en tant qu'étrangers dans leur propre maison était traumatisante tant pour eux que pour leur famille et leur communauté. Ceux qui trouvaient des façons d'y faire face ou qui avaient profité de l'expérience vécue à l'école ont tous connu les répercussions d'avoir grandi à l'extérieur de leur milieu familial et, dans plusieurs cas, ont été témoins de l'abus à l'égard des autres. Très peu d'enfants en sont sortis avec une identité culturelle intacte. Ces mêmes enfants sont finalement devenus parents, mais plutôt que de puiser dans la richesse des connaissances transmises par leurs aînés, leur famille et leur communauté, ils ont tiré de leurs expériences du pensionnat et étaient par conséquent souvent trop autoritaires ou trop souples et désorganisés en ce qui concerne leur façon d'éduquer leurs enfants. Les méthodes des ecclésiastiques européens quant à l'éducation des enfants – l'obéissance absolue renforcée par la

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honte, les corrections et la dénégation sévère – se sont infiltrés dans les traditions d'éducation des enfants autochtones, qui consistaient à former le comportement et à ne jamais frapper un enfant, et ont contaminé celles-ci (Fournier et Crey, 1997:62-63). Il est également très important de remarquer qu'il existe, malgré d'énormes obstacles, des exemples de parents qui sont allés au pensionnat et qui élèvent toujours leurs enfants d'après leur culture, malgré les expériences qu'ils ont vécues dans ces écoles.

Les changements et les divisions qu'ont vécus les familles des Premières nations, amorcés au moment de la colonisation et de l'instauration des politiques d'assimilation par le gouvernement canadien par l'entremise des pensionnats, ont été légalisés en vertu de la *Loi sur les Indiens* (McKenzie et Hudson, 1985). Comme ce bref aperçu le démontre, la force des familles traditionnelles a été fracturée et affaiblie par un grand nombre de facteurs, y compris la participation de l'Église et l'inclusion d'un processus éducationnel étranger dans la vie des peuples des Premières nations. L'implication continue de ces institutions dans la vie des peuples des Premières nations est appuyée par un système juridique étranger aux sociétés des Premières nations (Hamilton et Sinclair, 1991; First Nations Task Force on CFS, 1993).

Dès les années 1950, le gouvernement fédéral s'est rendu compte que son système de pensionnats n'avait pas permis d'assimiler les enfants indiens à la société dominante. En effet, cela a agrandi l'écart et divisé davantage les peuples autochtones par rapport à la société dominante. Encore une fois, le gouvernement a pris des mesures pour modifier la *Loi sur les Indiens*, en recommandant que les enfants soient intégrés au système d'écoles publiques plutôt que d'être confiés aux pensionnats. Toutefois, même si le système de pensionnats perdait de son emprise sur les communautés autochtones, il y a lieu d'examiner une autre menace qui planait et qui aurait pour effet de poursuivre le processus de colonisation des peuples autochtones.

c) *Le système de bien-être de l'enfance*

Par l'entremise des pensionnats et de leur attaque délibérée sur les familles autochtones, les Premières nations étaient vulnérables à la prochaine vague « d'enlèvements d'enfants » sanctionnés par les lois provinciales sur le bien-être des enfants (Fournier et Crey, 1997). Dès les années 1960, les organismes de bien-être des enfants ont remplacé avec succès les pensionnats, en tant que système privilégié de soins pour les enfants des Premières nations (Armitage, 1995). Le climat qui régnait après la Deuxième Guerre mondiale au Canada a donné naissance à une nouvelle vague de préoccupations sociales et des membres de nouvelles professions d'aide ont émergé, centrés sur les conditions dévastatrices que vivaient les peuples des Premières nations. Les changements apportés à la *Loi sur les Indiens*, entrés en vigueur en 1951 à la suite d'une présentation conjointe devant un comité mixte spécial du Sénat et de la Chambre des communes en 1946-1948 par le Conseil canadien du bien-être et l'Association canadienne des travailleurs sociaux, revêtent une expérience particulière. Ces deux organismes ont fait valoir que les peuples des Premières nations devraient profiter des mêmes services qui étaient offerts aux autres Canadiens. Ils condamnaient l'utilisation de pensionnats et affirmaient que les enfants indiens négligés n'obtenaient pas la protection qui était souvent offerte aux enfants blancs en vertu de la législation sociale au Canada (Armitage, 1995; Fournier et Crey, 1997; McGillivray, 1997). Ceci a finalement mené le gouvernement à réviser la *Loi sur les Indiens* en 1951, élaborant des lois provinciales d'application générale à l'intention des peuples des Premières nations

vivant dans les réserves. Cette modification a permis l'infiltration provinciale dans un domaine réservé exclusivement au gouvernement fédéral, démarche que plusieurs universitaires ont subséquemment jugée comme une entrave à la responsabilité fiduciaire du gouvernement fédéral à l'égard des peuples autochtones en vertu de la *Loi constitutionnelle* (Little Bear, 1988; Union of BC Chiefs, 2001). Grâce à ce nouvel amendement, le gouvernement fédéral déléguait officiellement sa responsabilité quant à la santé, au bien-être et aux services d'éducation pour les Autochtones aux gouvernements provinciaux. Plutôt que d'aider les communautés autochtones en leur donnant l'occasion d'augmenter considérablement leur niveau de vie après la Deuxième Guerre mondiale, le gouvernement fédéral a choisi de décharger cette responsabilité aux gouvernements provinciaux, laissant les familles et les communautés autochtones dans un état continu de pauvreté.

À ce moment-là, aucun financement supplémentaire n'était offert aux provinces pour leur permettre d'assumer cette nouvelle responsabilité. Par conséquent, on n'appréhendait au début qu'un nombre peu élevé d'enfants autochtones. Finalement, à mesure que les services de bien-être de l'enfance commençaient à s'étendre jusqu'aux réserves au cours de la décennie suivante, les statistiques ont grimpé considérablement. De grands nombres d'enfants autochtones ont été appréhendés au cours d'une période de 30 ans. À la fin des années 1960, Fournier et Crey (1997) ont noté qu'environ 30 % à 40 % des enfants sous tutelle au sein du système de bien-être de l'enfance étaient des enfants autochtones, même s'ils représentaient moins de 4% de la population nationale. Dès 1983, les enfants Indiens étaient largement surreprésentés dans les systèmes de bien-être de l'enfance au pays. Au Manitoba, environ 60 % des enfants en tutelle étaient autochtones, alors qu'en Alberta, ils comptaient pour 50 % du nombre de personnes visées et jusqu'à 70 % en Saskatchewan. Patrick Johnson, un chercheur au sein du Conseil canadien de développement social, a surnommé le retrait accéléré des enfants indiens inscrits le « Sixties Scoop ». Pendant cette période, on reconnaît généralement que le nombre total d'enfants autochtones placés sous les soins de personnes non autochtones serait peut-être beaucoup plus élevé que les statistiques le révèlent si le nombre incluait les enfants non inscrits et les enfants métis appréhendés (Armitage, 1995; Fournier et Crey, 1997; Teichroeb, 1997).

Une fois placés en famille d'accueil ou adoptés, peu d'entre eux retournaient à la maison. On envoyait la plupart vivre au sein de familles non autochtones, souvent dans d'autres provinces, aux États-Unis ou dans d'autres pays. Élevés par des parents blancs, de classe moyenne, ils ont grandi avec une connaissance et une compréhension limitées de leurs racines. Toutefois, ils faisaient souvent l'objet de discrimination en raison de la couleur de leur peau. Certains ont également été abusés physiquement et sexuellement par les parents d'accueil ou les parents adoptifs. Une fois l'adolescence atteinte, ces enfants vivaient des crises, fuguaient à répétition et se tournaient vers l'alcool, les drogues et le crime pour soulager leur douleur (Teichroeb, 1997).

Les enfants appréhendés à la suite de la nouvelle politique étaient la descendance des parents qui avaient étudié dans les pensionnats. En raison de cette expérience, certains de ces parents n'étaient pas en mesure de prendre soin de leurs enfants. De plus, plusieurs des enfants de survivants des pensionnats étaient élevés par des grands-parents âgés, en l'absence de leurs parents. Fournier et Crey ont remarqué ce qui suit :

> [Traduction] « Le fait de trouver une grand-mère qui prend soin de plusieurs jeunes enfants dans un domicile qui n'est même pas muni d'une toilette à

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chasse d'eau, d'un réfrigérateur ou d'eau courante suffisait pour inciter un travailleur social à saisir les enfants et à les placer en famille d'accueil... » (85-86)

La démarche qui consistait à placer un enfant au sein d'une autre famille dans une réserve éloignée n'était également pas considéré comme une option viable lorsque l'enfant pouvait être transporté par avion ou par autobus vers une grande ville, chez une famille d'accueil blanche (Fournier et Crey, 1997). Parfois, les travailleurs sociaux appréhendaient les enfants pour des motifs légitimes, comme un abus ou de la négligence graves, mais trop souvent, ils saisissaient les enfants en raison des conditions de vie – c'est-à-dire qu'ils vivaient dans des endroits congestionnés – ou même parce que les enfants avaient besoin de soins médicaux (Tiechroeb, 1997). McKenzie et Hudson (1985) ont noté que de nombreux enfants ont été soutirés de parents dont le seul crime était la pauvreté et le fait d'être autochtones.

Dans les années 1970, dans la communauté Spallumcheen de la Colombie-Britannique, un travailleur social a nolisé un autobus et appréhendé 38 enfants dans les années 1970. Spallumcheen est devenu un village d'adultes et d'aînés, sans vie et sans âme; à certaines périodes, il restait moins de 14 enfants dans la réserve. L'alcoolisme et le désespoir se sont intensifiés plutôt que de se dissiper et on savait que, en règle générale, une fois que les enfants étaient pris, ils ne reviendraient jamais (Fournier et Crey, 1997). Fournier et Crey ont également observé quelque chose d'étrange quant aux pratiques du gouvernement en matière de bien-être des enfants qui leur semblait rester des jours où régnaient les pensionnats : on a décidé que les enfants autochtones seraient mieux assimilés et acculturés s'ils grandissaient loin de leurs frères et sœurs. La tradition des liens solides entre frères et sœurs a davantage été détruite, ainsi que le cercle culturel et la déférence à l'égard des liens traditionnels avec la famille élargie (87).

Plusieurs de ces enfants appréhendés ont été envoyés aux États-Unis afin d'y être adoptés en conséquence des politiques agressives d'agences d'adoption américaines. Par exemple, les statistiques révèlent qu'en 1981, jusqu'à 55 % des enfants autochtones en famille d'accueil au Manitoba ont été envoyés à l'extérieur de la province aux fins d'adoption. Le juge Edwin Kimelman du Manitoba a conclu dans sa publication *No Quiet Place* (1985) : « Le génocide culturel a eu lieu de façon systématique et routinière... » (328). Fournier et Crey (1997) affirment que nombre de ces agences d'adoption privées avaient une affiliation religieuse et de plus, les familles d'accueil où se rendaient les enfants autochtones faisaient l'objet d'un tri limité. Un échange allant de 5 000 $ à 10 000 $ avait lieu entre les organismes de bien-être de l'enfance du Canada et les agences américaines d'adoption, mais aucun dossier n'existe prouvant que cet argent s'est rendu entre les mains des familles qui perdaient leur enfant (Fournier et Crey, 1997). De plus, aucune des agences d'adoption ayant placé ces enfants n'a assuré le suivi des enfants ni n'a tenu des dossiers permettant aux adoptés de retracer leurs racines. Le Manitoba a perdu le plus grand nombre d'enfants à la suite d'adoptions à l'extérieur de la province et du pays, aux États-Unis et ailleurs. Plusieurs communautés des Premières nations du Canada ont demandé un moratoire sur l'adoption des enfants autochtones dans d'autres provinces et dans d'autres pays, mais les provinces ont mis du temps prendre des mesures en réponse à cette demande.

Au Manitoba, le rapport Kimelman (1985) recommande des changements radicaux au système de bien-être de l'enfance de la province, visant l'intégration des considérations culturelles dans la prise de décision au nom des enfants. Le bien-être des enfants, affirme Kimelman, doit avoir pour objectif de permettre de renforcer plutôt que de briser

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les liens familiaux. Kimelman a conseillé vivement à la province de consentir les efforts nécessaires pour communiquer avec les enfants autochtones envoyés à l'extérieur de la province et leur offrir de l'aide afin de se réunir avec leur famille natale. Au moment où Kimelman a publié son rapport, le premier organisme de bien-être de l'enfance dirigé par des autochtones au Canada avait été mis sur pied. La section suivante porte particulièrement sur les répercussions des politiques sociales canadiennes et de la réglementation des familles autochtones qui se sont avérées une force directrice donnant lieu au besoin de mettre sur pied des organismes de bien-être de l'enfance dirigés par des autochtones aux quatre coins du Canada.

Les répercussions des politiques sociales sur les peuples autochtones

Le dysfonctionnement qu'éprouvent les enfants, les familles et les communautés des Premières nations à la suite du règne des pensionnats et des premières initiatives en matière de bien-être de l'enfance est une des caractéristiques laissée par les relations coloniales, qui demeure toujours chez les peuples des Premières nations sous la tutelle continue des gouvernements fédéral et provinciaux (Hudson, 1987). Plutôt que de produire des citoyens des Premières nations en bonne santé et pouvant contribuer au tissu social de la société dominante, le gouvernement a créé un peuple écrasé par des politiques d'assimilation et de colonisation du passé et un triste état de dépendance des paiements de transfert du gouvernement fédéral aux provinces.

Le retrait des enfants du contrôle parental a été particulièrement dévastateur pour les systèmes familiaux des communautés des Premières nations. Durant la période des pensionnats, dont le financement était assuré par le gouvernement fédéral et les écoles, gérées exploitées par les églises, les parents n'avaient aucun choix que d'envoyer leurs enfants à l'école et d'accepter ce qu'ils apprendraient; les aptitudes essentielles à l'éducation des enfants n'ont pas été transmises aux enfants. Les jeunes enfants ont été forcés à abandonner leur langue maternelle pour parler anglais, brisant ainsi de nombreux liens fondamentaux avec leur famille et leur environnement culturel. Sur le plan psychologique, les enfants des Premières nations ont appris la peur, la haine de soi et la colère. La perte de leur identité est devenue grave. Les dommages ont causé une douleur indescriptible. Cette souffrance se manifeste dans de nombreuses communautés des Premières nations et a une incidence directe sur l'usage abusif d'alcool et de drogues, les suicides, les taux élevés d'incarcération, les décès tragiques et le désordre général qui règne au sein des communautés des Premières nations (Hamilton et Sinclair, 1991; *First Nations Task Force on CFS*, 1993; CRPA, 1996).

Aujourd'hui, il y a toujours deux langues officielles au Canada, l'anglais et le français, niant ainsi la reconnaissance des langues autochtones que l'on parlait sur les terres que renferme ce pays pendant des milliers d'années. Dans certaines juridictions scolaires, les politiques d'éducation ont été élaborées de façon à exiger que les étudiants connaissent une langue seconde. Lorsque des étudiants des Premières nations indiquaient qu'ils étaient bilingues, parlant anglais ou français ainsi que leur langue autochtone, on leur disait que leur langue maternelle n'était pas admissible et par conséquent, ils devaient apprendre une autre langue, annulant ainsi la valeur et la validité des langues autochtones.

Armitage (1995) soutient qu'afin de comprendre l'impact dévastateur du système de bien-être de l'enfance sur les peuples autochtones pendant la période d'intégration (de

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1951 jusqu'aux années 1970 et 1980), il faut adopter une perspective globale touchant le nombre d'enfants retirés en permanence des familles des Premières nations et ajouter à cela le nombre total d'enfants placés.

Patrick Johnson (1983) a inventé le terme « sixties scoop » pour désigner les enfants enlevés par le système de bien-être de l'enfance dans les années 1960. De nombreux enfants, ayant été adoptés à la suite de ce retrait, sont maintenant adultes mais font face à différents problèmes d'identité. Parmi ces jeunes, nombreux sont ceux qui cherchent leurs parents et un sentiment d'identité. Pour certains, cette tâche s'est avérée très difficile car leurs dossiers d'adoption, dans de nombreux cas, sont inexacts, incomplets ou simplement manquants, ou encore ont été falsifiés (Bennett et Cyr, 2000).

La mise en œuvre forcée des services de bien-être de l'enfance gérés par le gouvernement provincial ajoutait de multiples coups aux impacts déjà dévastateurs qu'ont endurés les peuples des Premières nations en raison du système de pensionnats. À la suite des changements apportés à la *Loi sur les Indiens* dans les années 1950, les provinces ont reçu la responsabilité d'administrer les services à l'enfance et à la famille à l'intention des enfants des Premières nations. Elles disposaient de lois, de règles, de règlements et de normes qu'elles géraient de la même façon que dans les communautés non autochtones. Des travailleurs sociaux jeunes, sans expérience et non issus des Premières nations appliquaient des valeurs blanches aux situations de pauvreté que vivaient les familles des Premières nations (McKenzie et Hudson, 1985; Hudson, 1987). À cause des facteurs socioéconomiques faibles auxquels faisaient face les communautés des Premières nations, plusieurs enfants de ces communautés étaient appréhendés et placés au sein de familles d'accueil sans jamais retourner chez eux. La pauvreté était la seule raison pour laquelle de nombreux enfants ont été appréhendés et retirés de familles autochtones autrement bienveillantes. Les enfants qui retournaient à la maison après des absences prolongées se retrouvaient aliénés de leur famille et de leur environnement culturel (Hudson et McKenzie, 1981, 1985). D'autres retournaient chez eux pour apprendre que leur famille avait été relocalisée ou était morte en leur absence (First Nations Task Force on CFS, 1993). Des familles d'autres pays ont adopté beaucoup de ces enfants et, comme les enfants de l'époque des pensionnats, plusieurs enfants adoptés ont éprouvé des problèmes d'identité, ce qui a contribué à une vague de problèmes personnels et de difficultés à établir des liens avec leur famille adoptive et avec la société dominante (Fiddler, 1985; Bennett, 2001, 1976-195; Bennett et Cyr, 2000).

Parmi les enfants et les jeunes qui ont complété leurs études dans les pensionnats et ceux enlevés par le système de bien-être de l'enfance, nombreux se retrouvent dans une situation paradoxale, qui s'accentue de plus en plus au cours de leur adolescence et du state de jeune adulte de leur vie. Ils font face à cette situation lorsqu'ils ne connaissent pas entièrement leur propre héritage et culture (langues, lois, coutumes, convictions, religions, et ainsi de suite) mais que par ailleurs, ils ne sont pas acceptés par la culture occidentale dominante et ils éprouvent de la difficulté à s'y identifier. Une éducation et un style de vie blancs, accompagnés d'un apprentissage des attitudes et des sentiments de supériorité, peuvent entraîner de nouveaux conflits et problèmes au moment de tenter de rétablir les liens avec leur famille d'origine. Ceci s'applique à la plupart des jeunes autochtones, qu'ils aient été adoptés à l'extérieur des réserves ou non. Les peuples autochtones d'aujourd'hui ont été socialisés afin qu'ils perçoivent leurs propres antécédents autochtones comme arriérés, non civilisés et « chose du passé », et ils ont tendance à dénigrer la pauvreté indienne, les styles de vie

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socioéconomiquement faibles et l'impuissance tout en percevant les problèmes sociaux de leur peuple comme faisant partie du mode de vie autochtone. Ils croient être plus fins car ils ont eu une meilleure éducation (Fiddler, 1985). Le fait d'être coincés entre deux cultures et de ne pas avoir suffisamment de connaissances, d'occasions et de compétences pour survivre ou atteindre un équilibre entre les deux systèmes force souvent les jeunes autochtones à se tourner vers autre chose (c.-à-d. leur âme ou leur perception de leur sous-culture, qui peut contribuer à aggraver le problème car cela renforce souvent l'image négative qu'ils ont d'eux-mêmes, à partir de laquelle l'abus d'alcool, de drogues ou de solvants est souvent validé et leur offre un mécanisme pour s'échapper ou faire face au stress) (Fiddler, 1985).

Les pensionnats ont également eu des répercussions dévastatrices sur les compétences relatives à l'éducation des enfants transmises d'une génération à l'autre. Une personne a expliqué la façon dont cette expérience dans un pensionnat a affecté sa famille :

> [Traduction] « En raison du traitement infligé aux enfants dans les pensionnats, je ne comprenais pas comment faire pour élever mes enfants. C'est très difficile de laisser ses enfants grandir parmi nous sans pouvoir les prendre dans nos bras, avec l'amour chaleureux que nous sommes capables de leur donner. Je ne dispose pas de tous ces renseignements, je n'étais pas équipée de toutes ces compétences. » (citation dans Patricia Monture-Angus, 1995:174)

Dans la présentation de Chrisjohn et al. à la Commission royale sur les peuples autochtones, son article *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada* (1994) se veut une réflexion sur l'incidence qu'ont eu les pensionnats sur le psyché des peuples autochtones et des générations qui ont suivi cette période. Les personnes qui ont étudié dans les pensionnats semblent maintenant souffrir d'une mauvaise estime de soi, d'alcoolisme, de troubles somatiques, de tendances à la violence et d'autres symptômes de détresse psychologique (tous ces symptômes sont maintenant regroupés sous le nom syndrome du pensionnat). Bien que ces symptômes semblent endémiques chez les peuples autochtones en général (sans se limiter à ceux qui sont allés dans les pensionnats), il est probable qu'ils soient apparus en raison de la succession de générations d'étudiants ayant transmis leurs problèmes psychologiques personnels dans leur communauté et à travers des facteurs comme des compétences inadéquates en matière d'éducation des enfants. Pour combler l'écart que l'expérience vécue dans les pensionnats aurait laissé entre les peuples autochtones et la société canadienne en général, et afin de soulager ceux qui souffrent toujours des conséquences de leurs expériences à l'école, les auteurs sont d'avis qu'il est nécessaire et adéquat d'établir officiellement la nature du syndrome du pensionnat, d'établir le lien de causalité entre de cet état et les abus commis dans les pensionnats (physiques, sexuels ou psychologiques), de déterminer l'étendue de l'influence sur les populations autochtones et de proposer des interventions communautaires et individuelles adéquates qui favoriseront une bonne santé sociale et psychologique.

Il existe de nombreuses conclusions qui laissent également entendre que l'introduction des enfants autochtones au sein du système de bien-être de l'enfance en bas âge a contribué à la probabilité accrue que ces mêmes enfants entrent également en contact ultérieurement avec le système de justice pénale, et moins la qualité des soins dans ce

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système est bonne, plus leurs problèmes sont importants. Ce sont quelques conclusions que de nombreux auteurs ont décelées comme étant des répercussions des systèmes de pensionnats et de bien-être de l'enfance du passé (Hamilton, 2001; Trevethan et al., 2001; CRPA, 1996). Proulx et Perreault (1996) font également référence à d'autres documents qui révèlent que les enfants ayant été enlevés de la garde de leurs parents ont moins de chances créer de liens solides avec d'autres, ce qui donne lieu à un contrôle social moins élevé et à une probabilité plus grande de contrevenir à la loi; cette conclusion est davantage appuyée par d'autres recherches menées auprès des prisonniers (Trevethan et al., 2001; CRPA, 1996; Waldram, 1997). Le placement d'un enfant dans plusieurs foyers diminue la possibilité d'établir des liens avec des adultes responsables. Les enfants qui reçoivent des soins insuffisants ou qui sont rejetés sur le plan émotif ou abusés ont tendance à percevoir le monde comme étant hostile font preuve de sentiments de doute et de peur, et sont peu motivés à coopérer ou à suivre les directives des adultes quant à leurs comportements (Hamilton, 2001). Ces conclusions semblent également être appuyées dans un travail de recherche concerté effectué par Service correctionnel Canada, l'Assemblée des Premières Nations, le ministère de la Justice Canada, le ministère des Affaires indiennes et du Nord canadien, Native Counselling Services of Alberta et la Fondation autochtone de guérison, qui consistait en l'étude de l'incidence du démembrement des familles et de la création de liens sur des prisonniers autochtones et non autochtones (2001). Cette étude a révélé qu'une plus grande proportion de prisonniers autochtones par rapport aux prisoniers non autochtones, avait fait partie du système de bien-être de l'enfance lorsqu'ils étaient jeunes et avaient connu moins de stabilité dans leur développement que les prisonniers non autochtones en raison de leur présence dans des institutions de bien-être de l'enfance (foyers de groupe, foyer d'accueil, foyer d'accueil d'urgence, etc.).

Depuis les premiers contacts, le modèle de famille nucléaire a été imposé de façon stricte par les cultures extérieures, même si cela ne correspondait pas aux traditions de la culture autochtone (Armitage, 1995; Fournier et Crey, 1997). Ces événements ont continuellement transformé le cercle traditionnel de la famille élargie des communautés autochtones. Tout au cours de l'histoire, chaque Première nation a développé et maintenu une institution appelée la famille. À l'intérieur de cette institution, le rôle et la responsabilité des parents dans les soins et l'éducation des enfants étaient établis. Les peuples des Premières nations ont toujours été conscients du fait que leur avenir dépendait du bien-être de leurs enfants, et leurs lois étaient très claires en ce qui a trait au bien-être de leurs enfants (Young, 1996b; First Nations Task Force on CFS, 1993). Les parents représentaient le premier niveau de responsabilité. Si pour une raison quelconque les enfants étaient laissés sans parents, un membre de la famille étendue[1], ou un citoyen intéressé de la communauté assumerait la responsabilité de ces enfants. Les enfants devenaient ensuite des membres de cette famille mais la famille de naissance n'était jamais oubliée, ni ignorée. Ceci s'oppose directement aux pratiques de la société dominante, qui aujourd'hui continue de soutenir la norme du secret. Dans le contexte des Premières nations, il n'y avait aucune discrétion quant à ces ententes familiales. De plus, les langues des Premières nations n'offrent aucun mot équivalent au terme « adoption ». À la suite de l'arrivée des Européens, ce mode de vie a changé pour

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[1] Le terme «famille » a une signification beaucoup plus vaste pour les peuples des Premières nations; la famille comprend les grands-parents, les tantes, les oncles, les cousins et d'autres membres importants de la communauté. Le recours à la famille élargie est fondamental dans les pratiques d'éducation des enfants des Premières nations. Les grands-parents et les aînés en particulier jouent des rôles essentiels dans l'éducation des enfants. On croit que la communauté dans son ensemble joue un rôle légitime et assume la première responsabilité dans la participation à l'éducation et aux soins de tous les enfants (Young, 1996; Dion Stout, 1997:273).

toujours le tissu social des communautés des Premières nations (First Nations Task Force on CFS, 1993; CRPA, 1996). Plusieurs peuples ne faisant pas partie des Premières nations croient aujourd'hui, à tort, que les traditions, les valeurs et le système de croyances qui font partie des cultures des Premières nations ne sont plus mis en pratique ou ont simplement disparus. Les cultures des Premières nations ont radicalement changé pour s'adapter à l'époque contemporaine mais leur identité en tant que peuples distincts continue d'être un élément important de la façon dont ils se définissent en tant que peuples autochtones.

Les répercussions de la détention en pensionnat et des politiques d'enlèvement appliquées par les anciens systèmes de bien-être de l'enfance, conjuguées à la croissance explosive de la population autochtone, font en sorte qu'il est essentiel de traiter de ces questions. Nombre de ces préoccupations ont été abordées, étudiées et documentées dans le rapport novateur de la Commission royale sur les peuples autochtones publié en 1996. Le gouvernement fédéral a finalement répondu à ce rapport en 1998, par l'entremise d'un plan d'action intitulé *Rassembler nos forces*. Le gouvernement fédéral a fait bien plus qu'annoncer un simple plan d'action. Pour la première fois, dans une Déclaration de réconciliation officielle accompagnant l'annonce du plan d'action *Rassembler nos forces*, le gouvernement a exprimé ses regrets quant au traitement infligé aux peuples autochtones par le passé, remarquant particulièrement les abus sexuels et physiques perpétrés au sein du système de pensionnats parrainé par le gouvernement. Pour corroborer ses paroles par des actes, 350 millions de dollars ont été accordés à une stratégie « de guérison », laquelle a été conçue, dirigée et mise en œuvre par les communautés autochtones. La Fondation autochtone de guérison, organisme à but non lucratif dirigé par des autochtones, a été mise sur pied pour superviser la mise en œuvre de la stratégie et la répartition des 350 millions de dollars parmi les communautés. George Erasmus, ancien coprésident de la Commission royale sur les peuples autochtones, a été nommé premier président de la Fondation.

La question de compensation n'est toujours pas résolue en ce qui concerne les victimes individuelles des abus sexuels et physiques desquels le gouvernement s'excuse. Plus d'un millier d'anciens étudiants des pensionnats poursuivent le gouvernement fédéral et les diverses églises qui dirigeaient ces écoles. Dans plusieurs cas, les tribunaux ont déjà déterminé que les églises qui dirigeaient ces écoles, ainsi que le gouvernement qui les a financées, sont responsables de la douleur et de la souffrance infligées à ces enfants et certains ont reçu une indemnisation financière substantielle. Il reste de nombreuses actions à instruire. Mais comment indemniser une série de générations touchée par les aspects intergénérationnels de ce que leurs ancêtres ont appris et subséquemment transmis? Qu'en est-il de la destruction du cercle traditionnel des soins familiaux et du rôle de la famille élargie dans la vie des enfants qui ont ensuite été détruits par les actions collectives bienveillantes des travailleurs sociaux au sein des systèmes de bien-être de l'enfance de ce pays? Ce sont quelques problèmes auxquels font face les organismes dirigés par les autochtones. Par l'entremise de services axés sur la culture, les programmes dirigés et offerts par les autochtones déploient de grands efforts afin de guérir les blessures qui ont été infligées à nos communautés à travers l'héritage des systèmes de pensionnats et des systèmes non autochtones de bien-être de l'enfance. En s'attaquant aux problèmes que ces systèmes non autochtones ont engendrés ou perpétués, les organismes autochtones doivent affronter de nombreux défis, tant au sein de leur propre organisation qu'au sein des communautés qu'ils desservent. La prochaine section de ce document amorce une révision de ce processus.

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La prise en charge par les autochtones des responsabilités relatives au bien-être des enfants

Au moment des premiers contacts avec les Européens, les peuples autochtones avaient déjà établi des méthodes pour prendre soin de leurs enfants et les protéger, méthodes qui existaient depuis des millénaires. Les divers groupes culturels un peu partout au Canada partageaient souvent avec leurs enfants des méthodes semblables de transmission des leçons et des principes morale qui les aideraient à devenir des membres adultes consciencieux et actifs des communautés (Miller 1996:15-38). Les parents, la famille élargie et la communauté partageaient la responsabilité d'élever et de protéger les enfants. Le rôle des parents était honoré et ils recevaient de l'aide à cet égard lorsqu'ils n'étaient pas en mesure de prendre soin de leurs enfants par l'entremise de nombreuses ententes de règle (Young, 1996; Grand Council Treaty nᵒ 3, 1992, p. 43). En effet, le bien-être de l'enfance au sein des communautés autochtones était fermement établi bien avant l'arrivée des Européens sur ce continent, selon des modèles adaptés aux contextes communautaire et culturel.

À l'arrivée des Européens au Canada, d'autres politiques, programmes et systèmes de prestation de services en matière de bien-être de l'enfance ont été introduits graduellement au fil des décennies de colonisation et d'assimilation forcée. Des missionnaires et des politiques en matière de pensionnats à la mise en œuvre de programmes de bien-être de l'enfance généraux qui ne convenaient pas aux autochtones, jusqu'au « sixties scoop », les peuples autochtones ont perdu des générations de leurs enfants aux systèmes coloniaux (Armitage, 1993; Falconer et Swift, 1983; McKenzie et Hudson, 1985; Miller, 1989 et Miller 1999).

Au Canada, les Premières nations n'ont jamais abandonné leurs droits de prendre soin de leurs enfants, que ce soit pendant la période des pensionnats ou au moment où l'on a imposé les programmes de bien-être de l'enfance destinés aux non-Autochtones dans les communautés. Comme l'indique l'Association of Native Child and Family Services Agencies of Ontario (2001) :

> [Traduction] « La responsabilité en matière de sécurité des générations à venir a été conférée aux Premières nations par le Créateur – c'est un droit inaliénable et inhérent qui n'a pas été, et *qui ne pourra jamais* être, aboli par une entente, un traité ou autre. » (Association of Native Child and Family Services Agencies in Ontario, 2001)

Il est évident que le mandat politique des Premières nations était de reprendre l'entière juridiction en ce qui a trait aux questions relatives à nos enfants et à nos familles, et cela demeure l'objectif des Premières nations au Canada aujourd'hui. Cet objectif est confirmé dans la recommandation 1 de l'Examen national de la politique sur les services à l'enfance et à la famille des Premières nations, selon laquelle toute nouvelle formule de financement tiendrait compte des attentes des Premières nations à assumer en entier la juridiction et la gouvernance des services de bien-être de l'enfance (APN et AINC, 2000). Des exemples de la revendication par les Premières nations de leur juridiction comprennent l'Entente définitive des Nisga'as, qui a permis aux Nisga'as d'élaborer des lois sur le bien-être de l'enfance; l'élaboration d'une législation sur le bien-être des enfants autochtones en Saskatchewan par les organismes de services à l'enfance et à

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la famille des Premières nations; le projet de loi élaboré par la bande de Spallumcheen de Colombie-Britannique.

Malgré le droit inhérent de prendre soin de nos enfants, l'autorité des Premières nations n'a pas encore été entièrement reconnue en pratique par les gouvernements fédéral ou provinciaux et territoriaux au Canada. Par conséquent, les services de bien-être de l'enfance offerts aux peuples autochtones continuent d'être pour la plupart mandatés par l'entremise de lois fédérales et provinciales (Association of Native Child and Family Services Agencies of Ontario, 2001).

Les communautés autochtones du Canada mettent sur pied leurs propres organismes de bien-être de l'enfance depuis la fin des années 1970. Il existe actuellement au-delà de 125 organismes dirigés par des Autochtones au Canada, la majorité desquels sont mandatés par les gouvernements provinciaux. Certains de ceux-ci offrent des services de prévention en tant qu'organismes prémandatés et nombre d'entre eux participent activement aux négociations avec les gouvernements fédéral et provinciaux afin de faire passer le contrôle du bien-être de l'enfance autochtone d'un palier provincial au niveau communautaire. Comme étape intérimaire de la reprise de l'entière juridiction sur le bien-être de l'enfance, les organismes autochtones ont été, à divers degrés, en mesure d'offrir des services davantage adéquats sur le plan culturel aux enfants, aux familles et aux communautés. En offrant des services culturels de qualité, les Autochtones contrôlent et offrent des programmes visant à soulager les plaies qui ont été infligées à ces communautés à travers l'héritage laissé par le système de bien-être de l'enfance des non-Autochtones et celui des pensionnats. Pour faire face aux problèmes qui sont apparus ou qui ont été perpétués en raison de ces systèmes non autochtones, les organismes autochtones doivent affronter de nombreux défis, tant au sein des organismes que des communautés desservies que contre les structures et réalités politiques d'aujourd'hui.

Contrairement aux mythes perpétués par la société dominante et au désir exprimé dans la politique du gouvernement canadien et de responsables comme Duncan Campbell Scott, « les Indiens et leurs problèmes » ne sont pas disparus, et cette culture « obsolète » n'a pas donné lieu à une culture anglo-canadienne progressive tel qu'on l'avait prévu. Les peuples autochtones constituent maintenant une force puissante au sein de la politique et de la société canadiennes, y compris sur le plan du bien-être de l'enfance, et par conséquent, nos enfants et nos jeunes ont devant eux un avenir plus prometteur.

Les influences culturelles sur les services de bien-être de l'enfance et l'éducation

La documentation disponible à ce sujet reflète une tendance croissante démontrant la force des idéologies culturelles et des connaissances et pratiques indigènes que les diverses populations autochtones apportent aux approches associées au bien-être et à la vie sociale des enfants. Les peuples autochtones, au Canada comme aux États-Unis, influencent continuellement la façon dont les services d'éducation, de santé et de bien-être de l'enfance sont offerts dans leur communauté et dans certaines institutions dominantes et ministères gouvernementaux. Leurs influences reflètent divers principes et diverses visions du monde que détiennent les Autochtones mais elles reflètent à la fois le fait que les communautés autochtones constituent un groupe de personnes ayant

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été affectées par l'expérience de la colonisation, et qui traversent diverses étapes de guérison en revendiquant, en revitalisant et en retraditionnalisant leurs cultures. Dans de nombreux cas, les organismes de services sociaux et de bien-être de l'enfance ont intégré des connaissances autochtones et utilisent plusieurs outils culturels (p. ex., les cérémonies du cercle de guérison, les cercles de partage, les cercles de discussion, les réunions de famille et les cercles d'influences) dans leurs pratiques quotidiennes. De plus, l'intégration des aînés en tant que membres respectés de la communauté car ils détiennent et enseignent les renseignements culturels précieux, fait partie intégrante de tous les aspects des services, de la direction administrative, du travail en comité et de la conception de programmes jusqu'à l'évaluation de tous les aspects touchant l'organisme et la prestation de services. Un bref aperçu de certains travaux publiés dans ce domaine est présenté ci-dessous.

Michael Hart, un étudiant au doctorat à l'Université du Manitoba et membre cri de la Première nation de Fisher River au Manitoba, remarque que sa carrière de travailleur social lui a donné l'occasion d'observer l'aide apportée par les Autochtones. Grâce à sa participation à des cérémonies, il a vu les contributions à la guérison et au bien-être de nombreuses personnes, tant autochtones que non autochtones, ce qui l'a convaincu que les méthodes d'aide autochtones peuvent être adoptées dans le domaine du travail social et dans d'autres professions d'aide. Toutefois, il observe que cette conviction n'est pas toujours partagée par les autres domaines axés sur la relation d'aide. En tant qu'homme cri exerçant dans le domaine du travail social, il s'engage à respecter l'appel des peuples autochtones quant au recours aux façons autochtones d'aider et, par conséquent, son article intitulé *Seeking Mino-Pimatisiwin: An Aboriginal Approach To Helping* (2002) traduit son effort de remplir cet engagement. Cet article est fondé sur des documents portant sur les méthodes d'aide autochtones et reflète des discussions que l'auteur a entretenues avec des aides autochtones ainsi que des réflexions sur sa participation à des cercles de partage. L'article offre aux lecteurs l'occasion d'approfondir leur compréhension du processus entourant les cercles de partage ainsi que leurs aspects spirituels. Hart a étudié cette question dans d'autres articles comme « Seeking Mino-pimatasiwin (the Good Life): An Aboriginal Approach to Social Work Practice », qui a été publié dans l'édition de 1999 du *Native Social Work Journal*. Il mentionne que les peuples autochtones utilisent leurs propres approches pour s'entraider depuis des siècles et que de nombreux travailleurs sociaux autochtones ont incorporé certaines de ces approches, sinon toutes, ou des aspects de celles-ci dans leur exercice professionnel. Toutefois, de telles méthodes n'ont pas toujours été respectées à leur juste valeur par la profession de travail social. Consciente de cette préoccupation, l'Association canadienne des travailleuses et travailleurs sociaux a reconnu le besoin d'une compréhension et d'un respect accrus envers les pratiques autochtones. Michael Hart affirme qu'il est important de considérer le fait que les perspectives du monde des peuples autochtones varient grandement, et il est donc possible de définir une variété d'approches autochtones en matière d'aide. Cette méthode a été élaborée grâce à un recensement des écrits sur les pratiques autochtones en matière d'aide, axé sur des documents traitant des peuples autochtones au Canada, plus particulièrement provenant des provinces des Prairies. D'autres articles rédigés par Michael Hart à ce sujet figurent dans *From Our Eyes: Learning From Indigenous Peoples* (1996), édité par Sylvia O'Mear et Douglas A. West ainsi que dans *Social Work Practice: Problem Solving and Beyond* (2001), édité par T. Heinonen et L. Spearman.

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Jean Stevenson, une Crie de la communauté des Premières nations de Peguis, adopte les cérémonies du cercle de guérison dans son travail au Foyer pour femmes autochtones de Montréal (voir «The Circle of Healing » dans le *Native Social Work Journal*, vol. 2[1]:8-21). Les cérémonies du cercle de guérison, les cercles de discussion et les cercles de partage commencent à être utilisés de façon répandue dans le domaine du travail social par de nombreuses communautés autochtones et par des Autochtones vivant en milieux urbains. Ils servent à offrir un soutien de groupe aux personnes qui font face à des problèmes comme des dépendances, la violence, un deuil et des traumatismes. S'appuyant sur le travail de Michael Hart, cet article présente en détail le processus de la cérémonie du cercle de guérison utilisé au Foyer pour femmes autochtones de Montréal et examine les objectifs du cercle ainsi que les protocoles à suivre pour tenir une telle cérémonie.

Un autre érudit autochtone de renommée dans le domaine des services sociaux est Lyle Longclaws, qui étudie, dans un article destiné à un manuel sur le travail social, l'utilisation des cercles d'influence Anishinaabe dans le domaine de cette profession. Intitulé *Social Work and the Medicine Wheel Framework* (1994), l'article traite de l'approche écologique utilisée par les travailleurs sociaux afin de comprendre l'être humain et son environnement et la comparaison avec le cadre des cercles d'influence Anishinaabe. Les leçons du cercle d'influence Anishinaabe proviennent des perspectives d'enseignement des aînés Anishinaabe de la communauté des Premières nations de Waywayseecappo au Manitoba. Ces aînés enseignent qu'il existe quatre lois, ou cérémonies, offertes aux Anishinaabe pour qu'ils puissent atteindre l'équilibre et l'harmonie. Les aînés définissent leur perspective du monde comme une interrelation entre tous les êtres et toutes les forces existant dans les mondes physique et spirituel. Dans le cadre de la philosophie des cercles d'influence, l'interdépendance entre les personnes et l'environnement est primordiale. Lyle Longclaws remarque que l'objet principal du cercle d'influence est centré sur un processus ou un cadre permettant d'assurer l'équilibre et l'harmonie de la personne Anishinaabe à l'intérieur du cercle de vie. Longclaws souligne que le cercle d'influence Anishinaabe n'est pas un modèle de travail social mais il insiste sur le fait que celui-ci pourrait être utilisé comme outil d'enseignement pouvant apporter beaucoup à l'éducation et à la pratique dans le domaine du travail social. De plus, Longclaws défend la reconnaissance et l'importance des aînés, des cérémonies, de la spiritualité et de la famille au sein du système écologique des clients autochtones. Pour conclure, il mentionne que le fait d'appuyer la participation à la culture d'une personne, et de ne pas freiner ces pratiques, pourrait s'avérer la façon la plus utile de restaurer l'équilibre et l'harmonie entre cette personne et son environnement.

Le directeur exécutif de l'Assocation of Native Child and Family Services de l'Ontario, Larry Jourdain, offre une étude des soins usuels et des services de bien-être de l'enfance autochtone dans le contexte de la prédominance culturelle, et il décrit un modèle de soins usuels dans l'article intitulé *Customary Care: Cultural Predominance and Aboriginal Child Welfare*, qui a paru dans l'édition du printemps 2002 de la publication trimestrielle de la Ligue pour le bien-être de l'enfance du Canada. Y sont étudiés les composants et les éléments des soins usuels, de même que la façon dont ceux-ci peuvent être utilisés dans l'élaboration de programmes de soins usuels. Les soins usuels consistent en une forme traditionnelle de système de soins social qui comprend un composant axé sur les soins prodigués aux enfants. On conseille vivement aux autorités chargées des services offerts aux familles autochtones de s'informer des soins usuels en communiquant avec les aînés et les personnes sages sur le plan

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culturel, maximisant ainsi les connaissances de la tribu touchant les soins usuels et introduisant des systèmes de soins traditionnels dans leurs programmes et pratiques.

Cultural Heritage as a Cornerstone of a Rehabilitation Process: A Single Case Study, de Hugues et Sasson (1990), s'appuie sur l'étude de cas d'un adolescent autochtone envoyé d'une réserve rurale vers un centre urbain aux fins de traitement psychiatrique d'une schizophrénie paranoïde. Son traitement a connu un certain succès; on l'a encouragé à développer une identité Ojibway particulière. Cet article traite de l'influence culturelle que la grand-mère de ce jeune homme a eue dans sa vie (Épouse d'un guérisseur décédé), elle constituait une force morale importante dans sa vie et la seule personne dont il était certain être aimé. Il est devenu évident pendant le traitement que son dilemme découlait d'une absence d'identité et on a tenté de l'aider à consolider un sentiment d'identité et d'appartenance. Les médecins concernés, bien que Blancs, se sont rendu compte qu'ils devaient comprendre l'état du garçon non seulement du point de vue médical et social associé à leur profession mais également à travers l'appréciation de la perception qu'ont la famille et la communauté de ce garçon. Ils ont consulté le Native Medical Service du Health Science Centre de Winnipeg et de l'Université du Manitoba, et en ont appris sur les principes de base des méthodes d'éducation des enfants et quant à la perception de la maladie au sein de la communauté Ojibway. Grâce à des discussions avec des membres de la communauté autochtone de Winnipeg, y compris des discussions avec des gens qui eux-mêmes avaient vécu une grande douleur et une rupture sur les plans spirituel, psychologique et social, les médecins ont pu élaborer un plan de traitement adapté aux antécédents culturels du garçon. Celui-ci a mentionné que ses grands-parents comme étaient des personnes très importantes et significatives dans sa vie et les médecins se sont beaucoup concentrés sur les plus grandes qualités des grands-parents. Le garçon a mentionné aux médecins qu'avant son décès, son grand-père était bien plus qu'un simple croyant; il était un guérisseur, un shaman et, de même, un membre respecté et puissant de la communauté spirituelle des Ojibways. Cet article se veut une étude de l'importance du rôle que jouent les aînés en ce qui a trait au bien-être de ce jeune homme.

Michael Kim Zapf, dans son article intitulé *Voice and Social Work Education: Learning to Teach from my Own Story* (1997), explique l'influence des peuples autochtones sur son style d'enseignement devant des étudiants autochtones par rapport aux étudiants non autochtones. Il affirme que la société occidentale et les professions semblent embarquer dans un mouvement postmoderne où les personnes et les groupes tentent de réclamer leurs «voix» et deviennent le sujet plutôt que l'objet de leur vécu. Au moment où cet article a été rédigé, Zapf était le doyen par intérim de la faculté de travail social de l'Université de Calgary. Il s'est rendu compte qu'il enseignait différemment aux étudiants autochtones, en grande partie parce que les étudiants autochtones désiraient le connaître en tant que personne plutôt que comme véhicule de concepts issus d'un manuel. Ils l'encourageaient à leur parler des raisons pour lesquelles il était là, à expliquer l'importance ou l'utilité qu'avait le matériel pédagogique pour lui, et à leur dire s'il pourrait établir un modèle des processus qu'il enseignait. Zapf a appris à intégrer le cadre conceptuel de la documentation dans son expérience personnelle de l'enseignement aux étudiants des Premières nations et appuie l'occasion qui est offerte aux éducateurs en travail social d'explorer et de développer une approche permettant aux étudiants autochtones de s'exprimer dans la classe. Il affirme que la profession de travailleur social semble préciser un objectif de partenariat entre les travailleurs et les

clients, et élargir la notion de responsabilisation afin qu'elle inclue l'aide offerte aux groupes vulnérables leur permettant ainsi de trouver leur voix.

Zapf a également étudié les connaissances autochtones touchant le travail social dans « Location and Knowledge-Building: Exploring the Fit of Western Social Work with Traditional Knowledge », qui a paru dans le *Native Social Work Journal* au printemps 1999. Dans cet article, Zapf étudie le modèle occidental de travail social qui existe en parallèle avec les méthodes de guérison autochtones. Il tente de comparer les deux systèmes de connaissances, en portant une attention particulière à l'incidence de l'endroit ou de l'emplacement spatial. En tant que non-Autochtone, il affirme qu'il a une certaine expérience des contraintes imposées par les systèmes d'apprentissage occidentaux qui limitent la capacité des peuples non autochtones à se familiariser avec les connaissances autochtones, à les respecter et à en tirer profit. Le savoir traditionnel ne se limite pas à une ressource potentielle concernant la gestion de la faune et autres sources renouvelables, il s'applique tout aussi bien aux autres aspects des cultures autochtones relatifs à l'aide; l'apprentissage n'a pas lieu seulement dans les centres urbains où les activités de recherche sont supervisées par des universitaires fonctionnant selon une perspective du monde occidentale. L'inclusion de connaissances axées sur la culture comme élément intrinsèquement valide complète les enseignements culturels des communautés et aide à s'assurer que les étudiants ne mettent pas de côté l'importance des enseignements culturels.

De plus en plus nombreux sont les exemples d'étudiants autochtones inscrits aux programmes de travail social et apportant des contributions considérables à la conception et à la prestation de tels programmes dans les universités partout au Canada. Jacqueline Pace et Ann Smith soulignent les défis qu'impose l'élaboration du programme de baccalauréat en travail social Mi'kmaq lorsqu'elles ont publié leur article intitulé *Native Social Work Education: Struggling to Meet the Need* (1990). Les auteures discutent du programme de baccalauréat en travail social Mi'kmaq à l'Université Dalhousie et soutiennent qu'elles croient qu'il est important d'obtenir une éducation qui respecte et qui rehausse l'identité des étudiants en tant qu'autochtones. Cette éducation devrait leur permettre de maintenir les aspects de leur culture, tout en apprenant la culture de la société dominante de laquelle certains aspects essentiels peuvent être tirés afin d'assurer un fonctionnement adéquat dans le monde moderne.

Il existe de nombreux organismes de bien-être de l'enfance des Premières nations qui ont également intégré l'utilisation du savoir autochtone, la contribution des aînés et l'emploi d'outils culturels dans leurs pratiques quotidiennes auprès des communautés des Premières nations auxquelles ils offrent leurs services. On note, par exemple, les Services à l'enfant et à la famille de la région de l'Ouest (SEF, région de l'Ouest), un organisme d'aide à l'enfance des Premières nations oeuvrant dans l'ouest du Manitoba. Elsie Flette, la coordonnatrice exécutive de l'organisme, souligne dans son article intitulé « Block Funding of Child Maintenance: A Medicine Wheel Approach to the Protection of Children at Risk » (Les enfants du Canada de la LBEC, 1999) la façon dont l'organisme SEF, région de l'Ouest, est devenu en 1998 le récipiendaire du prix Peter F. Drucker pour l'innovation dans le secteur sans but lucratif canadien. SEF, région de l'Ouest, est mandaté en vertu de la loi du Manitoba et offre une gamme complète de services à l'enfance et à la famille à neuf communautés des Premières nations situées dans l'ouest du Manitoba. Il s'agit d'un organisme non gouvernemental dirigé par un conseil d'administration composé des Chefs des neuf communautés auxquelles il offre ses services. SEF, région de l'Ouest, a reçu le prix pour l'innovation concernant l'initiative de

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financement de base qu'il a pu négocier avec Affaires indiennes concernant de nouvelles façons d'offrir des soins aux enfants. En collaboration avec les neuf communautés des Premières nations, par l'entremise de leurs comités locaux de SEF, une variété de services, de programmes et de ressources axés sur la communauté ont été élaborés et mis en œuvre. Le cercle d'influence s'est avéré le cadre utilisé pour élaborer les programmes et les services issus de ce projet. Ce cadre a fourni une approche globale, holistique et culturelle aux problèmes complexes auxquels font face les enfants autochtones à risque. Bien que l'objectif de ces programmes et services demeure la protection des enfants à risque, l'approche dynamique touchant ces enfants et leur famille est également centrée sur la prévention et le soutien plutôt que sur l'appréhension. Leur approche quant à l'élaboration de ces programmes était également conforme aux croyances fondamentales de l'organisme et des gens des neuf communautés, selon lesquelles les enfants autochtones sont mieux protégés au sein de leur famille, des systèmes fondés sur la parenté et des communautés tribales, et voulant que la protection d'un enfant autochtone exige la protection et la préservation de ces familles et de ces communautés. La mise en relief des aspects relatifs au financement de base en ce qui a trait à la méthode du cercle d'influence a permis à SEF, région de l'Ouest, d'appliquer son financement aux soins des enfants d'une façon différente de celle employée par le passé. Cette nouvelle entente a permis à SEF, région de l'Ouest, de conserver les fonds qui n'étaient pas utilisés directement pour les soins aux enfants, leur donnant ainsi l'occasion de rediriger ces économies afin de modifier et de créer d'autres programmes et services de prévention et de soutien à l'intention des enfants et des familles. Cela a donc permis d'encourager l'approche holistique aux services de protection des enfants et au maintien des familles, des systèmes fondés sur la parenté et des communautés tribales autochtones.

Les exemples présentés ci-dessus confirment qu'il existe un niveau d'expertise grandissant chez les érudits et les praticiens autochtones qui apportent au travail social et aux services de bien-être de l'enfance une perspective largement influencée par les valeurs autochtones, les pratiques culturelles et le respect du savoir autochtone. Cela leur permet de s'assurer que ces valeurs sont enchevêtrées dans les activités d'affaires quotidiennes et la prestation de services. La seule publication mentionnée ci-dessus, rédigée par des érudits non autochtones, appuie la pertinence et l'importance du savoir culturel et le rôle des aînés dans l'application des méthodes de guérison en tant que composantes clés des plans de traitement conçus pour les clients autochtones dans le domaine de la santé. Ces exemples viennent également appuyer le besoin de recherches, de politiques et d'infrastructures de pratiques autochtones plus élaborées afin de soutenir d'autres initiatives en matière de bien-être des enfants autochtones axées sur la culture aux quatre coins du pays et partout dans le monde. Il est également important que ces diverses expériences et pratiques exemplaires soient partagées avec d'autres organismes de bien-être de l'enfance des Premières nations au Canada. Ce partage s'avère important pour nos relations d'interdépendance et validerait la réalité selon laquelle de nombreux organismes autochtones de bien-être de l'enfance disposent d'une expertise spécifique qui est différente de la pratique dominante, et que ces besoins croissants en matière d'expertise doivent être documentés, enregistrés, partagés et largement diffusés au grand public.

Les défis auxquels sont confrontés les organismes autochtones de bien-être de l'enfance

Selon les données disponibles, les conditions socioéconomiques des peuples des Premières nations laissent entendre qu'il y a eu certaines améliorations. Par exemple, l'espérance de vie, le revenu, la participation au marché du travail et les effectifs du niveau postsecondaire se sont améliorés au cours des 20 dernières années. Depuis qu'ils assument la responsabilité des services de bien-être de l'enfance, les organismes autochtones de services à l'enfance et à la famille ont reçu de nombreux héritages de la colonisation auxquels ils « devront faire face » et qui sont considérablement plus importants que les défis avec lesquels doivent composer leurs homologues de la société dominante, et pour qui les attentes de la communauté sont également irréalistes (Hudson et Taylor-Henley, 1995). La présente section a pour objet de mettre en évidence certaines des questions contemporaines qui constituent un défi pour les organismes de bien-être de l'enfance dirigés par des Autochtones. Compte tenu du fait que ces défis ne manquent pas et du vaste champ que couvrent les recherches dans ce domaine, nos discussions ne touchent que la pointe de l'iceberg des questions plus complexes qui rendent le travail des organismes autochtones de bien-être de l'enfance d'autant plus compliqué comparativement au travail de leurs homologues dans la société dominante.

a)   *Violence familiale et persécution intérieure*

La plupart des peuples autochtones n'ont pas vécu en paix, et ne sont pas en paix aujourd'hui, car la famille a porté le poids d'un passé et d'un présent non réparés. Les politiques coloniales, comme la désignation d'Indiens inscrits et non inscrits, en vertu de la *Loi sur les Indiens,* ont introduit légalement et souvent construit socialement des divisions parmi les peuples autochtones. Ces divisions ont sapé de nombreuses relations traditionnelles de confiance entre les groupes tribaux et au sein des communautés, rendant ainsi plutôt difficile la conversation inclusive sur des questions communes comme la persécution et le racisme. Bishop étudie certaines dynamiques de la division au sein des cultures dans *Becoming an Ally: Breaking the Cycle of Oppression* (1997), et remarque que bien que certains groupes de la société fassent l'objet d'oppression, d'autres en ont profité. Mais, en tant qu'individus, nous vivons tous une forme d'oppression et à notre tour, nous avons amorcé un processus d'oppression à un certain moment donné, à travers les relations intergénérationnelles caractérisée par du racisme, du sexisme, de l'hétérosexisme et de la discrimination sociale.

Plusieurs jeunes ont normalisé le racisme qu'ils ont vécu dans leur vie de tous les jours. Ce racisme a en grande partie été perpétré à travers des actes de violence, une violence qui n'est pas nécessairement physique mais silencieuse, idéologique et puissante quant à son influence. Des influences, comme la *Loi sur les Indiens*, y compris le fait que le gouvernement définit le statut; les stéréotypes sociaux; l'absence d'histoire et de contexte autochtones dans l'éducation et les médias, renversent la création d'une identité de soi saine chez les jeunes en tant qu'Autochtones. En l'absence d'efforts soutenus et significatifs consentis par la société afin d'aborder ces questions, plusieurs peuples autochtones intériorisent ce racisme et, en tant que peuple opprimé, ont appris

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à intérioriser les expressions de racisme et de violence. Dion Stout (1997) a remarqué que pour de nombreux enfants et jeunes, la violence est une réalité de la vie. Ils ont directement vécu l'abus, l'alcoolisme et la violence de façon si intense que peu d'entre eux s'en sortent indemnes puisque la violence familiale s'étend sur de nombreuses générations. Les peuples autochtones, ayant été modelés par cette violence, en sont malheureusement devenus par le fait même les héritiers. En intériorisant la violence, « les peuples autochtones se débattent contre les leurs; comme le démontre un nombre croissant de cas de violence entre Autochtones » (Dion Stout, 1997:277). Roy Fabian, un Déné de Hay River aux Territoires du Nord-Ouest, a parlé de cette triste évolution à l'audience publique de la CRPA (93-06-17) :

> [Traduction] «L'oppression, c'est tout un processus. [Premièrement] on nous rabaisse, on nous ridiculise et on nous fait croire que nous sommes des bons à rien. L'opprimé commence à ressentir de la honte et de la haine à l'égard de sa culture, ce qui crée une grande frustration et beaucoup de colère. En même temps, parce que les façons de faire des peuples autochtones sont dénigrées et que nos valeurs et nos caractéristiques culturelles sont ridiculisées, nous commençons à adopter les valeurs de nos oppresseurs et, d'une certaine façon, nous devenons l'oppression de nous-mêmes [...] Lorsqu'on se déteste et qu'on a honte de soi, on commence à faire du mal aux siens [et à soi-même].
>
> Quand on parle de problèmes comme la toxicomanie et la violence familiale, la violence contre les personnes âgées, la violence sexuelle, la jalousie, le commérage, le suicide et toutes les formes de violence au milieu desquelles nous semblons vivre, tout remonte à cette violence [première]. Tout est une manifestation de la violence [intériorisée]. [Les églises et les gouvernements] nous ont fait croire que notre façon de vivre aujourd'hui était la façon de vivre des Dénés. Ce n'est pas vrai. Ce n'est pas ça la culture déné... »

Les chefs autochtones masculins hésitent à reconnaître les problèmes de la violence familiale ou à y réagir. Les femmes autochtones ont indiqué que les hommes autochtones qui faisaient preuve de violence familiale devaient participer au processus de prévention de la violence familiale car les hommes jouent un rôle intégral dans le développement humain.

b) Pauvreté, éducation et chômage

Malgré certaines améliorations observées dans les conditions socioéconomiques des peuples autochtones, la pauvreté demeure un problème inquiétant pour les collectivités autochtones, tant dans les réserves qu'à l'extérieur de celles-ci. On remarque dans les réserves une stratification sociale croissante au sein des communautés autochtones – l'émergence de classes «munies » et «démunies » - car même si une communauté dans l'ensemble est pauvre, ce ne sont pas tous les membres de la communauté qui le sont (Hull, 2001). L'écart entre les riches et les pauvres dans les réserves est souvent issu de politiques et de pratiques discriminatoires de développement économique qui vont à l'encontre de la tradition et qui favorisent l'élite et les riches (Dion Stout, 1997). Aujourd'hui, on confie aux chefs et aux conseils d'importants pouvoirs par l'entremise des transferts de fonds effectué par le gouvernement fédéral. Ils définissent souvent qui sont ceux qui obtiendront un domicile, auront un emploi et seront inclus ou exclus de

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l'ordre social économique de la communauté. La concentration d'un tel pouvoir entre les mains d'un petit groupe peut s'avérer un vivier de népotisme et de patronage.

La pauvreté est un fléau qui suit les enfants autochtones tout au long de leur développement. La documentation démontre bien que les enfants pauvres souffrent de plus de problèmes de santé que les autres et que les enfants autochtones au Canada sont parmi les plus pauvres. Ils souffrent et meurent de maladies observées dans le tiers monde et qui surviennent relativement rarement chez les enfants canadiens de la société dominante. Les conditions de logement insalubres, de l'eau non potable et un traitement des eaux usées inadéquat peuvent occasionner des cas graves et parfois fatals de diarrhée, de gastroentérite et de malnutrition. Selon un examen de la santé des Autochtones en 1996, mené par le D' Harriet MacMillan de l'Université McMaster, les enfants autochtones présentent une plus grande incidence d'infections chroniques aux oreilles et aux voies respiratoires ainsi que de grippe, ce qui peut en conséquence entraîner des maladies graves comme la fièvre rhumatismale. Par rapport à la population en général, l'incidence de décès des suites de blessures est quatre fois plus importante chez les nourrissons autochtones, cinq fois plus élevée chez les enfants autochtones d'âge préscolaire et trois fois plus importante chez les adolescents autochtones âgés de 19 ans et moins. L'espérance de vie moyenne des enfants autochtones est de huit ans inférieure à la moyenne nationale une fois qu'ils atteignent l'âge adulte (Fournier et Crey, 1997).

En conséquence, les problèmes socioéconomiques actuels sont omniprésents pour les Premières nations à tel point qu'une étude, réalisée en 1996 par le ministère des Affaires indiennes et du Nord canadien a révélé que si l'indice du développement humain des Nations Unies était appliqué aux Premières nations vivant dans des réserves, elles se classeraient 79ᵉ et 80ᵉ au monde, alors que les Canadiens dans l'ensemble sont classés au premier rang dans le monde (tel qu'observé par la Commission canadienne des droits de la personne, 2002).

Dans la société canadienne d'aujourd'hui, l'atteinte d'un niveau de scolarité avancé est manifestement l'un des facteurs principaux qui déterminent les chances d'épanouissement d'une personne, particulièrement les chances de se sortir de l'emprise du colonialisme interne ainsi que de la dépendance et de la pauvreté multigénérationnelles. Toutefois, l'éducation des Autochtones, particulièrement celle des peuples des Premières nations, a connu une histoire peu glorieuse gâchée par un programme génocidaire et ensuite aliénant (voir *First Nations in Canada: The Circle Unfolds*, édité par Marie Battiste et Jean Barman, 1995) et par l'abus d'élèves dans les pensionnats (voir *A National Crime: The Canadian Governement and the Residential School System 1879 à 1986*, de John S. Milloy). Par conséquent, l'éducation est un phénomène auquel certains parents autochtones n'ont toujours pas confiance, et cette méfiance se manifeste par les taux élevés d'absentéisme de leurs enfants et, dans certaines communautés, par leur propre manque de soutien dans le cheminement scolaire de leurs enfants. Dans une étude du portrait sociodémographique des peuples autochtones, Ponting (1997), s'appuyant sur les statistiques du recensement de 1991, a remarqué que les peuples autochtones étaient toujours loin derrière la population canadienne dans son ensemble en ce qui a trait à l'éducation. Les membres des Premières nations vivant dans les réserves (y compris les Inuits) ressortent comme étant particulièrement surreprésentés parmi ceux qui n'ont pas terminé leurs études secondaires. De la même façon, Ponting a remarqué que dans les groupes âgés de 15 à 49 ans, seulement un quart de la population autochtone avait complété des études

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postsecondaires comparativement à environ la moitié de l'ensemble de la population canadienne (98). Toutefois, les membres des Premières nations vivant à l'extérieur des réserves démontrent une scolarité beaucoup plus importante que leurs homologues vivant dans les réserves (98).

Le rapport de 2000 intitulé *Inégalité d'accès : Profil des différences entre les groupes ethnoculturels canadiens dans les domaines de l'emploi, du revenu et de l'éducation* (Kunz, Milan et Schetagne) et publié par la Fondation canadienne des relations raciales, révèle qu'un niveau de scolarité faible a une incidence négative sur les possibilités futures d'emploi et le niveau de rémunération chez les peuples autochtones et les minorités visibles. L'éducation, l'emploi et le revenu, qui sont souvent interreliés, sont des indicateurs du statut social. Ces facteurs sont fréquemment choisis pour servir de mesure des différences socioéconomiques entre des groupes que l'on a définis comme étant désavantagés sur le marché du travail. Ces indicateurs, seuls ou combinés, révèlent différents aspects de l'inégalité. L'étude révèle que les peuples autochtones et les autres minorités ont plus de difficulté que les autres à trouver de l'emploi dans toutes les régions du Canada, car certaines formes subtiles de racisme règnent dans les lieux de travail et au sein des institutions d'enseignement. Comparativement aux Canadiens de race blanche, les minorités visibles et les peuples autochtones ayant complété des études universitaires sont moins susceptibles d'occuper des postes de direction ou des emplois professionnels. De plus, les peuples autochtones sont surreprésentés dans le premier échelon de 20 % et sont sous-représentés dans le dernier échelon de 20 % des salariés. Les études supérieures génèrent également moins de profits pour les peuples autochtones sur le plan de l'emploi et du salaire. Pour un même niveau de scolarité, les Canadiens de race blanche sont trois fois plus susceptible que les peuples autochtones de se situer dans le premier échelon de 20 % des salariés. La révélation inquiétante qui émane de cette étude est que même avec une éducation postsecondaire, les occasions d'emploi peuvent toujours s'avérer hors limite pour les peuples autochtones, et que les jeunes autochtones en particulier sont loin derrière quant à leur taux de réussite à l'université par rapport à l'ensemble des autres groupes.

Ces mêmes conclusions sont reflétées dans le rapport final de la Commission royale sur les peuples autochtones, déposé en 1996. La Commission royale a remarqué que les enfants autochtones d'aujourd'hui ne restent pas à l'école, et que leur niveau de scolarité est bien loin derrière celui de la population en général. Par rapport à la population canadienne dans son ensemble, un nombre moins élevé de jeunes autochtones terminent leurs études, peu importe le niveau, au sein du système d'éducation. Parmi les jeunes autochtones âgés entre 15 et 24 ans qui ne vont pas à l'école, 68,5 % n'ont pas terminé le secondaire, et une fois qu'un jeune autochtone a décroché, il est moins susceptible de retourner; les deux tiers des hommes autochtones et 60 % des femmes autochtones âgés entre 15 et 24 ans ne terminent pas le secondaire ou suivent des cours en tant qu'adultes après avoir décroché (CRPA, 1996).

Les jeunes autochtones qui ont parlé à la Commission ont affirmé que l'éducation est la clé qui leur ouvrira la porte de l'avenir – un avenir où les peuples autochtones seront des entités prospères et autodéterminées. Les jeunes ont affirmé que l'éducation avait à leurs yeux deux objectifs : bâtir et améliorer leur compréhension d'eux-mêmes en tant qu'Autochtones; et les préparer pour la vie dans le monde moderne. Les jeunes ont mentionné à la Commission qu'ils désiraient acquérir un savoir et des compétences traditionnels, mais qu'ils cherchent également se faire éduquer dans de nombreux domaines, entre autres la comptabilité, le génie, la physiologie et l'administration des

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affaires. Les deux types de savoir sont complémentaires; les jeunes armés d'une éducation de qualité peuvent prendre leur place en tant qu'Autochtones dans le monde moderne. L'éducation peut être un véhicule servant à transmettre les valeurs et les coutumes de la communauté. On peut insuffler aux jeunes une connaissance de leur culture afin qu'ils grandissent et deviennent des membres sains et précieux de la société qui ont une contribution à offrir. Le terme « éducation » est issu du latin, *educere*, qui signifie faire sortir; l'éducation devrait faire sortir ce qui existe en l'enfant. Par le passé, l'éducation était utilisée pour écraser ce qui existait chez l'enfant autochtone.

Le fait d'apprendre les traditions et de les faire revivre ne signifie pas que l'on revient en arrière. Les étudiants, et les jeunes en général, désirent simplement se connaître en tant qu'Autochtones et utiliser les valeurs culturelles pour les guider dans le monde d'aujourd'hui. Il n'est pas surprenant que lorsqu'on avait demandé à des étudiants autochtones d'une commission scolaire de Vancouver ce qui les empêchent de terminer leurs études secondaires, ils répondent par des remarques comme : « J'ai honte et je suis gêné d'être Indien », « Racisme », « Abus d'alcool et de drogues » et « Aucun soutien à la maison ». Les parents ont répondu : « Les écoles ne préparent nos enfants ni pour la vie au sein de notre culture ou ni pour la vie dans la société d'aujourd'hui » (CRPA, 1996).

Les parents et les grands-parents jouent certainement un rôle dans la transmission de la culture; dans certains cas, toutefois, ils n'ont peut-être pas les connaissances nécessaires pour le faire. La réalité est que pour plusieurs personnes, le problème et la solution se trouvent tous deux dans la classe. De tels changements radicaux peuvent ne pas être possibles dans les écoles qui accueillent des étudiants de plusieurs cultures différentes. Néanmoins, les jeunes autochtones croient que chaque école canadienne devrait avoir un programme d'études qui intégrerait l'histoire et les contributions des premiers habitants de ce pays. Trop souvent, les contributions des peuples autochtones sont omises dans les livres d'histoire ou sont traitées à la hâte ou avec dédain; leurs traditions intellectuelles et scientifiques sont complètement absentes.

Les jeunes autochtones désirent fréquenter des écoles où l'on enseigne les perspectives autochtones dans le cadre de l'histoire du Canada. Ils désirent apprendre dans un environnement où les contributions apportées par les peuples autochtones sont reconnues et respectées, et où les enseignants reconnaissent et respectent la culture et les attentes des étudiants autochtones (CRPA, 1996).

Certains érudits (Bailey, 2000) ont témoigné du racisme inhérent et évident dans les écoles de Blancs ainsi que des manières d'enseigner de ceux-ci. Bailey a reconnu que « nous nous attendons à ce que nos étudiants des différentes cultures s'adaptent à une institution "unique". Nous avons une liste d'attentes en grande partie non écrites : vous parlerez tous anglais; vous rédigerez tous des travaux de recherche et vous ferez tous des examens; vous serez à l'heure et toujours présents; vous apprendrez ce que nous décidons que vous devez savoir dans le cadre d'une série de cours non reliés. »

c) *Syndrome d'alcoolisation fœtale/Effets de l'alcool sur le fœtus*

La Commission royale sur les peuples autochtones, après cinq ans de recherches et de consultations communautaires auprès des peuples autochtones, a conclu que « l'alcool est la substance la plus intoxicante qui risque d'entraîner le plus grand nombre de

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problèmes chez les peuples et les communautés autochtones au Canada » (1996). Fournier et Crey (1997), citant le Centre canadien de toxicomanie, affirment que l'incidence de psychose alcoolique chez les peuples autochtones est cinq fois plus élevée que la moyenne nationale. Au Canada, une hospitalisation sur cinq en raison d'une maladie liée à l'alcool concerne une personne autochtone; les répercussions de l'alcoolisme compromettent gravement l'état de santé autochtone, comme le démontre le nombre plus élevé de cas de maladies cardiaques, de cirrhose et de maladies du foie, de gastrite, de cancer gastro-intestinal et d'hépatite (174). La douleur la plus aiguë que ressentent les communautés autochtones est peut-être celle des dommages entraînés par l'abus d'alcool touchant leurs enfants. Les dommages ont lieu seulement lorsque les enfants sont retirés d'un foyer où les parents sont alcooliques, mais peuvent être infligés bien avant que les enfants soient nés, particulièrement lorsque la mère consomme de l'alcool pendant sa grossesse. Les dommages peuvent entraîner une grande variété de malformations à la naissance chez les enfants exposés à l'alcool (ou aux drogues) avant la naissance, ce que l'on appelle le syndrome d'alcoolisation fœtale (SAF) et les effets de l'alcool sur le fœtus (EAF) (Jones, 1999). Le SAF/EAF et ses liens avec les peuples autochtones attirent beaucoup d'attention car les études démontrent une prévalence plus élevée de cas de SAF / EAF chez les populations autochtones (Loewen, 2001); toutefois, le SAF et les EAF ne sont en aucun cas un problème unique aux Autochtones car ils peuvent traverser toutes les frontières sociales et raciales (Fournier et Crey, 1997). Le syndrome d'alcoolisation fœtale est un diagnostic médical précis chez un enfant ayant été exposé à l'alcool avant sa naissance et répondant aux critères minimums suivants : croissance prénatale et postnatale limitée; mauvais fonctionnement du système nerveux central, comme des anomalies neurologiques; retard de développement; troubles de comportement; difficultés d'apprentissage et autres troubles intellectuels; anomalies au crâne et au cerveau. Les trois indices clés d'un diagnostic complet sont des retards de croissance, une atteinte du système nerveux central et des anomalies faciales (Fournier et Crey, 1997). L'équivalent anglais du terme « syndrome d'alcoolisation fœtale » a été inventé il y a presque deux décennies par des pédiatres de l'Université de Washington – le Dr David Smith et le Dr Kenneth Jones – ainsi qu'une psychologue, Ann Streissguth, qui ont étudié 11 enfants chez qui l'alcool avait affecté le développement. En 1996, le American Institute of Medicine a recommandé que le terme EAF soit remplacé par trois nouveaux termes, décrits ci-dessous, qui sont maintenant utilisés dans de nombreuses cliniques diagnostiques :

SAF partiel
Un enfant qui montre certains des signes physiques du SAF, mais pas tous, et qui éprouve également des problèmes de comportement et d'apprentissage liés à des dommages au système nerveux central.

Malformation congénitale liée à l'alcool (MCLA)
Un enfant qui présente des anomalies physiques, comme un petit poids, de grosses jointures ou des problèmes de motricité fine et brute, ou une combinaison de celles-ci.

Trouble neurologique du développement lié à l'alcool (TNDLA)
Un enfant qui montre des signes de dommages au système nerveux central, y compris des problèmes de comportement et d'apprentissage (Jones, 1999).

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Selon Fournier et Crey (1997), les anomalies faciales chez les enfants atteints du SAF complet donnent une apparence semblable à ceux qui sont frères et sœurs : de petits yeux et une petite tête, la partie centrale du visage aplatie, un nez court et retroussé, et une lèvre supérieure amincie. À l'âge préscolaire, les enfants ayant été affectés par le SAF peuvent démontrer des signes d'hyperactivité, de manque d'attention et de problèmes moteurs et langagiers, faire des crises et faire preuve d'une socialisation inadéquate. Au moment où ces enfants sont admis à l'école primaire, on les décrit comme ayant des troubles d'attention et de mémoire à court terme ainsi que des problèmes de langage, d'apprentissage et de comportement. En tant qu'adolescents, ils sont vulnérables à l'exploitation de toute sorte. Les adolescents peuvent démontrer un comportement sexuel inapproprié ou courir des risques en se faisant ami avec tous, sans distinction ou discernement. Ils sont également plus vulnérables à la pharmacodépendance et à l'alcoolisme et facilement attirés vers les activités criminelles par l'innocence de leur manque de jugement; cependant, ce ne sont pas tous les enfants ayant le SAF qui présentent des problèmes de comportement, particulièrement ceux élevés au sein d'une famille chaleureuse, forte sur le plan culturel et offrant son soutien à l'enfant.

Pour chaque enfant atteint du SAF, il y a dix fois plus d'enfants qui souffrent de l'équivalent invisible, que le FAI décrit également comme des « EAF possibles » car il est difficile à diagnostiquer. Les enfants atteints de EAF présentent une croissance moindre ou retardée, des malformations congénitales et des troubles de comportement qui peuvent passer inaperçus ou ne pas être associés à la consommation d'alcool avant la naissance jusqu'à plusieurs mois, voire années, après la naissance de l'enfant. Comme ces symptômes sont difficiles à caractériser, ces enfants risquent davantage d'être étiquetés comme désobéissants, provocants et désorganisés plutôt que d'être atteints de problèmes au cerveau.

Les experts en médecine ont beaucoup écrit à propos du SAF et des EAF. Toutefois, Loewen (2001) indique que d'une perspective sociologique, il existe très peu de documentation puisque les écrits dans ce domaine ont tendance à pointer du doigt uniquement la mère autochtone, bien que son opinion passe sous silence. Le domaine médical s'est beaucoup intéressé au SAF et aux EAF, particulièrement en ce qui a trait aux peuples des Premières nations. Les communautés des Premières nations sont devenues réticentes à participer aux études portant sur l'alcoolisation du fœtus, particulièrement puisqu'elles ne retirent généralement pas beaucoup de bénéfices tangibles en exposant la vie des femmes et des enfants. Fournier et Crey (1997) remarquent que la publicité qui accompagne de telles études peut s'avérer blessante pour toutes les personnes concernées et aller à l'encontre du but recherché. Une telle situation s'est produite en 1985, lorsque l'Université de la Colombie-Britannique a entrepris une étude en trois étapes sur le SAF et les EAF auprès des résidents de Canim Lake en Colombie-Britannique. La bande a mis fin à la recherche car les premiers résultats de l'étude ont donné lieu à des manchettes à sensation et d'autres communautés ont depuis vécu des expériences semblables (Fournier et Crey, 1997). Les Premières nations ont conclu qu'elles devaient prendre en charge et diriger la recherche sur le SAF et les EAF afin de s'assurer que les études éventuelles répondront en premier à leurs besoins et combattront la dénégation, et afin d'élaborer des programmes adaptés à la culture qui serviront à répondre aux besoins de cette population particulière.

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De nombreux enfants atteints du SAF ne vivent pas avec leurs parents biologiques car ils ont été retirés de leur famille natale pour plusieurs raisons. Les soins adéquats aux enfants touchés par ce problème d'alcool sont très dispendieux et de nombreux systèmes et installations de soins de santé des Premières nations au Canada ne disposent pas de fonds suffisants pour régler efficacement cette situation ou même pour prendre soin de leurs propres enfants et adultes atteints. Ce n'est que lorsqu'un enfant est confié au système des soins que le financement semble être disponible pour permettre à l'enfant de se présenter aux rendez-vous chez le médecin qu'il lui faudra tout au long de sa vie. Les parents biologiques doivent mener une longue bataille et peuvent facilement se décourager et se sentir défaits par l'absence de diagnostic, de counselling, d'encadrement et de soins de relève, et par le besoin de sans cesse devoir se défendre pour obtenir des services pour leur enfant et pour garder la famille intacte. Dans une réserve isolée, l'accès à de bons soins de santé et à un diagnostic précis s'avère un défi continu, non seulement pour les parents mais également pour les organismes de bien-être de l'enfance chargés de prodiguer des soins à ce groupe d'enfants particulier.

d) *Suicide*

[Traduction] « La situation de nos jeunes autochtones se présente plutôt mal. Plusieurs d'entre eux se sont suicidés parce qu'ils n'avaient pas d'identité, parce qu'ils ne disposaient pas des choses de la vie que la plupart des gens tiennent pour acquises... Nous devons également faire face au racisme, au manque d'éducation, à l'absence d'une base économique, au manque de terrain et au fait que nous avons perdu nos liens avec notre propre culture.

Je suis ici aujourd'hui parce que mes ancêtres, affamés comme ils l'étaient souvent, se sont battus pour survivre. Pourquoi les anciens se sont-ils battus pour vivre... et les jeunes veulent maintenant mourir? »

> (Citations tirées de *Choisir la vie : Un rapport spécial sur le suicide chez les Autochtones*, CRPA, 1996).

L'épidémie des suicides qui se poursuit chez les jeunes autochtones au Canada, particulièrement dans le Nord, est très alarmante. Bien que les recherches anthropologiques indiquent que les suicides chez les peuples autochtones ne constituent pas un phénomène récent, le suicide s'est avéré très rare dans l'histoire (CRPA, 1996). Il a souvent été considéré comme un comportement aberrant. En effet, on n'a trouvé aucun mot autochtone pour traduire le terme « suicide » (Minore, Kinch et Boone, 1991).

Pendant les audiences publiques de la Commission royale sur les peuples autochtones, l'augmentation affolante du nombre d'Autochtones qui tentaient de se suicider ou qui se suicidaient a dérangé les commissaires. Ceux-ci ont appris la gravité du problème de par le témoignage direct de centaines d'Autochtones. En conséquence, *Choisir la vie : Un rapport spécial sur le suicide chez les Autochtones* a été demandé afin que l'on puisse se pencher sur cette question très grave. Le rapport résume la gravité de ce problème qu'est le suicide de la façon suivante :

[Traduction] « Les peuples autochtones ont le cœur brisé et leurs ressources s'épuisent en raison du nombre d'entre eux qui sont morts et qui ont tenté de s'enlever la vie. Ce qui les blessent et les effraient le plus, c'est les décès chez les jeunes;
Si l'on considère les preuves statistiques et historiques, nous apprenons que le suicide chez les peuples autochtones est plus fréquent maintenant qu'il ne l'était par le passé. Auparavant, ce sont les personnes âgées qui choisissaient cette voie, plutôt rarement; aujourd'hui, ce sont les jeunes qui choisissent cette option et ce, trop fréquemment;
La preuve statistique démontre que les taux de suicide chez les peuples autochtones sont considérablement plus élevés que ceux observés chez la population canadienne en général et que l'écart est le plus grand chez les jeunes, particulièrement chez les jeunes hommes âgés entre 15 et 19 ans. Les adolescents et les jeunes adultes sont dans la catégorie de risque le plus élevé. Ce qui est le plus inquiétant, c'est que nous avons décelé une forte possibilité que le nombre de suicides chez les jeunes autochtones augmente au cours des 10 à 15 prochaines années. » (CRPA,1996)

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Les commissaires considèrent le suicide et, de façon générale, le comportement autodestructeur comme des indices de désespoir personnel et collectif d'une nation assiégée par les colons du passé et du présent. L'information recueillie a mené les commissaires à conclure que ce désespoir jette une ombre noire sur les communautés autochtones au Canada aujourd'hui et les a incités à chercher à déterminer les raisons pour lesquelles il en est ainsi et ce qu'on pourrait faire pour mettre fin au suicide. Comme la question de suicide chez les jeunes autochtones est extrêmement complexe, ce recensement des écrits ne traite que des points saillants soulignés dans *Choisir la vie : Un rapport spécial sur le suicide chez les Autochtones*.

La preuve statistique de suicide par les jeunes autochtones a été étudiée au fil du temps et a révélé que les jeunes âgés entre 15 à 29 ans sont ceux qui sont le plus à risque de s'enlever la vie. On ne s'appuie qu'avec prudence sur les données nationales car la Commission royale a remarqué que les statistiques disponibles pouvaient en réalité sous-représenter la véritable incidence de suicide chez les Autochtones et les jeunes autochtones pour plusieurs raisons. Ceci peut être dû au fait que les décès accidentels peuvent être des suicides ou considérés comme des décès non classées, ou encore, les victimes de suicide peuvent être classées par erreur comme des personnes non autochtones. Les morts violentes impliquant l'alcool – les noyades, les accidents de la circulation et les homicides involontaires – sont souvent déclarées de façon erronée comme des accidents ou des crimes (Minore et al. 1991). Dans un rapport publié par la province de la Colombie-Britannique intitulé *The Health and Well-Being of Children and Youth in British Columbia*, les auteurs soulignent une étude sur le suicide entreprise par le McCreary Centre Society qui renferme le passage suivant :

> [Traduction] « Le suicide, l'une des principales causes de décès chez les jeunes, a touché la vie de la plupart des jeunes autochtones. Dans l'ensemble, 64 % des jeunes autochtones qui fréquentent l'école et ayant répondu au sondage affirment qu'ils connaissent personnellement quelqu'un qui s'est suicidé ou qui a tenté de se suicider. En comparaison, moins de 50 % des étudiants non autochtones ont déclaré la même expérience. Près de un jeune autochtone sur cinq a songé au suicide et 10 % ont en réalité tenté de se suicider. » (p. 30)

Les chiffres recueillis ne racontent pas toute l'histoire expliquant pourquoi certains adultes ou jeunes Autochtones décident de s'enlever la vie. Les commissaires ont identifié les principaux facteurs de risque et les ont regroupés en quatre familles d'attributs connexes qui pourraient expliquer les raisons pour lesquelles de nombreux Autochtones – jeunes et adultes – choisissent la mort plutôt que la vie. Par souci d'économie, ces facteurs de risque sont résumés ci-dessous :

> *Facteurs psychobiologiques :* les plus importants sont les troubles mentaux et les maladies associées au suicide – la dépression, les troubles d'anxiété et la schizophrénie; toutefois, certains troubles de la personnalité (p. ex., hypersensibilité, perfectionnisme) et des aspects de ce que l'on appelle le schéma cognitif (p. ex., la pensée négative, la pensée stricte, de mauvaises capacités à résoudre des problèmes) sont également des facteurs de risque de l'automutilation.

Facteurs situationnels ou liés aux antécédents : des traumatismes survenus tôt dans l'enfance (p. ex., coupure des relations avec des soignants, antécédents familiaux de suicide et de mort prématurée, abus sexuel ou autres); un dysfonctionnement familial actuel; conflits touchant les relations intimes ou à l'égard des entretiens avec les autorités; emprisonnement; abus de substances; accès à des armes meurtrières (la facilité avec laquelle une personne peut avoir accès à un moyen de se tuer ou de se blesser, p. ex., fusil, médicaments, drogues); absence d'engagement religieux ou spirituel.

Facteurs socioéconomiques : chômage, pauvreté individuelle et familiale; déchéance ou faible statut social; faibles normes de santé communautaire; stabilité et prospérité.

Tension d'ordre culturel : la perte de confiance par les personnes ou les groupes dans leur façon de comprendre la vie et de vivre (normes, valeurs et convictions) laquelle on leur a enseignée dans le cadre de leur culture d'origine, et la détresse personnelle ou collective qui pourrait s'ensuivre.

Les recherches indiquent que ce sont des facteurs de risque de suicide importants tant chez les non-Autochtones que chez les Autochtones. Mais l'équilibre relatif entre ces facteurs est différent. Le modèle de risque que vivent les Premières nations, les Métis et les Inuits reflète des situations de vie passées et présentes qui sont, dans le cadre de leur dynamique, uniques aux peuples autochtones. Les taux élevés de suicide et d'automutilation au sein des communautés autochtones peuvent être expliqués uniquement en étudiant le déséquilibre du pouvoir dans l'histoire entre les Autochtones et les non-Autochtones au Canada, déséquilibre qui se poursuit aujourd'hui, et qui a créé une situation de vie caractérisée par le risque. Ces quatre catégories de risque ont fait l'objet de discussions mais la Commission royale a porté une attention particulière aux tensions d'ordre culturel et aux relations coloniales qui les ont engendrées.

La Commission royale sur les peuples autochtones définit « la tension d'ordre culturel » comme une catégorie de risque qui s'applique aux sociétés qui ont vécu des changements majeurs, imposés ou incontrôlables. Ce phénomène est étudié principalement en relation avec les immigrants et les populations indigènes mais la recherche inclut également l'étude des conditions suivant une catastrophe naturelle comme les inondations et les tremblements de terre ainsi que les catastrophes sociales comme les guerres, où l'on signale des symptômes semblables de déchéance sociale qui sont désormais évidents dans de nombreuses communautés autochtones au Canada.

La culture représente l'ensemble complet des relations; des connaissances; des langues; des institutions sociales, politiques et économiques; des convictions; des valeurs; des règles éthiques complexes et interdépendantes qui unissent un peuple et qui offrent à la collectivité et à chacun de ses membres un sentiment d'identité et d'appartenance. Elle est généralement ancrée à un endroit particulier – une patrie passée ou présente. Elle est présentée aux nouveau-nés de la famille et elle est subséquemment renforcée et développée au sein de la communauté. Dans une société qui jouit d'une continuité normale quant à sa culture, d'une génération à une autre, les enfants absorbent cette culture à chaque souffle. Ils apprennent ce à quoi l'on s'attend d'eux et ils développent la confiance que leurs paroles et leurs actes seront significatifs

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et auront des effets prévisibles sur le monde dans lequel ils vivent. Lorsque des personnes s'écartent du chemin de comportements acceptés sur le plan culturel, leur voix intérieure et les attentes de ceux qui les entourent exercent la pression nécessaire afin de les ramener dans le droit chemin.

Dans des cultures éprouvées par un stress, comme celui qu'a vécu le peuple autochtone du Canada, le fonctionnement harmonieux de la société et le sens qu'a la vie pour ses membres peuvent être gravement mis en péril. Les normes transmises par la culture, qui apportaient jadis une signification et qui guidaient le comportement individuel, se sont érodées au fur et à mesure que la transmission des connaissances culturelles s'interrompait pour faire place à un autre ensemble de valeurs, selon lequel les valeurs traditionnelles étaient considérées inférieures. Les gens perdaient confiance en ce qu'ils savaient et en leur propre valeur en tant qu'être humain. Ils se sentaient abandonnés, déroutés et incertains à savoir si leur vie avait véritablement une signification ou un but. La discontinuité et l'oppression culturelles, comme le remarque la CRPA et d'autres auteurs (p. ex., Kirmayer et al. 2000), ont été liées à des taux élevés de dépression, d'alcoolisme, de suicide et de violence dans plusieurs communautés, les répercussions les plus importantes étant sur les jeunes.

La CRPA a observé que les cultures autochtones du monde ont été assujetties à des forces de changement, qui sont étonnamment semblables à celles dont ont souffert les victimes de la guerre. En voici des exemples :

> Perte de terres, perte de contrôle sur les conditions de vie et occasions économiques limitées.
> Élimination des systèmes de croyance et de la spiritualité.
> Affaiblissement des institutions sociales.
> Déplacement des institutions politiques.
> Élimination invasive des règles et des valeurs culturelles, et diminution de l'estime de soi.
> Discrimination et racisme institutionnels, ainsi que leurs effets à l'interne.
> Adoption volontaire ou involontaire d'éléments inhérents à une culture externe, et perte d'identité.

Les transformations qui ont découlé de ces expériences oppressives sont réunies sous le terme « tension d'ordre culturel ». Celles-ci qui joue un rôle central dans la création d'une prédisposition chez les peuples autochtones, particulièrement les jeunes, au suicide, à l'automutilation et à d'autres comportements autodestructeurs.

Afin de comprendre le suicide chez les jeunes, certaines recherches se sont penchées sur les facteurs internes et externes (p. ex., Minore, Boone, Katt et Kinch, 1991). Certains des facteurs internes sont ancrés dans les relations interpersonnelles, que les jeunes entretiennent avec d'autres dans leur communauté. Minore et al. (1991) ont mentionné que les gens des communautés cries et Ojibway du Nord de l'Ontario sentent que leurs méthodes d'éducation des enfants sont inadéquates et que la communication entre les parents et les enfants est insuffisante, facteurs qui constitueraient selon eux l'une de nombreuses raisons de suicide chez les jeunes. Les jeunes qui ne se sentent pas aimés ou désirés, ou qui ont vécu un manque d'amour alors qu'ils étaient enfants, font augmenter la possibilité de suicide. Les difficultés ne se limitent toutefois pas à la famille; elles surviennent également chez les pairs. Des difficultés à faire face à de nombreuses tentatives de suicide constituent également un autre facteur car un deuil qui

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demeure au sein des groupes de pairs peut mener des adolescents naïfs à en faire de même. Le fait de garder à l'intérieur ses émotions quant au suicide d'un pair a été reconnu comme une forme normale de faire face à ce problème chez les jeunes dans les petites communautés. L'écart croissant entre les générations en plus des sentiments de désespoir quant à l'avenir constitue également un facteur important. De nombreux jeunes sentent qu'ils ne réussiront jamais à l'école ou qu'ils n'auront jamais de bons emplois, et ils ressentent très souvent de l'ennui ou se sentent incapables d'affronter l'avenir (Minore, Boone, Katt et Kinch, 1991). Les facteurs externes sont ancrés dans le flot de la société dominante, qui est au-delà du contrôle des peuples autochtones. Cette notion est issue de l'énoncé suivant : « Il y a un processus d'inculturation, ... On s'attend à ce que nos peuples adoptent un mode de vie blanc, ce qu'ils ne peuvent faire en raison de la situation de vie au sein de nos communautés » (Minore et al, 1991:14). Les recherches portant sur les relations entre le point de contrôle au sein de la communauté et les taux de suicide des jeunes des Premières nations révèlent que les taux de suicide chez les jeunes ont diminué à mesure que les communautés augmentaient leur contrôle sur leurs propres dossiers (Minore et al. 1991).

Il existe d'autres problèmes bien connus, comme l'abus de drogues, d'alcool et d'autres substances, ainsi que des réactions violentes renforcées par les multimédias populaires et les modèles diffusés à la télévision, dans les films, à travers la musique, les produits commerciaux, les livres, la pornographie (Minore et al, 1991:14) et de plus en plus, par l'intermédiaire d'Internet.

Les jeunes autochtones rencontrent des facteurs de risque internes et externes bien plus fréquemment et de façon toujours plus intense par rapport aux Canadiens en général. Ces facteurs de risque ont été aggravés par de nombreux facteurs mais il est très évident que les principales raisons sont ancrées dans les relations entre les peuples autochtones et le reste de la société canadienne, relations qui sont dérivées de la période coloniale et qui n'ont jamais été reformées complètement depuis (Fiddler, 1985; CRPA, 1996).

d)   Questions de financement

Les ententes juridiques contribuent également aux défis que doivent affronter les organismes autochtones en ce qui a trait à la façon dont les ententes déterminent et orientent le financement. Les organismes autochtones du Canada sont financés en vertu de diverses ententes et en fonction de nombreuses variables. D'abord, les organismes sont exploités en vertu de divers accords de financement, selon la province dans laquelle se trouve l'organisme. Deuxièmement, dans au moins une des provinces, les organismes sont financés en fonction de leur niveau de prestation de services. Par exemple, en Ontario, il existe quatre organismes autochtones mandatés pour offrir une gamme complète de services de prévention et de protection et cinq organismes «pré mandatés» autorisés à fournir des services préventifs uniquement (ils ne sont pas autorisés à fournir des services de protection, comme les appréhensions). Ces organismes sont financés en vertu d'ententes différentes, selon le niveau de leur mandat. Il existe également de nombreux programmes de prévention à l'échelle communautaire qui sont exploités par des bandes individuelles plutôt que d'être affectés à des organismes. Ces programmes de prévention sont financés en vertu d'accords différents de ceux des organismes mandatés et « prémandatés ».

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Lorsque l'article 88 de la *Loi sur les Indiens* est entré en vigueur en 1951, il ne précisait pas quel échelon du gouvernement devait être responsable du *financement* des services nouvellement étendus. Dans toutes les provinces, des conflits de juridiction en ce qui a trait au financement des services ont donné lieu à divers niveaux de prestation de services pour les enfants, les familles et les communautés autochtones. Deux systèmes ont été mis en place pour le financement des services, notamment la Directive d'orientation 20-1 de AINC et la Convention sur le bien-être des Indiens de 1965 de l'Ontario. Ceux-ci ont eu des répercussions et continuent d'avoir une incidence sur les organismes autochtones fournissant des services de bien-être de l'enfance.

La plupart des organismes autochtones de bien-être de l'enfance au Canada, en dehors de la province de l'Ontario, reçoivent leur financement en vertu de la politique fédérale. En 1986, un examen de la politique par le gouvernement fédéral a donné lieu à la publication d'un document intitulé *Indian Child and Family Services Management Regime : Discussion Paper* (ministère des Affaires indiennes et du Nord canadien, 1989); le régime de gestion a donné naissance à la Directive d'orientation 20-1 d'AINC. La «DO 20-1» décrit essentiellement une formule concernant le financement des services autochtones de bien-être de l'enfance et le développement des organismes autochtones de bien-être de l'enfance fournissant ces services. C'est une formule axée sur la population – pour être admissible au financement, une communauté ou un groupe de communautés doit comporter une population d'enfants (âgés entre 0 et 18 ans) à l'intérieur des réserves d'au moins 1000. La formule comprend également des limites temporelles quant au financement de développement – les nouveaux organismes autochtones de bien-être de l'enfance, et ceux en développement, ne recevront ce financement que pendant une période précise et limitée. La politique indique également que tout organisme financé en vertu de la DO 20-1 doit respecter les lignes directrices et les limites établies par leurs lois provinciales respectives en matière de bien-être de l'enfance (p. ex., même si le financement provient du gouvernement fédéral, les organismes demeurent redevables devant les normes provinciales).

Depuis le début de son élaboration et de sa mise en œuvre, la DO 20-1 a dû faire face à une résistance de la part des gouvernements des Premières nations. L'Assemblée générale des chefs de l'Ontario a passé une résolution en 1988 (*AOCC Resolution 88/20*) rejetant l'application du régime de gestion en Ontario, sous le motif qu'elle ne reconnaissait pas le droit à l'autodétermination des Premières nations. De plus, l'Assemblée des Premières nations a rejeté le régime de gestion et la DO 20-1 par *l'AFN Resolution 88/26*. Divers niveaux de leadership des Premières nations ont adopté de nombreuses résolutions depuis ce temps, toutes en opposition à la DO 20-1. Actuellement, la politique a été révisée et l'élaboration d'une nouvelle politique s'amorce. Reste à voir quelles nouvelles ententes seront mises en place pour le financement fédéral des services autochtones et ce que sera le résultat de ces nouvelles ententes sur les organismes autochtones de bien-être de l'enfance.

L'Ontario fonctionne selon un système différent de celui des autres provinces en ce qui a trait au financement des services autochtones de bien-être de l'enfance; par conséquent, les organismes font face à de nombreux défis qui leur sont uniques. Officiellement, la DO 20-1 fédérale ne s'applique pas en Ontario car elle est contraire à une entente qui a été mise en place dans la province au milieu des années 1960. Dans cette province, en tant que moyen pour résoudre les conflits en ce qui a trait au financement, une entente bilatérale fédérale-provinciale a été élaborée et signée. La Convention sur le bien-être des Indiens de 1965 est une entente de financement axée

sur une formule selon laquelle le gouvernement fédéral accepte de rembourser à l'Ontario les frais engagés pour la prestation de services sociaux aux Premières nations à environ 97 %. L'entente avait pour objectif de couvrir tous les services offerts en vertu de la *Loi sur les garderies*, de la *Loi sur l'aide sociale générale* et de la *Loi sur la protection de l'enfance* (Miller, 1999). En vertu des dispositions de la Convention sur le bien-être des Indiens, les organismes offrant des services aux Premières nations doivent adhérer aux normes et aux lignes directrices provinciales.

La prestation des services en Ontario est régie par la *Loi sur les services à l'enfance et à la famille*, L.R.O. 2000. En ce qui a trait aux services de bien-être de l'enfance autochtone, l'un des éléments les plus importants de la *Loi* se trouve l'énoncé de ses principes. Lorsqu'elle est entrée en vigueur en 1984, c'était la première fois que l'Ontario reconnaissait, par l'entremise d'une loi provinciale sur le bien-être de l'enfance, l'autorité des Premières nations quant aux soins destinés aux enfants et à la famille. Elle a également reconnu que des services de qualité et adéquats sur le plan culturel n'étaient pas optionnels au moment de travailler avec des enfants et des familles autochtones; ils étaient plutôt *impératifs*. Plus particulièrement, la disposition concernant les Autochtones dans l'énoncé des principes de la *Loi* indique que l'objectif de celle-ci était le suivant :

> Reconnaître que les populations indiennes et autochtones devraient avoir le droit de fournir, dans la mesure du possible, leurs propres services à l'enfance et à la famille, et que tous les services fournis aux familles et aux enfants indiens et autochtones devraient l'être d'une façon qui tient compte de leur culture, de leur patrimoine, de leurs traditions et du concept de la famille élargie. 2000, chap. 2, art. 1.

La *Loi* comporte également de nombreuses dispositions supplémentaires touchant les Autochtones. La partie X, « Services aux familles et aux enfants indiens et autochtones », comporte des dispositions concernant les responsabilités traditionnelles et les subventions touchant celles-ci, la désignation d'autorités responsables de la prestation de services aux enfants et aux familles autochtones et la désignation de sociétés d'aide à l'enfance autochtone, et renferme les grandes lignes des exigences en matière de consultation (les bandes doivent être consultées quant aux questions touchant le bien-être de l'enfance de leurs membres).

Les organismes autochtones mandatés de l'Ontario ont été financés en vertu de la Convention sur le bien-être des Indiens depuis son entrée en vigueur, selon des montants déterminés par le régime de financement provincial. Actuellement, cela signifie que les organismes de l'Ontario ayant un mandat complet en vertu de la *Loi sur les services à l'enfance et à la famille* reçoivent leur financement grâce à la «formule de financement du bien-être de l'enfance » de la province, laquelle faisait partie de l'initiative du gouvernement provincial touchant la Réforme du bien-être de l'enfance. Le cadre de financement du bien-être de l'enfance a été élaboré afin d'assurer l'égalité du financement dans tous les organismes et d'aider à assurer, par conséquent, que les enfants et les familles, peu importe l'endroit où ils se trouvent dans la province, reçoivent un niveau de service équivalent. Les sociétés autochtones et non autochtones d'aide à l'enfance reçoivent aussi leur financement en fonction de cette formule.

Même si le cadre de financement des services de bien-être de l'enfance du gouvernement de l'Ontario a été élaboré afin d'assurer l'égalité du service pour tous les enfants et pour toutes les familles de la province, et que les enfants autochtones

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constituent une part importante de la population nécessitant ces services, la formule n'intègre pas, ni n'accorde, un financement pour des services offerts en vertu de la partie X ou d'autres dispositions à l'intention des Autochtones dans la *Loi*. Les organismes autochtones de services à l'enfance et à la famille mandatés doivent par conséquent obtenir des fonds auprès des services culturels en dehors du cadre de financement. Cela peut signifier que les organismes doivent chercher et présenter des demandes de financement pour des projets spéciaux auprès d'autres sources redistribuer une part des ressources, déjà limitées, en puisant dans d'autres articles de leur budget pour couvrir les coûts des mesures de soutien culturel.

De plus, les organismes autochtones de l'Ontario fonctionnent souvent dans des environnements très différents de ceux dans lesquels œuvrent les organismes non autochtones. Par exemple, les organismes autochtones desservent souvent de nombreuses communautés qui ne sont accessibles que par voie aérienne, ils doivent rencontrer le Chef et le Conseil de bande régulièrement et ils doivent prendre des dispositions spéciales pour travailler avec des clients dont la langue maternelle n'est ni l'anglais ne le français. Actuellement, le financement qui leur est offert est calculé selon une formule plutôt qu'en fonction des besoins et ne permet pas de répondre aux besoins particuliers des organismes autochtones, y compris les exigences sur le plan des déplacements, la consultation avec les Premières nations, le mandat et le rapatriement des Premières nations, la question de langue, les familles ayant besoin de nombreux services (p. ex., cas de dépendance) et les enfants présentant un diagnostic mixte. Le financement ne permet pas de combler les besoins en dotation, comme le recrutement et le maintien des effectifs, le coût de la vie dans le Nord, les exigences touchant la langue et la culture, les dangers pour la sécurité et la santé, et le ressourcement du personnel (Association of Native Child and Family Services Agencies of Ontario, 2001). Le cadre de financement du gouvernement de l'Ontario ne permet pas de tenir compte de ces considérations supplémentaires en matière de financement.

Les organismes autochtones de services à l'enfance et à la famille prémandatés de l'Ontario, soit ceux qui offrent des services préventifs et qui n'ont pas l'approbation provinciale de fournir des services de protection comme les appréhensions, ne sont pas exploités en vertu de la formule de financement de la province. Ces organismes obtiennent plutôt leur financement auprès de diverses sources. Cette situation a eu de nombreuses répercussions sur les organismes. En comparaison des organismes exploités en vertu du régime de financement de la province, ceux-ci jouissent parfois d'une plus grande souplesse. Plus fréquemment, toutefois, les répercussions négatives de niveaux imprévisibles de financement et du financement de projets à court terme ont contribué au fardeau de défis que doivent affronter les organismes. Par exemple, le sous-financement et le manque de financement durable ont eu des répercussions sur les organismes en ce qui a trait aux services qu'ils sont en mesure d'offrir ainsi qu'à la continuité des programmes, au maintien d'un effectif expérimenté (lorsque le financement du projet se termine, il n'y a plus de fonds pour renouveler les contrats) et au développement des capacités (aucun financement sûr pour la formation ou le perfectionnement du personnel) (Association of Native Child and Family Services Agencies of Ontario, 2001).

Pour les organismes autochtones qui reçoivent un financement de la part du fédéral, les organismes mandatés en Ontario qui éprouvent de la difficulté avec le cadre de financement des provinces et les organismes prémandatés de cette province qui sont l'objet d'un soutien imprévisible et incohérent, les difficultés de financement constituent

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tout un ensemble de défis. Ceci a d'importantes répercussions sur notre capacité à fournir des services de qualité, à assurer la sécurité de nos enfants et de nos familles, et à guérir nos communautés. Nos organismes se battent quotidiennement pour trouver des façons de surmonter ces défis. Parmi les autres difficultés qu'ont dû affronter les organismes autochtones au Canada, mentionnons les moratoires ayant été instaurés par les autorités fédérales et provinciales qui bloquent le développement d'organismes et de services autochtones de bien-être de l'enfance. Par exemple, en 1986, le gouvernement fédéral a imposé un moratoire sur la signature de nouvelles ententes pour les organismes autochtones, en attendant la révision de la politique (Armitage, 1993, p. 154). Cette révision a donné lieu à la Directive d'orientation 20-1 de AINC.

En Ontario, un moratoire sur le développement d'organismes autochtones a été imposé, en attendant la publication d'un examen des organismes autochtones existants demandé par la province (et coparrainé par le gouvernement fédéral). Le principal objectif de cet examen, tel que l'affirme le ministère des Services sociaux et communautaires de l'Ontario, était de déterminer si les enfants autochtones sont en sécurité et si les organismes respectent les normes de bonnes pratiques, d'une perspective autochtone et les attentes quant à la prestation de ces services de la façon la plus rentable (Ontario, 1999). Le rapport contient de nombreuses recommandations à l'intention des organismes autochtones afin qu'ils améliorent leur niveau de service et indique également les domaines dans lesquels les organismes se situent au-dessus des normes. Il contient également des recommandations à l'intention de la province, en ce qui concerne les mesures que le Ministère devrait instaurer pour s'assurer que les organismes autochtones sont en mesure d'offrir des services de qualité (p. ex., le Ministère appuierait le développement d'initiatives de formation autochtone)[2]. Les organismes autochtones de l'Ontario ont mis en œuvre le plus de recommandations possible, compte tenu des limites financières et juridictionnelles, et les organismes prémandatés ont également adapté leurs services le plus possible en fonction des recommandations contenues dans le rapport. Malgré le fait qu'au moins trois des organismes prémandatés de l'Ontario étaient en mesure de remplir l'ensemble de leur mandat et d'appliquer toute leur autorité en ce qui a trait à la protection, leurs efforts ont été stoppés pendant que la province décidait si elle devait publier officiellement ou non le rapport. Actuellement, leur moratoire a été levé dans la province, mais seulement après que l'un des organismes prémandatés a contesté sur le plan légal.

L'imposition de moratoires qui empêchent le développement de services de bien-être de l'enfance autochtone va à l'encontre des décennies de recommandations présentées dans le cadre de recherches. Les moratoires n'appuient pas les progrès qu'ont réalisés les Premières nations dans la prestation de nos services, ils ne reconnaissent pas le mandat sociopolitique des Premières nations et ils ont perpétué un environnement où les enfants peuvent passer entre les mailles du système. Des enquêtes ont bien prouvé que lorsque plusieurs organismes (comme un organisme de services à la famille et à l'enfance prémandaté et une société d'aide à l'enfance non autochtone) offrent des services, il est souvent difficile de discerner quels services sont offerts par chaque organisme, ce qui mène souvent à des suppositions à savoir qu'il s'agit de l'« autre » qui offre le service, faisant en sorte que l'enfant ou la famille ne reçoivent pas les services dont ils ont besoin. De plus, les moratoires ont maintenu des ententes qui ne sont pas rentables. Les sources fédérales et provinciales qui ont accordé un financement aux

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[2] Ontario (1999). « Aboriginal Child Welfare Review » [non publié – non diffusé officiellement]. Toronto : Ministère des Services sociaux et communautaires.

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services de prévention autochtones touchant effectivement le travail en matière de bien-être de l'enfance, tout en finançant les organismes non autochtones qui avaient ce même mandat.

Les répercussions des moratoires ont entre autres érodé la confiance dans les Premières nations. Par exemple, le moratoire en vigueur en Ontario a contribué à la division à l'intérieur des communautés et entre celles-ci, car les communautés étaient frustrées parce que leurs organismes prémandatés n'encourageaient pas leur développement et par conséquent, n'étaient pas en mesure d'offrir les services nécessaires (particulièrement, les services de protection adaptés sur le plan culturel) (Association of Native Child and Family Services Agencies of Ontario, 2001).

Les moratoires ont également contribué à l'érosion de la confiance dans le gouvernement de la société dominante, en ce qui a trait à ses capacités à négocier efficacement avec les Premières nations et à ainsi accorder une reconnaissance pratique à l'autorité de celles-ci dans le domaine du bien-être de l'enfance. Par exemple, le moratoire qui était en vigueur en Ontario allait à l'encontre de la nature et de l'objectif de la propre loi de cette province : la *Loi sur les services à l'enfance et à la famille*, L.R.O. 2000. Pour les Premières nations de l'Ontario, cela ne démontre certainement pas une bonne volonté de la part de la province.

> [Traduction] « Les modules de formation n'abordent pas le besoin de compétences biculturelles (absence de contenu autochtone dans les documents de formation) : une formation inadéquate, particulièrement en ce qui concerne les communautés du Nord et les communautés éloignées, et des travailleurs dont la première langue n'est ni l'anglais ni le français, surtout si l'on tient compte de la complexité des programmes et du fait que de nombreux travailleurs ne sont pas familiers avec l'informatique.
>
> Le taux de maintien des effectifs et le nombre élevé de cas d'épuisement professionnel (échelles salariales, occasions de formation, autres stress comme les problèmes associés aux services offerts à des proches parents au sein d'une communauté).
>
> Le nombre insuffisant de services de traitement (familles d'accueil, services de santé mentale, autres mesures de soutien communautaire). Lorsque l'on détermine qu'un enfant doit être placé, les sociétés autochtones et non autochtones d'aide à l'enfance s'appuient souvent sur la disponibilité de familles d'accueil, de services de santé mentale et d'autres mesures de soutien communautaires adéquats qui font partie intégrante de la prestation de services de bien-être de l'enfance de bonne qualité. Les organismes autochtones de services à la famille et à l'enfance (« prémandatés ») ainsi que les autres fournisseurs de services à la famille et ceux axés sur la communauté dépendent également de la disponibilité, de mesures de soutien respectueuses de leur culture pour les enfants et les familles qu'ils servent. »

Finalement, compte tenu des tendances démographiques, les organismes tant autochtones que non autochtones peuvent s'attendre à faire face à des nombres encore plus élevés d'enfants autochtones en placement. Un rapport publié en 1997 par la Direction de recherches et de l'analyse de Affaires indiennes et du Nord canadien

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détermine que les Premières nations au Canada connaissent des taux très élevés de croissance de la population et présentent une cohorte[3] de jeunes beaucoup plus importante que celle de la population en général. L'étude estime que la population augmentera d'environ 83 600 personnes d'ici l'an 2000 et prévoit une augmentation de 135 900 personnes au cours de la période entre 2001 et 2010. L'étude de AINC remarque également que le nombre d'enfants autochtones en placement est beaucoup plus élevé que celui d'enfants non autochtones et prévoit que les statistiques à cet égard ne feront qu'augmenter. L'étude a également observé que les *dépenses* touchant le bien-être de l'enfance dans les réserves augmenteraient beaucoup plus rapidement que le nombre d'enfants en placement (Direction de recherches et de l'analyse de AINC, 1997, p. 44). Si des services améliorés, principalement des services appropriés sur le plan culturel conçus, élaborés et offerts par des Autochtones, ne sont pas offerts pour répondre aux besoins des populations croissantes d'enfants autochtones, le Canada devra faire face à des coûts en voie de croissance exponentielle, sur les plans économique et social. Sans ces services autochtones de qualité, les coûts que devront payer les enfants, les familles et les communautés des Premières nations seront les plus difficiles à supporter.

D'après l'article 88 de la *Loi sur les Indiens*, le gouvernement fédéral offre un financement pour les services de bien-être de l'enfance accordés aux « enfants indiens admissibles » vivant dans les réserves, grâce à une formule nationale de financement gérée par le ministère des Affaires indiennes et du Nord canadien, et décrite dans la Directive 20-1, chapitre 5. Par contre, les gouvernements provinciaux et territoriaux offrent un financement touchant les services à l'extérieur des réserves. La province de l'Ontario fait remarquablement exception à cela, car elle offre un financement pour tous les services accordés aux peuples autochtones conformément aux dispositions de l'Entente Canada-Ontario sur les programmes de bien-être à l'intention des Indiens. Le gouvernement fédéral limite son financement aux Indiens inscrits, résidant dans les réserves, et par conséquent ne finance pas les programmes de services à la famille et aux enfants non-inscrits ni les communautés inuites ou métisses.

Lors de son assemblée générale annuelle en 1996, l'Assemblée des Premières nations (APN) a passé une résolution critiquant la Directive 20-1 et a demandé le financement adéquat de la juridiction des peuples autochtones dans le domaine du bien-être de l'enfance. En 2000, l'APN a entrepris une révision conjointe avec le gouvernement fédéral, par l'entremise du ministère des Affaires indiennes et du Nord canadien, concernant les politiques fédérales dans le domaine du bien-être de l'enfance. Cet examen a été mené par l'Assemblée des Premières nations, en partenariat avec des représentants des organismes de services à la famille et aux enfants des Premières nations et du Ministère. Le rapport final, intitulé *Examen mixte national de la politique sur les services à l'enfance et à la famille des Premières nations* et publié en juin 2000, comportait 17 recommandations pour l'amélioration de la politique actuelle, y compris la reconnaissance de l'autorité des tribus, la coordination de la juridiction et du financement, ainsi que l'augmentation des ressources pour assurer des services de prévention ciblés, le développement de la communauté, l'élaboration de politiques et des travaux de recherche. Malheureusement, la mise en œuvre de ces recommandations a été ralentie par l'absence de ressources financières attribuées à l'appui de la mise en œuvre des recommandations et, par conséquent, l'état de la

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[3] Les cohortes d'enfants et de jeunes comprennent respectivement ceux âgés entre 0 et 14 ans et ceux âgés entre 15 et 24 ans (Direction de recherches et de l'analyse de AINC, 1997).

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politique actuelle demeure inchangé. Il est essentiel que les recommandations issues de ce genre d'étude soient mises en œuvre afin d'établir un cadre visant à assurer un avenir sain et digne pour les enfants et les familles. Si l'on n'agit pas, le statu quo, qui est tout à fait inacceptable pour les enfants, les jeunes, les familles et les peuples des Premières nations, ne se trouvera que renforcé.

Comme un nombre accru de Premières nations cherchent à offrir des services en dehors de la réserve, le besoin de procéder à des recherches et au développement de méthodes de financement permettant une coordination avec les régimes de financement sur les réserves se fait donc sentir, de façon à éviter des inégalités de service plus grandes en fonction de la résidence. Le processus entrepris dans le cadre de la *Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance du Manitoba* semble un modèle prometteur à cet égard.

La question des régimes de financement à l'extérieur des réserves est également importante en ce qui concerne les services offerts par, et pour, d'autres communautés autochtones. La rareté des recherches sur les modèles de financement visant le bien-être de l'enfance autochtone au Canada, en plus des ressources inadéquates pour négocier et mettre en œuvre ces ententes, ont ralenti le progrès de nombreux organismes servant les gens à l'extérieur des réserves, même lorsque le gouvernement provincial ou territorial appuie l'initiative.

On estime qu'environ 22 500 enfants des Premières nations sont en placement, soit 30 % de la population des enfants placés au Canada. Certaines provinces et certains territoires signalent que ces chiffres augmentent, ce qui indique le besoin de mettre en œuvre de nouvelles approches au bien-être de l'enfance conçues par des peuples autochtones, en partenariat avec les gouvernements ou les organismes du secteur bénévole, au besoin. Ceci comprend des méthodes de financement visant à appuyer les services à la famille et à l'enfance holistiques et axés sur la culture.

Pour de nombreuses communautés autochtones, la création de relations de collaboration avec le gouvernement et le secteur bénévole semble toujours risquée. Il règne toujours beaucoup de méfiance et d'animosité à l'égard de ceux qui ne comptent pas parmi les gens œuvrant dans le domaine de l'aide aux communautés autochtones. En démontrant un engagement à créer des relations respectueuses et durables fondées sur l'égalité afin d'atteindre des objectifs et de réaliser des progrès communs, les non-Autochtones du Canada doivent appuyer ces actes par des paroles traitant du rétablissement de la confiance et à de capacité à travailler en collaboration. Trop souvent par le passé, la rhétorique bien intentionnée n'était pas suivie d'actions concrètes et contribue par conséquent au climat de méfiance.

e) *Écart de compétences concernant la responsabilité*

Le bien-être des enfants autochtones au Canada est assuré par des accords de juridiction qui ont pendant plusieurs années compliqué la question de la prestation de services de bien-être de l'enfance adaptés sur le plan culturel pour les enfants, les familles et les communautés des Premières nations. En vertu de l'*Acte de l'Amérique du Nord britannique* de 1867, de la *Loi constitutionnelle* de 1982 et de l'article 88 de la *Loi sur les Indiens*, les lois d'application générale comme celles touchant le bien-être de

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l'enfance relèvent de la compétence des provinces, alors que « les Indiens et les terres réservées aux Indiens » relèvent de la compétence régie par la *Loi sur les Indiens* fédérale. Avant 1951, le contexte juridictionnel avait une incidence sur le bien-être des enfants autochtones en ce sens que les services n'étaient souvent pas offerts aux enfants, aux familles et aux communautés autochtones car les gouvernements fédéral et provinciaux ne pouvaient pas décider qui détenait l'autorité pour offrir ces services. En 1951, de nombreuses révisions ont été apportées à la *Loi sur les Indiens* fédérale, y compris l'ajout de l'article 88, qui a permis d'élargir la prestation des services de bien-être de l'enfance provinciaux aux peuples des Premières nations vivant dans les réserves. L'article 88 indique ce qui suit :

> 88. Sous réserve des dispositions de quelque traité et de quelque autre loi fédérale, toutes les lois d'application générale et en vigueur dans une province sont applicables aux Indiens qui s'y trouvent et à leur égard, sauf dans la mesure où ces lois sont incompatibles avec la présente loi ou quelque arrêté, ordonnance, règle, règlement ou règlement administratif pris sous son régime, et sauf dans la mesure où ces lois contiennent des dispositions sur toute question prévue par la présente loi ou sous son régime.

Après 1951, les services sociaux provinciaux à l'intention des populations autochtones ont été intégrés graduellement, avec certaines variations au fil des ans et d'une province à l'autre quant à l'étendue des services offerts (Johnston, 1983). Jusqu'à ce jour, les dispositions dans les lois fédérales et provinciales dictent la façon dont les services de bien-être de l'enfance devront être régis, administrés et, souvent, offerts par les quelque 120 organismes autochtones de services à la famille et à l'enfance au Canada. Cette situation ne serait pas si controversée si les systèmes fédéraux et provinciaux répondaient aux besoins des enfants et des jeunes autochtones mais la preuve indique indubitablement que les lois, la politique et la pratique actuels quant au bien-être de l'enfance ne font aucune différence significative en ce qui a trait au soutien du bien-être des enfants et des jeunes autochtones. La question soulevée est donc la suivante : pourquoi les gouvernements canadiens n'ont-ils pas reconnu l'autorité tribale qui appuie depuis des milliers d'années le bien-être de l'enfance? Les organismes autochtones fonctionnent dans un environnement d'autorité à plusieurs volets, et doivent d'abord et avant tout rendre des comptes aux gouvernements tribaux et aux communautés que nous desservons. Cela signifie que les organismes autochtones doivent être exploités conformément aux directives données par le Chef et ses Conseils, les aînés, les dirigeants de la communauté et d'autres ayant reçu la permission en vertu de l'autorité tribale. Ce que ne comprennent souvent pas les autorités gouvernantes non autochtones, c'est que les organismes autochtones doivent trouver une méthode leur permettant de mettre en place les programmes et de mener à bien les activités de façon à répondre aux besoins des tribus, *au-delà* des normes fédérales ou provinciales.

Les répercussions de la non-reconnaissance de l'autorité tribale se font souvent sentir par les organismes lorsqu'ils font l'objet d'examens visant à établir les « taux de conformité » par des équipes d'examen provinciales ou fédérales : les organismes répondent peut-être aux exigences provinciales et fédérales, mais ils ne peuvent le faire que moyennant des coûts plus élevés et souvent disposant de ressources plus limitées que leurs homologues provinciaux (parce qu'ils doivent également répondre à des besoins tribaux supplémentaires). De plus, les organismes respectent peut-être les normes provinciales et fédérales, mais ils le feraient en utilisant des méthodes ne

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s'inscrivant pas dans les paradigmes fédéraux et provinciaux. Nos organismes autochtones sont constamment forcés à défendre la façon dont ils fonctionnent – ils doivent tenter d'expliquer leurs façons de faire culturelles, sanctionnées au niveau tribal, aux autorités non autochtones qui possèdent une compréhension conceptuelle largement différente de la façon d'offrir des services de bien-être de l'enfance.

Lorsque l'article 88 de la *Loi sur les Indiens* est entré en vigueur en 1951, il ne précisait pas quel échelon du gouvernement devait être responsable du *financement* des services nouvellement étendus. Dans toutes les provinces, des conflits de juridiction en ce qui a trait au financement des services ont donné lieu à divers niveaux de prestation de services pour les enfants, les familles et les communautés autochtones; on refusait également la prestation de services à ces personnes tant que le conflit entre les gouvernements n'a pas été résolu. La Directive d'orientation 20-1 de AINC et la Convention sur le bien-être des Indiens de 1965 de l'Ontario continuent d'avoir une incidence sur les organismes autochtones fournissant des services de bien-être de l'enfance.

Au moment des premiers contacts avec les Européens, les peuples autochtones avaient déjà établi des méthodes pour prendre soin de leurs enfants et les protéger, méthodes qui existaient depuis des millénaires. Les divers groupes culturels un peu partout au Canada partageaient souvent avec leurs enfants des méthodes semblables de transmission des leçons et des principes morale qui les aideraient à devenir des membres adultes consciencieux et actifs des communautés (Miller 1996:15-38). Les parents, la famille élargie et la communauté partageaient la responsabilité d'élever et de protéger les enfants. Le rôle des parents était honoré et ils recevaient de l'aide à cet égard lorsqu'ils n'étaient pas en mesure de prendre soin de leurs enfants par l'entremise de nombreuses ententes de règle (Young, 1996; Grand Council Treaty nº 3, 1992, p. 43). En effet, le bien-être de l'enfance au sein des communautés autochtones était fermement établi bien avant l'arrivée des Européens sur ce continent, selon des modèles adaptés aux contextes communautaire et culturel.

À l'arrivée des Européens au Canada, d'autres politiques, programmes et systèmes de prestation de services en matière de bien-être de l'enfance ont été introduits graduellement au fil des décennies de colonisation et d'assimilation forcée. Des missionnaires et des politiques en matière de pensionnats à la mise en œuvre de programmes de bien-être de l'enfance généraux qui ne convenaient pas aux autochtones, jusqu'au « sixties scoop », les peuples autochtones ont perdu des générations de leurs enfants aux systèmes coloniaux (Armitage, 1993; Falconer et Swift, 1983; McKenzie et Hudson, 1985; Miller, 1989 et Miller 1999).

Au Canada, les Premières nations n'ont jamais abandonné leurs droits de prendre soin de leurs enfants, que ce soit pendant la période des pensionnats ou au moment où l'on a imposé les programmes de bien-être de l'enfance destinés aux non-Autochtones dans les communautés. Comme l'indique l'Association of Native Child and Family Services Agencies of Ontario (2001) :

> [Traduction] « La responsabilité en matière de sécurité des générations à venir a été conférée aux Premières nations par le Créateur – c'est un droit inaliénable et inhérent qui n'a pas été, et *qui ne pourra jamais* être, aboli par une entente, un traité ou autre. » (Association of Native Child and Family Services Agencies in Ontario, 2001)

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Il est évident que le mandat politique des Premières nations était de reprendre l'entière juridiction en ce qui a trait aux questions relatives à nos enfants et à nos familles, et cela demeure l'objectif des Premières nations au Canada aujourd'hui. Cet objectif est confirmé dans la recommandation 1 de l'Examen national de la politique sur les services à l'enfance et à la famille des Premières nations, selon laquelle toute nouvelle formule de financement tiendrait compte des attentes des Premières nations à assumer en entier la juridiction et la gouvernance des services de bien-être de l'enfance (APN et AINC, 2000). Des exemples de la revendication par les Premières nations de leur juridiction comprennent l'Entente définitive des Nisga'as, qui a permis aux Nisga'as d'élaborer des lois sur le bien-être de l'enfance; l'élaboration d'une législation sur le bien-être des enfants autochtones en Saskatchewan par les organismes de services à l'enfance et à la famille des Premières nations; le projet de loi élaboré par la bande de Spallumcheen de Colombie-Britannique.

Malgré le droit inhérent de prendre soin de nos enfants, l'autorité des Premières nations n'a pas encore été entièrement reconnue en pratique par les gouvernements fédéral ou provinciaux et territoriaux au Canada. Par conséquent, les services de bien-être de l'enfance offerts aux peuples autochtones continuent d'être pour la plupart mandatés par l'entremise de lois fédérales et provinciales (Association of Native Child and Family Services Agencies of Ontario, 2001). Un important processus de guérison sera nécessaire pour cicatriser les blessures qu'auront laissées la perte de culture, le traitement paternaliste et raciste, et les politiques officielles d'assimilation par l'éducation et l'enlèvement forcés d'enfants que les peuples autochtones ont vécus trop souvent, hier comme aujourd'hui. Une telle guérison doit s'accompagner d'une autonomie gouvernementale. La section suivante de ce recensement des écrits concerne le rôle que joue l'autonomie gouvernementale dans les attentes collectives des peuples et des communautés autochtones dans leur lutte pour retrouver la juridiction qui leur appartenait jadis. On met en lumière dans la prochaine section, la nécessité d'une reconnaissance et d'une restauration accrues et d'une responsabilité et d'un contrôle entiers, non seulement pour ce qui est de la prestation de services de bien-être des enfants mais également du développement et de la création de fonctions législatives, exécutives et administratives qui seraient caractéristiques des prochaines institutions régissant le bien-être des enfants des Premières nations.

Le rôle de l'autonomie gouvernementale dans les initiatives visant le bien-être des enfants autochtones

Pendant des milliers d'années, les peuples autochtones en Amérique du Nord ont vécu en tant que nations souveraines. Leur droit à l'autodétermination n'a jamais été cédé aux colons européens, ni leur droit de contrôler leurs propres affaires concernant leurs enfants et leurs familles (First Nation's Child and Family Task Force, 1993:47) malgré les politiques et les actions subséquentes du gouvernement canadien. Les peuples des Premières nations considèrent cela comme un fait, mais bien que cela n'ait jamais été entièrement réfuté par les systèmes judiciaires du Canada, il ne s'agit pas d'une position partagée par l'ensemble de la société canadienne, la plupart des politiciens ou les fonctionnaires en général (Durst, 1996a). Stokes et Ternowetsky (1997) remarquent un retour vers les méthodes de guérison traditionnelles et que le glissement vers un contrôle par les Premières nations des services humains dans plusieurs domaines

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sociaux a émergé en tant qu'élément central de leurs efforts visant à régler les problèmes issus de leurs expériences de vie uniques.

L'autonomie gouvernementale ne peut se définir que dans le contexte de chaque Première nation et chacun des autres groupes autochtones. Selon les Premières nations, le terme « autonomie gouvernementale » est défini comme un processus visant à réaffirmer et à restaurer les formes traditionnelles de gouvernement, tout en demeurant responsable des questions contemporaines touchant les communautés à la lumière des contextes régionaux, national et mondial. Les répercussions de l'autonomie gouvernementale sur les services à la famille et à l'enfance doivent être mises en contexte à la lumière des cadres de l'autonomie gouvernementale de chaque communauté autochtone. La complexité des négociations de traités d'aujourd'hui et des discussions sur l'autonomie gouvernementale rend compliquée et difficile la compréhension de la myriade d'efforts visant à atteindre l'autonomie gouvernementale, tant pour les gens du domaine des services sociaux que pour les gens occupant des positions de leadership et cherchant à augmenter l'autonomie gouvernementale pour leur communauté (Durst, 1996b). L'autonomie gouvernementale évoque de forts sentiments et de profondes aspirations chez les divers groupes culturels du Canada. Le professeur Douglas Durst (1996b) remarque que l'on a tendance, à tort, à interchanger les notions d'« autonomie gouvernementale » et d'« autodétermination » (4). Il souligne qu'il existe des différences subtiles entre les deux. Durst décrit l'*autodétermination* comme suit :

> [Traduction] « ...le droit d'un peuple ou d'un groupe de peuples de déterminer sa propre destinée et leur capacité à le faire. L'autodétermination est à la fois un principe et une pratique. D'abord, il doit exister un cadre légal, politique ou structurel établissant les paramètres pour être « souverain » et pour fonctionner en tant qu'autorité suprême au sein d'une région géographique définie. Deuxièmement, l'organisme d'autodétermination doit disposer de ressources financières suffisantes et troisièmement, l'organisme doit disposer d'une infrastructure sociale adéquate et des connaissances, des aptitudes et des valeurs (compétences) nécessaires pour mener à bien l'autodétermination (4) ».

Par ailleurs, Durst définit l'*autonomie gouvernementale* de la façon suivante :

> [Traduction] « ...la prise de décisions touchant directement un peuple. Elle comprend les affaires sociales, économiques, culturelles et politiques. Par conséquent, un peuple peut exercer l'autonomie gouvernementale dans ses processus de prise de décisions concernant le bien-être de son peuple, sans exercer d'autodétermination (4) ».

Les définitions énoncées ci-dessus démontrent clairement qu'il existe une nette distinction entre les deux termes. Toutefois, pour les peuples des Premières nations, l'autonomie gouvernementale n'est pas quelque chose qui peut être cédée d'un gouvernement à un autre. En tant que personne des Premières nations, Elijah Harper a exprimé brièvement ce que ce terme signifiait sous sa perspective :

> [Traduction] « L'autonomie gouvernementale n'est pas quelque chose qui peut être donné par un gouvernement, mais plutôt... Elle nous provient du Créateur. L'autonomie gouvernementale... C'est prendre contrôle et gérer

ses propres affaires, être en mesure de déterminer son propre avenir et sa propre destinée... L'octroi de l'autonomie gouvernementale n'a jamais incombé aux gouvernements. Elle ne leur a jamais appartenu de façon qu'ils puissent la donner. » (tel que cité dans Fleras, 1996, p. 160)

Si l'on garde en tête la définition de Durst, les gouvernements des Premières nations aujourd'hui mettent en pratique des éléments de l'autonomie gouvernementale, mais ils ne fonctionnent pas avec le même comportement d'autodétermination qui caractérisait leur nation passée. Aujourd'hui, les objectifs de l'autonomie gouvernementale doivent être compris et partagés par les leaders autochtones et les fonctionnaires avant que des négociations puissent avoir lieu et que des ententes puissent être élaborées (Durst, 1996b). Une sensibilisation et une éducation accrues en ce qui concerne les peuples, les cultures et l'histoire des Autochtones doivent être développées auprès des fonctionnaires provinciaux et fédéraux avant que d'importants progrès puissent être réalisés. Les ateliers communautaires doivent être conçus et mis en œuvre afin de préparer le leadership local à un contrôle accru (Durst, 1996b:5) ainsi qu'à une occasion de faire participer les membres de la communauté qui seront assujettis à de nouvelles initiatives d'autonomie gouvernementale (Cyr, 2001). Cyr (2001) remarque également que l'autonomie gouvernementale doit cheminer au rythme des peuples et de leur communauté et qu'il faut reconnaître que de nombreuses communautés autochtones se trouvent à différents niveaux de préparation, ce qui doit être respecté non seulement par les gouvernements fédéral et provinciaux mais également par le leadership autochtone. Tout cela doit se faire dans un climat de collaboration et de partenariat car l'autodétermination absolue n'existe pour aucun gouvernement et elle ne peut s'instaurer en isolation complète de la société en général (1996).

Le sujet qu'est l'autonomie gouvernementale est en effet très complexe et il existe une variété d'approches poursuivies par les Premières nations aux quatre coins du pays. Ceux qui cherchent la revendication complète des terres tentent de négocier l'autonomie gouvernementale à l'intérieur de l'entente de revendication globale (c.-à-d. le processus de traité de la Colombie-Britannique). D'autres Premières nations étant assujetties par des traités de longue date tentent de développer des activités d'autonomie gouvernementale dans le cadre de leurs traités existants (c.-à-d. le Manitoba, la Saskatchewan et l'Alberta). Certains leaders à l'échelle nationale se battent pour obtenir un changement constitutionnel, alors que d'autres communautés acquièrent un meilleur contrôle local par l'entremise d'initiatives axées sur la communauté ou de changements administratifs. Toutefois, dans tous ces efforts, les leaders autochtones travaillent avec des ressources humaines et financières insuffisantes et limitées. Les leaders sont placés dans la position difficile où ils doivent déployer des ressources rares, ce qui freine le mouvement vers l'autonomie gouvernementale (Durst, 1996b). L'absence de ressources permettant une participation autochtone au processus d'autonomie gouvernementale est particulièrement importante si on la compare avec les ressources importantes attribuées par les gouvernements fédéral, provinciaux et territoriaux pour assurer leur participation à ces processus.

Compte tenu de la complexité de ce processus et des tentatives de définition de l'autonomie gouvernementale, il existe relativement peu de sources universitaires auxquelles on peut recourir pour obtenir une meilleure compréhension des besoins, de façon à obtenir la propriété et la responsabilité entière du bien-être des enfants des Premières nations et le contrôle entier sur celui-ci, ce qui fait l'un des nombreux objectifs établis en vertu des initiatives d'autonomie gouvernementale. Toutefois, il existe de

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nombreux exemples associés aux Premières nations ainsi que des négociations entreprises auprès des gouvernements fédéral et provinciaux en ce qui a trait à l'élargissement de la juridiction en matière de bien-être des enfants des Premières nations au Canada. Certains de ces exemples, brièvement décrits ci-dessous, démontrent que les gouvernements des Premières nations ont été proactifs dans la négociation de juridiction partielle ou complète, touchent non seulement la prestation de services de bien-être de l'enfance mais aussi le contrôle total, qui comprend le développement de lois particulières prévoyant des systèmes de soutien qui tiennent compte des fonctions administratives et exécutives des structures régissant le bien-être des enfants autochtones. Les exemples suivants donnent un aperçu des nombreuses dont diverses Premières nations au Canada ont cherché à obtenir la responsabilité des services de bien-être aux enfants.

a) Colombie-Britannique – règlement administratif de Spallumcheen

Spallumcheen est peut-être l'un des plus anciens exemples de méthode novatrice initiée par les peuples des Premières nations en traitant la question juridictionnelle entourant le bien-être des enfants et les peuples autochtones. Spallumcheen a été la première à affirmer son droit de contrôler la destinée de ses enfants dans une résolution du conseil de bande de 1979 déposée en vertu des dispositions de la *Loi sur les Indiens* (Fournier et Crey, 1997). Le projet de loi créé à la suite de la résolution a autorisé la bande à mener son propre programme de bien-être de l'enfance, ce qu'elle a fait dans le cadre du mandat de la *Loi sur les Indiens*. Le projet de loi est passé en anglais et en secwepemc. Le chef Christian a organisé une manifestation devant le domicile à Vancouver du ministre des Services sociaux (parti Crédit Social) d'alors, refusant de s'en aller tant que les droits de la bande d'exécuter son propre programme de bien-être de l'enfance n'étaient pas reconnus. Au début des années 1980, le public était du côté de la bande et le ministre de l'époque a cédé (Armitage, 1995; MacDonald, 1985). Le projet de loi reconnaît l'autorité de la bande touchant tous les enfants de Spallumcheen, qu'ils vivent à l'intérieur ou à l'extérieur des réserves. Le projet de loi permet de nommer le Chef ainsi que le Conseil les gardiens de première instance de tout enfant de Spallumcheen jugé comme ayant besoin de protection. Il comporte aussi des dispositions établissant le processus que la bande doit suivre pour déterminer le placement d'un enfant appréhendé en vertu de la loi. Le projet de loi contient des dispositions importantes visant à maintenir le lien entre les enfants de Spallumcheen et leur famille et communauté, y compris des préférences relativement au placement à l'intérieur de familles élargies dans la communauté ainsi qu'une exigence visant à maintenir les liens entre l'enfant et la communauté (MacDonald, 1985). Dans sa publication intitulée *Calling Forth Our Future*, la Union of British Columbia Indian Chiefs, souligne que le projet de loi de Spallumcheen a été contesté à de nombreuses reprises devant les tribunaux canadiens. En général, les tribunaux ont confirmé la juridiction de la bande et le fait que le projet de loi exclut la juridiction provinciale. À ce jour, le règlement administratif fait de Spallumcheen la seule communauté des Premières nations ayant obtenu ce niveau d'autonomie en ce qui concerne l'administration des services de bien-être de l'enfance que le ministre des Affaires indiennes n'a pas désapprouvé. Néanmoins, les tentatives subséquentes de la part d'autres Premières nations au Canada d'adopter des lois de bien-être des enfants semblables à la *Loi sur les Indiens* ont échoué (MacDonald, 1985).

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b) Colombie-Britannique – entente finale des Nisga'as

L'entente des Nisga'as contient de nombreuses dispositions portant sur le bien-être des enfants. Le gouvernement Nisga'a Lisims détient l'autorité exclusive sur les questions relatives au bien-être des enfants sur les terres Nisga'as. Toute loi adoptée par la nation Nisga'a doit « se comparer aux normes provinciales », c'est-à-dire qu'à condition que les lois Nisga'as respectent ou surpassent les normes provinciales, elles ont préséance sur celles-ci (Union of British Columbia Chiefs, 2002). Malgré l'autorité des Nisga'as en ce qui a trait au bien-être de l'enfance sur les terres Nisga'as, la province a juridiction si elle détermine qu'il y a urgence et qu'un enfant est à risque. Toutefois, la nation Nisga'a reprendra la juridiction sur cet enfant une fois que la province aura déterminé qu'il n'y a plus d'urgence. Cette entente permet de procéder à des négociations entre la nation Nisga'a et la province en ce qui concerne les enfants qui ne vivent pas sur des terres cédées en vertu d'un traité; elle est figure aussi dans la législation provinciale exigeant que l'on avise le gouvernement Nisga'a un peu comme on le fait pour les autres organismes autochtones. Cela signifie que le pouvoir de prise de décisions ultime en ce qui concerne les enfants Nisga'as qui ne vivent pas sur des terres cédées en vertu d'un traité demeure la responsabilité de la province. L'entente contient des dispositions qui reconnaissent les droits acquis du gouvernement Nisga'a dans tous les procès concernant la garde d'un enfant Nisga'a. Les Nisga'as peuvent également élaborer des lois quant à l'adoption de leurs enfants, mais ces lois ne s'appliquent que sur les terres qui n'ont pas été cédées en vertu d'un traité et ce, avec le consentement du ou des parents, ou lorsqu'un tribunal a jugé non nécessaire le consentement du ou des parents à l'application des lois Nisga'as. L'entente prévoit également que les provinces reconnaissent l'autorité de leurs lois lorsqu'un enfant de la province pourrait être adopté mais que le directeur provincial refuse de reconnaître les lois Nisga'as touchant l'adoption d'un enfant si « l'on détermine qu'en vertu de la loi provinciale, il n'y a aucune raison de croire que le refus du consentement va dans le meilleur intérêt de l'enfant ». Les aspects positifs cités concernant les questions liées au bien-être des enfants comprennent la capacité des Nisga'as à élaborer leurs propres lois en matière de bien-être des enfants et à avoir une voix dans tout procès légal concernant un enfant Nisga'a. Il est clair que la province a juridiction sur les services de bien-être aux enfants à l'extérieur des terres Nisga'as (Union of British Columbia Indian Chiefs, 2002:61-62).

c) Alberta

En Alberta, l'accord-cadre entre la tribu des Blood/Kainaiwa et le Canada définit un processus qu'ont accepté de respecter les parties dans la négociation « de l'exercice de la juridiction sur les services de bien-être de l'enfance par la tribu des Blood/Kainaiwa ». Cet accord-cadre a été signé en avril 2000. Il se limite aux terres se trouvant dans la réserve de la tribu des Blood, et le mandat de négociation du Canada découlera de leur politique des droits inhérents, telle qu'établie dans l'approche du gouvernement du Canada concernant la mise en œuvre du droit inhérent des peuples autochtones à l'autonomie gouvernementale et à la négociation de cette autonomie.

L'article 3.1 de l'accord-cadre stipule que :

> [Traduction] « La tribu des Blood considère les enfants comme essentiels à l'existence et à l'intégrité continues de la tribu des Blood, et désire protéger

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les enfants de la tribu des Blood en exerçant sa juridiction sur les questions relatives au bien-être des enfants et qui ont une incidence sur les enfants de la tribu des Blood vivant dans les réserves indiennes des Blood, et en établissant un système de bien-être de l'enfance visant l'administration efficace des affaires relatives au bien-être des enfants vivant dans la réserve indienne des Blood, en vertu des coutumes et des traditions de la tribu des Blood, tout en fournissant des services de bien-être de l'enfance équivalant à ou surpassant les normes de l'Alberta. »

En plus d'être tenues de respecter les normes provinciales, les parties ont également convenu de participer aux négociations avec la province de l'Alberta dans la mesure où il sera nécessaire, afin d'harmoniser avec le système de bien-être de l'enfance de l'Alberta l'exercice de la juridiction des Blood sur les questions de bien-être des enfants dans leur réserve. La section 4.3 contient l'énoncé suivant sur la reconnaissance par la tribu des Blood de la juridiction de la province de l'Alberta :

[Traduction] « La tribu des Blood reconnaît les politiques et les procédures de la province de l'Alberta en matière de bien-être de l'enfance qui prévalent en vertu de la *Child Welfare Act,* et la tribu des Blood affirme qu'elle est prête à discuter avec la province de l'Alberta en ce qui a trait aux questions relatives à la juridiction provinciale, aux responsabilités et aux ententes de prestation de services dans le domaine du bien-être de l'enfance. »

L'entente négociée par la tribu des Blood se limite aux enfants autochtones vivant dans la réserve et nécessite que les Blood acceptent de répondre aux normes provinciales touchant la prestation de services de bien-être de l'enfance. La province maintient la juridiction exclusive pour tous les enfants qui ne résident pas dans la réserve. Le fait que l'accord est limité aux terres des réserves restreint largement la portée de la juridiction reconnue parce que la plupart des peuples indigènes vivent en dehors des réserves (The Union of British Columbia Indian Chiefs, 2002:60-61).

d)   Manitoba

Au Manitoba, l'Assemblée des chefs du Manitoba participe à deux initiatives très importantes, initiatives qui ont toutes deux été dirigées en partie par les aspirations des peuples des Premières nations dans leur quête de l'autodétermination et de la décolonisation qui a marqué le passé des communautés autochtones. Les deux processus supposent des négociations avec les gouvernements fédéral et provincial. Ces deux initiatives importantes sont très distinctes l'une de l'autre; toutefois, elles ont des répercussions l'une sur l'autre et chacune, à sa manière, ouvre une voie unique vers la possibilité de permettre aux peuples des Premières nations d'avoir une plus grande autonomie quant à l'avenir de leurs enfants, de leur famille et de leur communauté. L'accord-cadre avec le Manitoba (1994) est une initiative fédérale qui implique le démantèlement du ministère des Affaires indiennes et le développement de divers domaines d'autonomie gouvernementale, y compris le bien-être de l'enfance (Bennett, 2002). La *Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance* reflète les négociations entre le gouvernement NPD et les peuples des Premières nations du Manitoba ainsi que le peuple métis, dans le cadre d'un processus provincial visant la restructuration de certains aspects du système

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de bien-être de l'enfance de la province et le partage de la juridiction dans l'ensemble de la province avec les peuples autochtones à l'intérieur de ses frontières concernant la prestation de services de bien-être de l'enfance (citation de Bennett Blackstock, 2002). Ni l'une ni l'autre des initiatives n'aurait été possible sans la coopération et la participation des peuples autochtones et des gouvernements fédéral et provincial, puisque chaque initiative s'appuie sur la collaboration, la participation et la rectification des erreurs commises par le passé. Enfin, ces deux initiatives auront pour effet de changer les relations qui existent actuellement entre les peuples des Premières nations et les gouvernements du Manitoba et du Canada. Les deux initiatives se sont avérées essentielles à la création d'approches nouvelles et considérables par les peuples autochtones dans un effort visant à influencer l'orientation de leurs intérêts vers le processus de prise de décisions de ces nouvelles structures dirigeantes en ce qui a trait au bien-être des enfants (Bennett, 2002).

(i)   Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance

Cette enquête propose des changements considérables à la façon dont les services à la famille et à l'enfance seront prodigués aux Premières nations, aux peuples métis et au grand public dans la province du Manitoba. Le changement le plus profond apporté par cette initiative a donné lieu à une participation accrue de la part des peuples autochtones dans le processus de restructuration ainsi qu'une volonté de la part du gouvernement du Manitoba de partager certains aspects de sa juridiction en matière de bien-être des enfants avec les peuples autochtones du Manitoba en :

> « Reconnaissant le droit et l'autorité des Premières nations à l'échelle de la province sur la prestation de services de bien-être de l'enfance en élargissant le champ de compétence des Premières nations à l'extérieur des réserves.
> Reconnaissant le droit et l'autorité des Métis en matière de prestation de services de bien-être de l'enfance à l'échelle de la province.
> Restructurant le système existant de prestation des services à l'enfant et à la famille grâce à des changements de nature législative et autres. »

Cette nouvelle relation permettra de déléguer la responsabilité de la gestion des services à deux régies en matière de services à la famille et à l'enfance (l'une dans les réserves et l'autre à l'extérieur des réserves) et à une autorité en matière de services à la famille et à l'enfance métis. La responsabilité de la gestion des services à l'intention des autres enfants et familles (non autochtones) sera déléguée à une régie générale en matière de services à la famille et à l'enfance. Les nouvelles autorités établies en vertu de cette initiative sont les suivantes :

> La régie des services à l'enfant et à la famille des Premières nations du Nord du Manitoba;
> La régie des services à l'enfant et à la famille des Premières nations du Sud du Manitoba;
> La régie des services à l'enfant et à la famille métis;
> La régie générale des services à l'enfant et à la famille (pour toutes les autres familles)

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(Commission d'enquête sur l'administration de la justice et les Autochtones
– Initiative de protection de l'enfance, août 2001:13).

En vertu des changements proposés, la province continuera d'avoir la responsabilité ultime de la sécurité et de la protection des enfants au Manitoba. Elle continuera d'adopter des lois, des politiques et des normes touchant le nouveau système et continuera de collaborer avec les quatre régimes en matière la prestation des services. Les quatre régimes auront de nouveaux droits et de nouvelles responsabilités accordés par le ministre, élargis mais importants, qui seront reconnus dans la nouvelle loi. Chaque régime concevra et gérera la prestation des services à la famille et aux enfants partout dans la province, collaborera à l'établissement de normes et aura l'autorité de décider et de fournir un financement à divers organismes relevant de son mandat et accrédités en matière de prestation de services en vertu du nouveau système (Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance, août 2001:11). Les services offerts par les organismes et les régimes autochtones seront adéquats sur le plan culturel et seront fondés sur une compréhension des familles et des communautés autochtones.

En vertu de ce système, les quatre régimes (et leurs organismes) collaboreront pour répondre aux besoins des gens partout dans la province, simultanément, interrelation que l'on appelle une «juridiction concurrente ». Le terme «juridiction concurrente » signifie que les quatre régimes (et les organismes exploités sous leur égide) seront simultanément responsables de la même région géographique (c'est-à-dire toute la province). Ceci marque un dégagement important du système actuel de juridiction géographique, selon lequel un seul organisme de services à la famille et à l'enfance était responsable par le passé d'un endroit donné dans la province. Un processus de détermination de l'autorité permet principalement de définir qui sera responsable d'offrir des services, et à qui ces services s'adresseront. L'objectif central du nouveau système consiste à s'assurer que les personnes reçoivent des services auprès du régime le plus adéquat sur le plan culturel. Toutes les familles et tous les enfants recevant ce type de services pour la première fois seront orientés grâce à un processus qui les dirigera vers le régime approprié. Ce « processus de tri » est fondé sur la conviction que les familles désireront recevoir des services auprès du régime auquel elles s'identifient le plus (Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance, août 2001:19). Parallèlement, en vertu de l'initiative des Premières nations qu'est la Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance, les Premières nations continueront d'être assujetties à la délégation de l'autorité, même si elles conservent l'exclusive juridiction sur les réserves tout en partageant une juridiction concurrente avec d'autres parties à l'extérieur des réserves (Bennett, 2002). L'initiative de la Commission d'enquête sur l'administration de la justice et les Autochtones – Initiative de protection de l'enfance est considérée comme une étape intérimaire n'empêchant toutefois pas l'objectif des peuples des Premières nations qui consiste à atteindre la restauration et la juridiction complètes sur les questions relatives au bien-être des enfants. On espère que l'Initiative sur l'Entente-cadre du Manitoba, qui fait l'objet d'une brève discussion ci-dessous, sera le moyen par lequel on pourra restaurer l'entière juridiction qui revient aux peuples des Premières nations du Manitoba.

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ii) Initiative sur l'Entente-cadre du Manitoba

En vertu de l'Initiative sur l'Entente-cadre du Manitoba de 1994, les services à la famille et à l'enfance étaient considérés comme un domaine accéléré de développement de l'autonomie gouvernementale. Grâce à cette initiative, l'Assemblée des chefs du Manitoba a pris la décision de demander le contrôle législatif, administratif et exécutif total des services de bien-être de l'enfance à l'intention des enfants, des familles et des communautés des Premières nations. Deux projets de services à la famille et à l'enfance ont émergé, reflétant la ligne de partage nord-sud qui caractérise la relation entre les communautés des Premières nations du Nord et du Sud du Manitoba. L'objectif ultime de ces projets est de consulter les communautés et de créer de nouveaux systèmes de gouvernance des services de bien-être de l'enfance, avec une législation à l'appui qui permettrait de restaurer tout le pouvoir et toute l'autorité touchant les services de bien-être de l'enfance à l'intention des Premières nations du Manitoba (Bennett, 2001). Le système de bien-être de l'enfance actuel et la loi provinciale en place sont perçus par le leadership et les organismes des Premières nations comme étant exploités de façon intérimaire en attendant le transfert des services de bien-être de l'enfance en entier. Les objectifs des politiques et des normes adéquates quant à la culture et ayant un caractère distinct, et les objectifs d'une loi et des études administratives sur le bien-être des enfants des Premières nations, demeurent des priorités importantes et essentielles aux peuples et aux organismes des Premières nations qui servent ces gens, peu importe leur lien au processus de l'Initiative sur l'Entente-cadre du Manitoba (Bennett, 2001). Chaque projet est centré sur l'inclusion de la participation des communautés afin d'assurer le développement de valeurs de bien-être de l'enfance axées sur la communauté qui constitueraient le fondement de la législation élaborée dans le cadre du processus de l'Initiative sur l'Entente-cadre du Manitoba. À compter de janvier 2001, des négociations mixtes touchant l'entente de principe sur la famille et les enfants, semblable à ce que la tribu des Blood a négocié ci-dessus, ont été amorcées par le ministère des Affaires indiennes et du Nord canadien en collaboration avec les peuples des Premières nations du Manitoba. Les discussions étaient axées sur les options concernant un modèle juridictionnel et de gouvernance en relation avec les soins apportés en vue du bien-être des enfants, des familles et de la communauté des Premières nations, dans le cadre du processus d'autonomie gouvernementale de l'Initiative sur l'Entente-cadre du Manitoba (Bennett, 2002). Au moment où ce recensement des écrits a été rédigé, les négociations n'avaient pas encore donné lieu à une entente entre les parties.

e) Ontario

La disposition concernant les services de bien-être de l'enfance à l'intention des communautés autochtones en Ontario respecte depuis longtemps un modèle bien établi, mis en place par l'entremise d'une entente entre la province et le gouvernement fédéral en 1965. L'Ontario est l'une des premières provinces au Canada à légiférer la considération de l'identité des enfants autochtones lors de la prise de décisions relatives au bien-être des enfants. Les pratiques actuelles en Ontario sont résumées de la façon suivante :

> [Traduction] « Les organismes autochtones de services à l'enfance et à la famille ont été mandatés en vertu de la *Loi sur les services à l'enfance et à la famille* (1984) pour offrir des services de protection aux enfants à

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l'intérieur des zones géographiques définies et ce, à l'intention des enfants et des familles autochtones faisant partie des bandes désignées. Le mandat prend racine dans l'Entente sur le bien-être de 1965 qu'ont signée les gouvernements fédéral et provincial, et les Premières nations. Cette entente transférait la responsabilité du bien-être des enfants autochtones du gouvernement fédéral au gouvernement provincial. À ce moment, les Premières nations étaient assurées qu'elles pourraient développer des modèles et des normes autochtones pour leurs propres services de bien-être de l'enfance. Afin de tenir cette promesse, l'Entente sur les services à la famille et à l'enfance a été modifiée en 1984 en vue de reconnaître les droits autochtones à des services de bien-être de l'enfance adéquats sur le plan culturel. En plus d'être mandaté par la législation provinciale, chaque organisme autochtone est tenu par les Premières nations d'offrir des services qui répondent aux besoins uniques de la famille et de l'enfant autochtones, des traditions et des cultures autochtones, et du concept de la famille élargie. » (Tikinagan Child and Family Services, en collaboration avec l'Association of Native Child and Family Services Agencies of Ontario, 2001:1)

f)   *Les États-Unis –* Indian Child Welfare Act, *1978*

Depuis 1978, les peuples autochtones vivant au sud de la frontière, soit aux États-Unis, jouissent d'une certaine autonomie quant à la juridiction de leurs tribunaux tribaux en ce qui a trait aux questions relatives à la garde des enfants autochtones. La *Indian Child Welfare Act* (ICWA) a été adoptée en 1978 par le gouvernement américain en réponse aux préoccupations relatives à la perte d'enfants, préoccupation qu'ont exprimée les chefs des Autochtones américains, et en reconnaissance des droits souverains des peuples autochtones aux États-Unis. La *Loi* stipule le droit inaliénable des enfants autochtones de grandir au sein de leur tribu d'origine. Il s'agit de l'une des lois les plus litigieuses aux États-Unis, mais elle a permis de s'assurer que près de 85 % de tous les enfants autochtones aux États-Unis sont élevés dans des foyers autochtones (Fournier et Crey, 1997). Tel que mentionné, dans certains cas, l'autorité tribale a été contestée. Dans l'affaire de la bande des Mississippi, *Choctaw Indians* c. *Hollyfield* (490 U.S. 30 [1989], on a demandé à la Cour suprême des États-Unis de considérer l'application de l'ICWA lorsque les parents autochtones avaient quitté la réserve en vue d'éviter la juridiction tribale. La Cour suprême, dans ce cas, a confirmé la juridiction tribale et le fait que la reconnaissance celle-ci avait pour objectif la protection des tribus elles-mêmes et celle des membres des tribus :

> [Traduction] « La juridiction tribale... n'est pas censée être défaite par les actions des membres individuels de la tribu, car le Congrès ne visait pas uniquement les intérêts des enfants et des familles autochtones mais également les répercussions sur les tribus elles-mêmes, qui se produirait sur un si un grand nombre d'enfants autochtones étaient adoptés par des non-Autochtones [...] De plus, il est clair que les préoccupations du Congrès quant au placement des enfants autochtones dans des foyers non autochtones étaient fondées en partie sur la preuve des répercussions néfastes sur les enfants eux-mêmes lorsque l'on procédait à ces placements à l'extérieur de leur culture. »

Les chefs des Premières nations favorisent de plus en plus un retour à l'autonomie gouvernementale et croient que par ce processus, des occasions se présenteront d'amorcer une décolonisation pour les générations de citoyens des Premières nations à venir, décolonisation par rapport aux oppressions vécues par le passé et à certaines dépendances qui demeurent évidentes aujourd'hui. Les structures et les politiques bureaucratiques de l'État créées par l'entremise de la *Loi sur les Indiens,* commencent à être contestés par les Autochtones et les non-Autochtones. Il s'agit d'un mode de vie qui n'est plus perçu comme étant défendable. De profonds changements sont également en cours dans plusieurs pays ayant exercé un contrôle sur des peuples indigènes. Par exemple, les peuples autochtones au Canada et ailleurs (Australie, États-Unis et Nouvelle-Zélande) sont coincés dans des luttes qui visent à couper les liens de dépendance et de sous-développement. Fleras (1996) affirme que le Canada pourrait se trouver sur le seuil d'un glissement du paradigme autochtone (169), à mesure que de plus en plus de peuples autochtones défendent l'autonomie gouvernementale dans le cadre de la redéfinition de leurs relations politiques, juridiques, sociales et économiques avec le Canada. Ce glissement de paradigme prend de l'élan, en partie en raison des pressions autochtones et de la critique publique qui se prolonge, et en partie pour éviter une crise grandissante concernant la légitimité de l'État (Fleras, 1996). De plus, comme un nombre de plus en plus important d'Autochtones vont à l'université, ils ont appris à utiliser leur éducation en tant qu'outil pour les aider dans leur résistance contre l'oppression coloniale et ils ont utilisé cet outil de façon novatrice afin de faire amener ou de lutter pour la décolonisation par des processus d'autonomie gouvernementale qui sont définis de façon unique par les peuples autochtones et leurs communautés respectives. Malheureusement, le paradigme n'est pas encore suffisamment fort pour déloger les gouvernements fédéral et provinciaux de leur contrôle sur les populations autochtones, alors que la tension et les conflits risquent de persister jusqu'à ce que la pensée conventionnelle fasse place à l'acceptation du Canada en tant que pays composé de plusieurs peuples autochtones divers et indépendants, chacun étant souverain de plein droit. Quelle que soit la façon dont l'autonomie gouvernementale se concrétisera, il est certain que des familles, des communautés, des cultures et des gouvernements autochtones, sains et intacts, doivent faire figure de pierre angulaire ou de fondations de ces nouvelles ententes de gouvernance.

Conclusion

Comme on l'a mentionné ailleurs dans le présent recensement des écrits, les enfants sont les moyens par lesquels le gouvernement canadien a par le passé pris le contrôle sur les peuples autochtones. Cela s'est fait principalement par la christianité, l'imposition des pensionnats et, plus tard, l'enlèvement d'enfants autochtones par divers systèmes de bien-être de l'enfance au quatre coins du pays. L'Église, les pensionnats et les systèmes de bien-être de l'enfance ont tous appliqué des politiques visant à assimiler et à coloniser les peuples des Premières nations. Ces trois institutions, avec la force de législation derrière elles, ont contribué largement aux problèmes actuels que vivent les autochtones et, de façon générale, sont reconnues comme ayant contribué à la destruction du tissu familial de ces peuples. Malgré cela, les peuples autochtones ont, depuis quelques années, commencé à exhiber un glissement de paradigme quant à leur pensée et à la force de leurs relations avec les gouvernements fédéral et provinciaux. Au fil des ans, les Premières nations ont négocié beaucoup plus de participation aux services offerts à leurs communautés, par exemple en prenant en charge la prestation des services de bien-être de l'enfance, processus qui a commencé au début des années 1980. Grâce à cette responsabilité accrue, les services fournis par les organismes de

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bien-être de l'enfance des Premières nations ont commencé de plus en plus à refléter et à tisser l'indigénisation des services s'appuyant sur diverses idéologies et valeurs, et divers principes manifestes au sein des cultures autochtones du Canada. L'autonomie gouvernementale est la prochaine étape dans l'évolution des relations entre l'État et les Autochtones au Canada. Les initiatives d'autonomie gouvernementale appuyées par les peuples, les communautés et les organismes politiques autochtones reconnaissent le besoin de juridiction complète en matière de bien-être de l'enfance s'appuyant sur les droits inhérents des peuples autochtones, droits qui n'ont jamais été cédés par négociation lors de la signature de traités et d'autres ententes.

La rédaction de ce recensement des écrits s'est avérée difficile. Il existe de nombreux documents disponibles dans le domaine du bien-être de l'enfance autochtone, touchant de nombreuses disciplines et se trouvant dans plusieurs rapports, articles et thèses non publiés au pays qui ne sont pas faciles d'accès aux chercheurs néophytes. Nous avons tenté de présenter un recensement des écrits aussi complet que possible afin de saisir la majeure partie de la documentation qui concerne les aspects sociaux et humains des services sociaux et du bien-être de l'enfance concernant les peuples autochtones au Canada. Peu importe les injustices vécues dans l'histoire en ce qui a trait à la colonisation des peuples autochtones, leur contact avec les sociétés coloniales n'a pas permis de les annihiler ni de les assimiler complètement. L'existence de ces peuples est toujours une réalité et les initiatives de guérison amorcées en feront sans aucun doute des nations plus fortes. La documentation rédigée et produite maintenant par de nombreux érudits autochtones en matière de politiques et de problèmes sociaux du passé et du présent porte fruit en vue d'un avenir prometteur qui vise le respect des manières collectives et diverses de savoir, lesquelles sont fondées sur l'établissement de relations de respect durables touchant tous les aspects de la société canadienne et mondiale. En effet, les peuples autochtones ont encore du chemin à faire dans leur processus de guérison mais l'étoile du changement commence à scintiller.

Nous cherchons à atteindre, pour nos enfants, ce qu'Olivia Sam, âgée de 18 ans, envisage et décrit dans les strophes suivantes de son poème « Words of an Aboriginal Youth », publié dans le livre *In the Future First Nations Children Will...* (2002) :

> [Traduction]
> « Les enfants de notre génération sont fiers de ce qu'ils sont
> Ils savent que dans la vie, on peut essayer de décrocher les étoiles
> Nos enfants peuvent se coucher le soir sans se demander si la Terre
> existera toujours
> Je suis soulagée de savoir que nos enfants seront toujours libres de devenir
> ce qu'ils veulent
> C'est un nouveau monde merveilleux, dans lequel nous pouvons apprendre à
> travailler ensemble
> Un nouveau monde merveilleux, où nos enfants peuvent s'épanouir dans la paix
> et le bonheur,
> Pour toujours. »

> Olivia Sam

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Section 1 : Références consultées annotées

INTRODUCTION :

Cette bibliographie annotée est fondée sur un recensement des écrits et d'autres sources pertinentes centrés sur un large éventail de problèmes touchant les Premières nations, les peuples indigènes, autochtones ou indiens d'Amérique, et leur participation à la prestation de services à la famille et à l'enfance, au système de bien-être de l'enfance, aux services sociaux ou à l'éducation en service social, tant au Canada qu'aux États-Unis, ainsi que sur les répercussions historiques de cette participation.

Dans l'élaboration de cette bibliographie annotée, on a constaté qu'il existe de nombreuses recherches portant sur les peuples des Premières nations, les aspects du bien-être de l'enfance autochtone, la pratique, la recherche et la politique en matière de service social. La colonisation dans notre histoire a entraîné des coûts économiques, sociaux et personnels qui demeurent endémiques dans de nombreuses communautés et cela est reflété dans divers types de documents. Cette bibliographie tient compte de nombreux articles et rapports non publiés, et d'autres documents produits par des organismes autochtones de bien-être de l'enfance et d'autres organismes semblables, de même que des gouvernements provinciaux, territoriaux, fédéral et de l'État, du Canada et des États-Unis, lorsque disponibles. Tel que mentionné précédemment, cette bibliographie annotée comporte la considération de certaines recherches menées et produites par des étudiants de maîtrise et de doctorat au Canada en ce qui a trait aux sujets touchant le bien-être des enfants ou le service social, pouvant s'avérer avantageux au bien-être des enfants, des familles et des communautés autochtones, et pouvant avoir une influence sur ceux-ci. Cette section renferme également des films qui traitent des questions sociales et des questions de bien-être des enfants autochtones. Dans certains cas, nous nous sommes appuyés sur le résumé de l'auteur ou de la revue pour décrire le contenu des sources citées dans cette bibliographie. Dans d'autres cas, les annotations ont été tirées ou adaptées d'autres sources. La documentation sur les Premières nations et les répercussions des injustices commises dans l'histoire est vaste, et nous avons tenté de la couvrir le plus adéquatement possible dans les annotations ci-dessous mais nous reconnaissons qu'il ne s'agit pas d'une représentation exhaustive de ce qui existe dans la littérature.

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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 previsouly 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.

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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.**

> 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.**

> This is the summary report that evolved from the Executive Committee of the Aboriginal Justice Inquiry - Child Welfare Initiative's invitation to Manitobans to participate in a public feedback process to discuss the changes being proposed to improve Manitoba's child and family services system. The report summaries the feedback process, including its objectives and the major activities that were undertaken as part of it. It also identifies key themes that emerged from the feedback process.

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/promiseofhope.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

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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 Objiwa 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 pe rson 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 tin 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

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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

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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.

Association of Native Child and Family Services Agencies of Ontario. July 2001. *Pre-mandated Native Child and Family Services Agencies: Issues and Recommendations.*

The *Pre-Mandated Native Child and Family Services Agencies: Issues and Recommendations* report was prepared by a committee of the Association of Native Child and Family Services Agencies in Ontario (ANCFSAO). This report, developed through months of preparation and consultation with Executive Directors of pre-mandated Native Child and Family Services Agencies, front-line Aboriginal child welfare staff, families, and community members, offers a comprehensive overview of the development of the child welfare system in Ontario, as it applies to First Nations in its historical and legislative context. As with the other agencies that form the membership of the ANCFSAO, the pre-mandated agencies are committed to quality services, and consider the development of competent, culturally congruent, and appropriate child welfare programs and services to be a high priority. The pre-mandated Aboriginal Child and Family Services Agencies face numerous barriers to the maintenance and development of these services. The report examined those barriers, and offers recommendations on how they may be addressed and overcome. One of the barriers faced by the pre-mandated agency is a moratorium on further designation of mandated Children's Aid Societies, and the report recommends that the Ministry of Community and Social Services lift the moratorium, in so far as it applies to development and designation of Aboriginal agencies. Another recommendation was that the Ministry provide time-limited funding for the pre-mandated agencies to adequately develop into fully mandated agencies. Other recommendations included training and capacity building, a protocol template, and other supports for staff, management, and boards of the pre-mandated agencies.

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

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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.

Baldridge, 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 short comings 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 and exclusive focus on child protection, surprisingly, the incidences of abuse and neglect have shown no real sighs of diminishing. Recognizing that their small Native child welfare agency mirrored these same problems, the authors set out to do "child welfare' differently. Beginning with the premise that old models and paradigms have contributed to a massive failure of the child welfare system, management at Awasis embraced a totally new governance model which they called the "Awasis Learning Model of Governance." This model represented everything that traditional patriarchal systems of thought were not, including: decentralized services, learningful environments, inter-sectoral collaboration, integrated communities, strategic thinking, supporting leadership development, and viewing experience as academic and inextricably tied to theory and practice.

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).

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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

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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

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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* (2nd 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 wit the Haida and other Northwest Coast Native people, the fondness for oratory and eloquent discourse has been noted. In this paper, the author focuses on the message underlying public speeches in a social and political ontext, 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 development community programs more appropriate to their particular communities. The two examples of the research process espoused and utilized in this booklet are from the Northwest Territories. The first project was described as a fairly large-scale study of values held by the Dene people of Lac La Martre. Many of the questions centred on family values held by the elders and youth within the community. The second sample project, from Fort Smith, depicted how the information gathered from a meeting between elders of the community and the staff of an alcohol and drug abuse prevention project could be used to build up a child development and parenting skills program. The people in this community expressed a belief their community could benefit from a program aimed at helping parents make sure their young children were developing in a healthy way, physically, mentally and emotionally.

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.**

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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 *Symposuium 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

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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**

> 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 identity 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**

> 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**

> 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.

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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.

Brodribb, S. 1984. The Traditional Roles of Native Women in Canada and the Impact of Colonization. In T*he 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.

Brodribb, 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.

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Brown, E.F., Limb, G.E., Monoz, R. and Clifford, C.A. 2001. *Title IV-B Child and Family Serives 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 includes; (2) a majority of states reported consulting with tribes in the development of the CFSPs/APSRs, although no information was solicited regarding the context of consultation or the effectiveness of the consultation process; (3) Over half of all state CFSPs and APSRs did not reference any of the three specific measures outlined in ACF's guidelines; (4) With the exception of partnership agreements, a majority of states did not heed ACF's "suggested measures" when creating their APSRs; (5) A large majority of the states indicated they had in place or will develop specific policies, procedures, and protocol for ICWA compliance, but regarding the required specific measures, states either do not have or are not detailing these important components; and (6) Nearly all ACF regional administrators indicated that they had reviewed their respective states' CFSP/APSR and gave them a satisfactory/good rating> Implications of these findings for tribal, state, and federal administrators are discussed, and four recommendations are offered for developing measurable outcomes both to evaluate ICWA compliance and to improve federal and state monitoring processes.

Brown, E.F., Scheuler Whitaker, L., Clifford, C.A., Limb, G.E. 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

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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 2nd year law student in Alberta at the time he wrote this article, addresses the conflict of interest over child welfare matters between Aboriginal peoples, provinces and the federal government's apathy with regard to the extension of child welfare services to Aboriginal peoples/bands/communities. The "best interests" of Indian children doctrine is explored as is the bonding of Indian children to their guardians, the standards of care, custom adoption and rights affirmed by Section 35 of the Constitution are briefly explored. Indian cultural values and aspirations are also highlighted along with a focus on British Columbia and the bilateral and tripartite arrangements with respect to Indian child welfare. Bull's article also briefly discusses the implications and benefits of the Spallumcheen Band By-law.

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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 Part. *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 Northe rn Affairs Canada. Available online at: 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/htmodocument/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

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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 held services. This document looks at Native child mental health, suicide prevention approaches, community mental health promotion strategies, consultancy, the interface of child mental health and school system, and training.

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

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.

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Canadian Institute of Child Health. 2000. *The Health of Canada's Children: A CICH Profile, 3rd 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

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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.

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 7th 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,

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elders and youth in Manitoba First Nations' communities, Tribal Councils and agencies. The results f comprehensive forma and informal surveys, intereviews, feedback, consultations and an extensive literature review were incorporated into the program content. Four Manitoba First Nations communities were involved in the program research and development. Representatives from these communities advised the program development team on an on-going basis and participated in two pilot sessions. Careful consideration was given to the implementation and integration of Aboriginal values and used the vision quest as a vehicle for this purpose. Includes a summary of survey findings; resources materials (daily journals and evaluations); program activities; personal planning guide; and how to make consensus decisions including a number of worksheets on how to accomplish this.

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 effects Métis people and more specifically child welfare is examined. Options, including community involvement, are discussed as possibilities to correct the imbalance in the child welfare system

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

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

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 Caribooo Tribal Council (Alkalii 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 the make up the Northern tapestry – its resourceful people, its awesome physical landscape, its political and economic agenda in the late 1980s – they portray in vivid colours a society struggling to cast off the chains of colonialism and define its own future.

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 (2nd ed.).* **Vancouver, BC: New Star Books.**

    This book is aimed at people working inhuman 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.*

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Because suicide has become such a concern in the North, the Department of Social Services of Yellowknife, NWT, collaborated with the Canadian Mental Health Association to conduct a Grass Roots Forum on Suicide Prevention in Ranklin Inlet from March 30th to April 2nd, 1990. The results of that forum are contained in this document.

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).

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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 "casuality 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

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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

In this publication, the authors stated that the governments' demonstrated commitment to the cause of children's rights suggests that some populations have been less well-served that others. First Nations and Inuit children are a case in point. Not only do they suffer from significantly higher rates of morbidity and mortality than other Canadian children, but poverty is endemic in many First Nations and Inuit communities, resulting in sub-standard quality of life and widespread alienation. This adds challenges for Canada to meet all of the year 2000 tarts to which it agreed at the 1990 World Summit for Children, including its commitment to reduce infant mortality by one third and to provide enhanced protection to children in difficult circumstances. Thus, if First Nations children's health status is to be significantly enhanced, the Canadian Institute on Child Health among others, has emphasized the importance of allocating sufficient resources to develop an integrated, comprehensive system of health and social services for children and their families, whether on or off reserve.

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

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the literature on Aboriginal people and the criminal justice system and the over-representation of this group in the criminal justice system. The literature relied heavily on the impact of the residential school ear and racism within the system.

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 f the interagency coordination between WRCFS and WCFS Central, which included a review of the development of the Service Coordination Agreement. Particular attention was paid to the assessment of the development and maintenance of inter-organizational relationships using Van de Ven's framework. The study results provided insight into the development and the model of coordination that evolved between the two agencies.

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.**

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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 identity culturally appropriate social services of First Nations communities. The main purpose of this review was to identify common themes between the nine projects and synthesize their findings into a summary document. The document was prepared for wide distribution among interested parties, including First Nations leaders, federal and provincial authorities and social service professionals. A summary of each of the nine projects is presented however only four projects produced reports that provided findings useful in developing culturally appropriate social services and draws heavily on those core studies and much of the conclusions are based on their findings. A chapter is dedicated to the Medicine Wheel in the explanation of how the healing process operates in First Nations communities. The four projects outlined in this report are: (1) The Kahnawake Experience, Kahnawake; (2) Naadmaadidaa Project: Defining Culturally Appropriate Services; (3) Culturally Appropriate Needs Assessment and Program Planning for Ojibway Adolescents; and (4) Social Services and Self-Government; Finding the Path to Empowerment.

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'kamawey Mawi'omi (council of the Conne River Micmacs) of Newfoundland and the Innu Nation Board of Directors, Sheshatshit, Nitassinan/Labrador. This annotated bibliography highlights the currently literature on Aboriginal self-government and social services as well as outlines the "circle of self-government" model as well as a brief examination of the cultural values related to self-government.

Durst, D. 1996. *The Circle of Self-Government: An Observer's Field Guide to Aboriginal Government of Social Services.* Regina: Social Administration Research Unit, Faculty of Social Work, University of Regina.

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

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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 organizationare the Miawpukek Mi'kamawey Mawi'omi (Council of Conne River Micmacs) located on the south coast of Newfoundland and the Sheshatshit Innu Band located in Nitassinan/Labrador. The preferred cultural values applied in First Nations communities are identified as they relate to the deliver of social programs. The commonality and differences of the two models may provide First Nations groups at the national level valuable insights into their own paths to self-determination (Authors' Abstract).

Durst, D. 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 placed replaced by more accurate and positive perspectives. To help school social workers, counsellors, and psychologist promote strong school-home working alliances, this article outlines six key cultural characteristics of American Indian families; geographical isolation, cultural heterogeneity, extended family, inclusive role for children, group primacy, and traumatic educational history. In addition, the implications of these characteristics for effective consultative and psychotherapeutic activities are discussed.

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 Aborignal 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.**

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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.**

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In this publication, Fiddler states many children and youth who graduated from residential school and those abducted by the child welfare system find themselves in a paradox, which becomes more acute during the adolescence and young adult stages of life. This situation is faced when they do not fully know their own heritage and culture (languages, laws, customs, beliefs, religions, and so on) yet on the other hand, they are neither accepted by and/or find it difficult to relate to the dominant Western culture. A white education and lifestyle along with being taught the attitudes and feelings of superiority may create new conflicts and problems for them in trying to relate to their families of origin. This applies to most Aboriginal youth whether they were adopted out or not. Contemporary Aboriginal people have been socialized to perceive their own Aboriginal background to be backward, uncivilized, "in the past" and tend to "look down" on Indian poverty, low socio-economic lifestyles, powerlessness and view the social problems of their peoples as part of the Aboriginal lifestyle. They think they know better because they have had a better and higher standard of education. Being caught in between two cultures and lacking the knowledge, opportunity and skills to survive or balance either systems often force Aboriginal youth to turn elsewhere (i.e. their own inner psyche or perceived subculture, which may serve to compound the problem because it sometimes reinforces the negative self image from which alcohol/drug/solvent abuse validates and/or provides an escape or copying mechanism to the stress.

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: <u>www.fnesc.bc.ca</u>.
>
> This practical and user friendly guidebook was developed by the First Nations Education Steering Committee to provide parents with an overvi ew 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

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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 10th Annual "Protecting Our Children" National American Indian Conference on Child Abuse and Neglect.* **Lake Buena Vista, Florida. May 3rd-6th.**

> 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 full understood. Cultural safety is especially important for rural

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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).

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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.

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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.

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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 o r may not be established by kin ties; relatedness may also be established by proximity and role in the household, whether or not individuals are kin relatives.

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 in 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

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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: Strenghts 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-pimatasiwin (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 Fist Nations people. A historical review of sharing circles in communities is presented focusing on Manitoba. The discussion closes

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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* Americ, 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-

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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., Corbine, J.L. 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.

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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

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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, we re used to support the relationships discussed in the paper. Methods of recover and gambling statistics were reviewed to illustrate the tendencies for cross-addition, and to show the effect of grief and loss in relation to recovery from alcohol and drug abuse. The conclusion suggests practical strategies for use in these areas. A concern was raised in the conclusion on future directions in treatment, education, prevention and aftercare.

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.

Hodgson, M., Wolfe, D.A. and Wilson, S.K. 1990. *Shatterinig the Silence: Working with Violence in Native Communities.*

Shattering the Silence, Working with Violence in Native Communites explains … how the tradition within Native communities to respect Elders and put the welfare of the extended family and the community ahead of the individual was hidden, until recently, the problems of alcoholism and child sexual abuse. Further, it discusses the necessity for non-Native caregivers to understand the extended family system and community-minded cultures of Native people if they are to work successfully with Native individuals. The authors believe

that Native caregivers must get help for their own problems as survivors of incest and alcoholism before they work with others who have these problems.

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

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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, Confereated 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

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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 n 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 articles 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.

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Developing Cultural competence is a key requirement for social workers in the multicultural environment of the 21st century. However, the development of social work interventions that are syntonic with specific cultural groups is a great challenge. Interventions that are based on the traditional healing practices of a particular culture ensure cultural relevance and consistency with its values and worldview. This article discusses the importance of culturally based interventions within a cultural competence framework and offers examples of such interventions used with Native Hawaiians. Two interventions are discussed, targeted to the micro (direct practice) level and macros (community practice) level of practice. Culturally based social work interventions may be most appropriate for client systems within a particular culture; however, some methods, such as ho'oponopono, have been successfully used with clients from other cultures as well (Authors' Abstract).

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.

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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.

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

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

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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 Shakotiia'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 Shakotiia'takehnhas Community Services and the Canadian Council on Social Development in which Kahnawake residents explored values and principles as a basis for developing services to meet the social needs to their community. This report can be used as a tool to help other communities assess their service programs and the role they can play in advancing family and community well-being.

Kavanagh, B. 1998. *Talking about Special Education: Volumes 1-3*. West Vancouver: First Nations Education Steering Committee. Available online at: 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.

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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 polices for child welfare. This is especially true of p rograms 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 make 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.**

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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

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

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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 IndianResidential School at Shubenacadie, Nova Scotia (2nd 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.

LarRocque 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.

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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 lie in isolated northern locations appear to be a greater risk that those who live in the south. The submission calls for better information about Aboriginal substance abuse and a solution oriented approach to help improve community responses.

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**.**

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 communites 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.

> 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 Expereinces – 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.

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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.

> 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. *FAS/E in the Aboriginal Community: A Woman's Perspective*. Unpublished Masters Thesis. University of Manitoba, Winnipeg.

> Alcohol Related Birth Defects (ARND) including Fetal Alchol Syndrome and Fetal Alcohol Effects (FAS/E) are topics attracting much attention. Prevalence of alcohol abuse among some Aboriginal communities combined with the releave ease of on-reserve research funding have inextricably linked FAS/E with the Aboriginal community. Given that children can only be affected by alcohol in utero, blame is often placed exclusively on the birth mother. Since the "discovery" of FAS/E in 1968, the mdedical field has conducted the majority of research. Although invaluable, it has done little to further our understanding of the socio-epidemiological aspects of this syndrome. The historical relationship between alcohol and Aborigins, social factors, biased diagnosis and colonizational all play fundamental roles in uderstanding the genesis of FAS/E in the Aboriginal Community. Interviewers with an Aboriginal birth mother who drank throughout her pregnancies, her mother who attended residential schools and her daughter, provide a personal and intergenerational look at the malaise underlying FAS/E (Author's Abstract).

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).

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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* (5th 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 isi characterized as being a reciprocal relationship between a person and the environment in order to understand the interconnectedness between the two. Another characteristic involves the adaptiveness and evolutionary view of human beings as in constant interchange with all elements of their environment. The Anishinaabe Medicine Wheel teachings come for the teaching and perspectives of Anishinaabe elders from the Waywayseecappo First Nation community in Manitoba. These elders teach that there are four laws, or ceremonies given to the Anishinaabe people in order for them to obtain balance and harmony. The elders define their worldview as the interconnectedness between all beings and forces existing in the physical and spiritual worlds. Within the Medicine Wheel philosophy, the interdependence between persons and the environment is paramount. Longclaws notes the primary purpose of the medicine wheel focuses on a process or a framework for ensuring the balance and harmony of the Anishinaabe within the circle of life. Longclaws stresses that the Anishinaabe Medicine Wheel is not a model of social work however it

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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 actives of phase 3 including staffing, committee structures and objectives. Specific issues and problems identified by CAP are analyzed. Outcomes of phase 3 are discussed, considering first the specific impact for child victims and their families and reserves and then the impact on the professional community in Manitoba. A final section draws together the conclusions of phase 3 and presents recommendations for action. A case example is included in the appendix.

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

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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 sine the enactment of the Indian Child Welfare Act of 1978, little is known about tribal child welfare services or their personnel. This exploratory study compared supervisors from 11 tribal child welfare agencies and one state child welfare agency. Tribal and sate supervisors reported similar levels of supervisory professionalization and satisfaction, but they differed in their ethnicity, their supervisory tasks, and their training needs. The results were interpreted from a systems perspective of ethnic-sensitive agency practice (Journal Abstract, edited).

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 effective of tribes in meeting the ICWA mandate through 1986. The results indicate tentative support for effectiveness of the Act in reducing adoption and foster care placement for Indian children (Journal Abstract).

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 Malformationsand 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/Automne: 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 makes changes and how to prevent family violence in communities in the home. It acknowledges that federal and provincial governments must support the implementation of the inherent right of Aboriginal peoples to self-determination.

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 the two previously operated rural agencies. The Seven Oaks Centre, the Manitoba Foster Parents' Association and services to other regions were also included. Since the purpose of the survey was to identy training needs of Child and Family Service personnel, treatment centres represented on the council were not included (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 vary relevant article devoted to the whole discussion around Indian self-government in the arena of child welfare with a focus on healing and preserving the family, Aboriginal or non-Aboriginal (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

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this phenomenon – a psychological, a sociological, and a power-relationship analysis. Of these three, the first has been the most persistent. It postulates that the poor have a personality set with characteristics ill-adopted for success in our society. The second rationale proposes that economic and social stresses make the poor more vulnerable to personal, familial, and social breakdown. The third analysis focuses on the power relationship between the poor and the social intervention agencies, a relationship which puts the poor at a great disadvantage.

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

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

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

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 American 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. McGillivrary (Ed.). Dartmouth: 135-199.

McGillivry, 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 short comings 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

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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 broach approach to child and family services by undertaking initiatives in day care, family violence intervention and community development. Cultural relevancy shapes policy development through such things as an emphasis on hiring Aboriginal staff, providing culturally relevant staff training, and incorporating the wisdom of Elders. Furthermore, the agency has played a leadership role in developing culturally appropriate foster homes, including the widespread use of extended family care. The agency is managed by a Board of Chiefs, but there are also extensive efforts to incorporate a broader level of community participation in policy development. For example, an Operational Planning Workshop is held every two years in which representatives from each community engage with agency staff in identifying new service needs and priorities. Today, very few children require care outside their community or their culture, and an external evaluation has demonstrated that the agency provides both a high standard of service quality and a supportive, sustaining work environment for its staff.

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

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

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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 Cananda'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 commons questions about family violence and describes a spiritual model of recovery which connects individuals, communities and the environment. It also gives examples of how this approach can be applied to strategies for healing, such as mobilizing community participation, prevention activities, public education, policy making, crisis entervention, 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

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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 women because colonialism changed the views of Aboriginal men and made them oppressors. Monture-Okanee is a strong believer that feminist thought can inform Aboriginal women's reality.

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.

> 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 Morrissette, 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 Morrissette, McKenzaie and Morrissette 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 fres. 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).

Morrissette, P.J., B. McKenzie and L. Morrissette. 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.

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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 (2nd 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. Effectis 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 Clearninghouse on Family Violence (Canada). 1989. *Reaching for Solutions: A National Strategy Workshop Concerning the Secual Abuse of Children: Four Workshop Discussion Papers.* Ottawa: National Clearninghouse 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

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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.

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A moving tribute to Richard Cardinal, a Métisi adolescent who committed suicide in 1984. He had been taken away from his home at the age of four because of family problems, and spent the reset of his seventeen short years moving in and out of twenty-eighth foster homes, group homes and shelters in Alberta. A sensitive, articulate young man, Richard Cardinal left behind a diary upon which this film is based.

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 prospective on the problem by letting Indian people tell their own story in their own words.

P

Pace, JM. 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 her in light of the resolution by the Canadian Association of Schools of Social Work to encourage schools to provide culturally relevant programs for Native people and to provide a yardstick for assessment and comparison of programs already in place. In conclusion the authors offer some insight into the gaps of this resolution.

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 late, in non-Native foster or adoptive homes. This article suggests ways for social workers and foster care givers to combat racism, both individually and by supporting the initiatives of First Nations peoples to regain control of their own children (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated* Bibliography, Stokes and Ternowetsky, 1997).
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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 Enviornment*, **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).

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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 pat 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 please were higher than in urban areas and abuse in Native communities tended to be more covert in nature due to cultural effects (Abstract taken from *Child Welfare in Northern Remote and Rural Communities: an Annotated* Bibliography, Stokes and Ternowetsky, 1997).

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

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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 response more effectively

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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 patters 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 law income, welfare, First Nations and single parent families. They suggest policy options and some directions that advocacy groups might take in developing a politics of influence.

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: Reddressing 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.

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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.

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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 systm 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).

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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 identity the signs of a young person who was not "leading a good normal life." Equally obvious was the struggle to define an approach which was both consistent with traditional ways of handling problems, yet able to address the kinds of problems facing young people today – problems which traditionally were not widespread such as child abuse and drug/alcohol abuse.

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*

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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.

> Accute 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

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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 10th 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.

Secretariat to the Federal/Provincial/Territorial Working Group on Child & Family Services Information. March 2002. *Child Welfare in Canada 2000: The Role of Provincial and Territorial Authorities in the Provision of Child Protection Services*. **National Clearinghouse on Family Violence, Health Canada. Ottawa, Canada. Report available online at: www.hrdc-drch.gc.ca/socpol/cfs/cfs.shtml.**

This publication explains the jursdictional and legislative responsibilities of the provincial and territorial jurisdictions in Canada respecting the provision of child protection and preventive/support services. The report also describes the organizational structures, as well as the tools, resources and policies that are used by child welfare authorities to carry out the responsibilities they assume under provincial and territorial legislation. 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. Although many child and family service protection cases involve aspects that warrant a parallel criminal investigation, criminal proceedings against perpetrators of abuse and neglect are not described in this report. Criminal proceedings, as noted by the authors, are prosecuted under the *Criminal Code of Canada.* This report is an informational document only and contains no analysis of the various legislation or policies that exist in Canada on child welfare or service delivery.

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.

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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 books documents the story of the destruction of the community and personal life of the people of Grassy Narrows, a small Ojibwa village in north-western Ontario. From the influenza epidemic of 1919, to the dumping of thousands of pounds of methyl mercury into the network of lakes and rivers surrounding the reserve, to the relocation that took place in 1963 the 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

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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 refrred 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-awarenss. 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

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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 10th 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

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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 raid social and economic change in the 27 remote hunting and trapping First Nation communities of Northwestern Ontario. The area also saw an eightfold increase in the suicide rate despite the introduction of a multi-million dollar system of outside helping services. By assuming control of health services, the First Nations have increased the ability to address health and social service problems locally.

Timpson, J. 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 no in isolation as child welfare has tended to be handled.

Timspson, J.B. 1993. *Four Decades of Child Welfare Services to Native Indians in Ontario: A Contemporary Attempt to Understand the "Sixties Scoop" in Historical, Secioeconomic 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 Childrens Aid Societies from the 1950s to the 1970s. It examines the historical

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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 sin the First Nations. Jurisdiction and accountability disputes still prevail. First Nations' self-governing institutions face the dual task of healing the wounds of the past and building appropriate systems to deal with the future (Author Abstract).

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.

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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 advise 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

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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

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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.

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.

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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

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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

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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.

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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 lose and residential school trauma as playing a significant role in creating many of the conditions that plague the community. The author notes that those who participated in the filming of this film were forever changed by sharing their story and

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suggests that those Aboriginal communities who are facing the same issues that this films offers them courage and hope. The author states that this is an important resource for social work education and community-based practice that focuses on the healing approaches of Aboriginal communities.

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.

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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.

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

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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 class room.

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 identity and explore the complex considerations affecting contracts in social work outreach education programs in Native communities. The discussion begins with a brief overview of the concept of contract as found in the social work literature. Special considerations for these contracts in Native outreach programs are examined, with a covenant model contemplated as a possible alternative to the contract model. The covenant model is described as an alternative model for Aboriginal communities. The covenant model purports that the social worker has been given a gift from the community in the form of an accessible professional education, professional status, and the opportunity to continually learn from clients. Thus the social worker bears a responsibility to return the gift to the community by teaching, healing, and empowering. Some criticize the covenant model for its idealistic reliance on the good will of the individual instructor to ensure that her or his students will be adequately prepared to provide services. They further state that the students and the community are not protected from receiving an inadequate education through the covenant model. At least contracts make an instructor legally accountable. There appears to be some confusion and a blurring of roles of teacher and social worker, but this could well be the direction of the social work profession, according to Zapf.

Zapf, M. 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).

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

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.

A

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