

# **Annotated Bibliography on the Nature and Extent of Collaboration Between the Voluntary Sector and First Nations Child and Family Service Agencies in Canada**

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# **Annotated Bibliography Focusing on the Nature and Extent of Collaboration Between the Voluntary Sector and First Nations Child and Family Service Agencies in Canada**

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## **A Literature Review and Annotated Bibliography**

*This literature review and annotated bibliography is part of a comprehensive research project investigating the depth and type of involvement between First Nations Child and Family Service Agencies and the Voluntary Sector. The literature review begins with an introduction which provides an overview; a longer annotated bibliography follows citing the references most relevant to the research topic. Additional references are also cited, these are not as important and telling as those in the annotated references section but do hold some importance in realizing a complete picture of life as an Aboriginal person in Canada.*

### ***Introduction***

The Voluntary Sector Initiative project undertaken by the First Nations Child and Family Caring Society of Canada researches the relationship between the voluntary sector and First Nations child and family service agencies (FNCFSA) serving on reserve residents in Canada. First Nations peoples residing on and off reserves continue to face significant social exclusion which manifests as an overrepresentation for a myriad of socio-economic risks. For example, Aboriginal children and youth experience high rates of suicides, infant mortality, abuse, unemployment, drop out rates, teen pregnancy, homelessness, poverty, and admission to foster care. Social exclusion also sets in play a situation where Canada's Aboriginal peoples face significant barriers to culturally sensitive service access which are essential to the restitution of well-being to recover from the expropriation, oppression, and racism that continue to impact the lived experience of Aboriginal children and youth.

On reserve services, in all shapes and forms, are mainly depended on the federal government for funds. Funding formulas and agreements between communities and the federal government are one sided affairs. The government dictates the terms of the agreement, what is minimum coverage, and how to access funds. There is no consultation or partnership with communities in creating a funding agreement or formula to best meet the needs of individual communities. The conditions are set up by the government with a take it or leave it approach. Some provincial money does trickle into reserve coffers but such funds are sought out by the specific First Nations and are not entitlements. First Nations can look to outside foundations or programs and attempt to access funds through proposals. Where outside funds cut off, the community itself steps in. Civic engagement through volunteering and fundraising in-community is a large part of many Aboriginal lives. Fifty-fifty draws in order to buy someone a wheelchair are not rare occurrences. But when the community is already experiencing large amounts of poverty, it is overtaking to expect them to fill in where the voluntary sector does in mainstream society.

With limited government funds, foundation funds, and community fundraising, a pool of resources is realized. This pool must fund projects, programs and staff for such services as police and justice services; lands, resources and environment programs; community

development projects, economic development; employment and education including upgrade training, post-secondary education, and band schools; and social services including housing and child welfare. The funds from the government, the main source of resources, provides a minimum amount, and unrealistic minimum, leaving many families without adequate support.

If any community is in need of access to the services and resources of the voluntary sector it is the Aboriginal community. It simply is not sound to expect a community that has experienced such profound colonial impacts to provide for themselves solely on the basis of government programs while the rest of Canada benefits from the additional services of the voluntary sector and a much more developed corporate sector.

First Nations child and family service agencies are in unique positions. They are frequently relied upon as the only service provider on reserve. They are also under staffed, under funded, and over worked. The voluntary sector is in a position to help alleviate some of the burden. They are also directed by a mandate to help care for fellow Canadians. This mandate does not stop at the on reserve border and thus building collaborative relationships is a mutual responsibility of the voluntary sector and First Nations.

FNCFSAs are funded by the federal government and receive their authority from their respective provincial child welfare statutes. This places them in a precarious position, where one government holds the jurisdiction, and the other funding, with no obvious connection between the two. FNCFSAs face high service demands, limited funds and resources, and a restriction to provincial/territorial child welfare legislation which is foreign and often incompatible with First Nations traditional and customary forms of child care. They are often called upon to meet a myriad of community needs as they are often the first culturally based agency on reserve resulting in additional stresses to the already limited financial and human resources.

First Nations communities are diverse in terms of geographic location, cultural grouping and socio-economic conditions and thus they have different services and agencies. Services vary depending on a First Nations' population size, economic well-being, infrastructure, and degree of self-government/self-determination. Some are better off, others are in desperate need. Some communities have child care, health units, economic development offices, educational facilities, sports programs, arts programs, senior facilities, and support for persons with disabilities resident on reserve. Others do not. Services are provided when economic capacity develops and the provincial and federal governments support it. As these conditions are subject to fluctuating economic and political forces there is no standardization of services. This can result in situations where children and youth located on reserve receive an inferior range of services as compared to off reserve residents. The impact of colonization and assimilation is still felt today. Many socio-economic stresses are felt daily by First Nations in general, and by First Nations children, youth, and families in particular.

For First Nations communities, their experiences have been those of conflict and conformity, death and destruction of a way of life and of family. The disruption of how to function as a family is an insidious one. Disease, residential schools, adoption (60s Scoop), and discriminatory child welfare policies and practices have all left their mark on First Nations families. First Nations communities need to find a new balance based on their cultural ways of knowing and being in order to sustain themselves.

The voluntary sector needs to acknowledge the history which has placed First Nations children, youth, and families in their present positions devoid of needed support. Continued marginalization and inequality through the exclusion of on reserve residents as potential clients is unjust. This is not a matter of overlooking a group – it is a matter that fundamentally challenges all sectors of Canadian society to be socially inclusive and responsive to the Canadian values of equality, freedom, and justice. A founding society of Canada has been excluded, actively or passively, from these services if they are not receiving them. The question is why. Why are they excluded? What reasons does the voluntary sector have for this exclusion?

It really comes down to a question of quality of life. Why should crossing into an on reserve community in Canada mean crossing into conditions on parallel with partially developed countries? Why are First Nations people on reserve denied access to services and support the rest of Canada takes for granted? If the mandate of voluntary sector organizations is to help those at-risk and in need, why is a population in need being ignored? Should not the burden be on the voluntary sector to make themselves visible and available to residents?

Reconciliation and a process which supports First Nations communities in seeing to and taking care of their own peoples is the future. The role of voluntary sector organizations in this future is one of support. Their knowledge, experiences, services, and resources must benefit all Canadians. Partnerships and collaborations are key. If First Nations agencies are not able to meet all the needs of on reserve residents, it is not unreasonable to look to the voluntary sector for help.

We seek to help foster an inviting environment through professional development programs which enhance knowledge of First Nations and FNCFS, where benefits of collaboration are identified, and where solutions to collaboration barriers are presented. This research project is primarily interested in what the on reserve community is receiving in way of support from the voluntary sector. What services, programs, projects are being undertaken on reserve by non-Aboriginal voluntary sector organizations? Are there projects designed and delivered in partnership with First Nations communities and/or FNCFS? What format are such programs taking? What problems exist? If no program is underway, why is there no presence? What types of partnerships could exist?

A literature review and the construction of an annotated bibliography is the first step in the research process. Once the literature review is complete, the next phase of the project is the survey construction and distribution.

The survey phase will actually consist of three separate surveys, each one constructed to gather information from the voluntary sector, First Nations child and family agencies, and the government in order to uncover all perspectives regarding collaboration, programs, and funding.

As we wait for the surveys to be returned, we will interview key informants in the voluntary sector, from First Nations agencies, and from the government. The interviews will provide us with first hand experiences, accounts, and stories regarding past, present, and future collaborative relationships between First Nations child and family service agencies and the voluntary sector.

We will explore reasons why such initiatives have not been taken or looked into, and explanations of why the voluntary sector may be hesitant to cross into on reserve communities. We are hoping to gather the type of information which would help us create workshops and curriculum to overcome this hesitancy.

Every researcher expects, or at least hopes for, a certain amount of support in terms of literature already in existence. Researchers go into their projects with a few articles and journals, a few books and chapters, under their arms to help lead them in the right direction, to help support their argument, to help them develop a theory. As with all research projects, this project began with a literature review. The review was conducted to help us refine our research objective, to provide a foundation from which our research would stem, and to get us up to speed on what has been done in the past and what is planned for the future. Sadly, and shockingly, we found very little. No support. No foundation. No theory. Nothing.

The sparseness of relevant material has made it difficult to compile a reading list. Over a month was spent searching for literature to help build this list. In terms of hours spent searching and reading in the library and online, close to 170 hours was spent exhausting all avenues. Libraries, archives, and periodicals were all examined. Online sources sought out include publications from foundations, organizations, and agencies from the voluntary sector and those organizations in contact with First Nations communities and agencies.

When researching Aboriginal issues, a lack of information and literature is not surprising, but if the researcher is willing to widen his or her search a little in the hopes of fleshing out the reference list, a good sampling is possible. Not so for this project.

After examining the references concerning on reserve programs and initiatives through voluntary organizations, we expanded the investigation to include off reserve communities. Although the urban Aboriginal experience is not the same as on reserve life and living, enough similarities exist for useful information to be sought and made use of. We had a lot of difficulty in turning up relevant information.

We then decided any partnerships between non-Aboriginal organizations and First Nations communities would be of interest as examples and models of what types of

collaborations are possible and what works best. It stands to reason that similar difficulties and access issues would develop between the two and could shed some light on the potential for partnerships between on reserve and voluntary sectors. Economic development and environmental initiatives proved to be the most fruitful. The problem here was that a lot of the literature was in the form of instructions and handbooks often from an economic development perspective. While some of this is of interest, most is not weighty enough to include in an annotated bibliography. Online searching has turned up next to nothing. We have searched and contacted many Aboriginal and non-Aboriginal organizations and come up empty handed. Informants identified a program here or project there involving First Nations, Inuit or Métis and the voluntary sector, but next to nothing is written about them.

We turned our attention towards other indigenous peoples in other countries to see if they could offer us any new information. Australia and New Zealand, as well as India, offered a few morsels. We have also expanded the voluntary sector references to include non-Aboriginal communities, specifically minority groups. The voluntary sector of England is very well developed. A few published reports of relevance did exist but nothing dealing specifically with the nature and extent of collaboration between indigenous peoples and the voluntary sector. The most difficult problem we experienced in the search was finding ways to make connections between the sparse material out in circulation and our research project.

Some of the richest information was on the lived experience of Aboriginal peoples resident on reserve. Although this information is not specific to collaboration, it does provides context for the collaborative relationship. For examples, statistics and numbers reflecting the lives of on and off reserve Aboriginal life can be found in Beavon & Cooke (2002), Canada (2003, 2000, 1995a, 1995b), Elias & Demas (2001), Hagey, Larocque, & McBride (1989), Lemchuk-Favel (1996), Stevens (2003), and Norris, Kerr, & Nault (1996). Here, living conditions, mortality rates, economic conditions, and population statistics and projections are reported. These are the types of documents that are helpful in providing the reader with concrete numbers to help him or her understand the circumstances of Aboriginal life and standards. These are the documents used to support claims of need and risk. Chandler (2002) provides an example of what these numbers can mean once unpacked and followed through communities. He speculates on rates of suicide and why differences between communities exist.

Urban Aboriginal experiences are reported on by Hanselmann (2003). Community development and action is covered by Absolon & Herbert (1997). Cornell & Kalt (1992a, 1992b, 1989) provide an extensive series on economic development and American Indian reservations. The U.S. experience is not completely removed from the Canadian and proves useful. Elias (1995) and Stevenson & Hickey (1995) also examine economic development issues. Reimer & Young (1994) add the rural component into the mix. The end result is a picture of varied programs and approaches which provide insight into what the voluntary sector can achieve if other examples and models are to be trusted.



Bensen (2001) has compiled a collection of stories and poems from Aboriginals across North America speaking about and to their experiences and issues after being adopted. This first hand account of lives affected by the weaknesses of past and present child welfare systems is powerful. Such a personal collection of works is nicely complemented by a more research orientated document such as Durst's (2000) review of nine research projects funded by the government meant to explore social services issues and themes in Aboriginal communities. Allowing for personal and academic perspectives of the same subject brings into focus recurring themes and issues. Such issues can be addressed through the recommendations provided in McDonald, Ladd, et. al.'s (2000) Joint National Policy Review and the Royal Commission on Aboriginal Peoples (Canada, 1996) solutions and possible scenarios meant to address and redress current and historical systematic and institutional inequalities in services, care, funding and orientation.

The voluntary sector is explored in various works through various perspectives. Cameron, et al. (2002) offer up a look at the language of partnerships. Kanter (1993) is a theorist on collaboration and offers the reader a quick overview of partnerships and how they work best. Wooley (2001) summarizes the strengths and limits of the voluntary sector. The United Kingdom offers Kendall & Knapp (1996), Reading (1994), and Smith, Rochester, & Hedley (1995). Their voluntary sector is very well developed and their efforts in Black communities provide a contrast to Aboriginal communities in Canada. Interactions between the roles of the government and the voluntary sector are explored by Rekart (1993). Similarly, the potential for partnerships between the voluntary sector and other sectors is examined by Callard, Deboisbriand, Jabaopurwala, Roy, Sylvester, Wagel, & Woodall (2001). Husbands, McKechnie, & Leslie (2001) provide the results from a scan of research on public attitudes towards the voluntary sector. Hall, McKeown, & Roberts (2001) provide statistics from the National Survey on Giving, Volunteering and Participating. This quick look at civic engagement in Canada allows the reader to fill out their knowledge on the state of the voluntary sector.

The concept of social inclusion is explored by Bach (2002) and Wotherspoon (2002). Bach attempts to bring social inclusion into politics and as part of the public agenda by building it into society and its institutions. Wotherspoon examines social inclusion and its relationship and place in Aboriginal education. Fontaine (1998) provides the reader with a primer on modern racism in Canada, specifically the forms of racism and ways of functioning in relation to Aboriginal peoples. Lemont (1992) takes a look at American Indian constitutional and governmental reform. Social inclusion and racism are concepts one must understand in order to comprehend the lack of services and access problems faced by Aboriginal peoples in Canada. What is going on in the minds of voluntary sector leaders? What are they thinking when someone mentions on reserve clients?

Bird (1996) and Bird & Gandz (1991) discuss ethics. The ways in which people develop their own moral reasoning and judgment is explored. As are the means of implementing moral decisions in a business or corporate environment. Concepts such as moral blindness and deafness are also explored. The mechanisms of "good conversations", moral conversations, are outlined. The means of fostering social contexts and environments encouraging moral discussions, conversations, and interactions are

explored. When attempting to puzzle out why the voluntary sector seems to be blind to the needs of on reserve peoples, such works are of importance. They help the reader to understand how reasoning works in relation to moral decisions.

These are the works of note uncovered through our literature review. The list is not all that lengthy but does provide an accurate picture of what can be found in a search of voluntary sector documents and Aboriginal experiences. This list reflects over a month of searching through libraries, archives, online, and through conversations with contacts. Every possible tangent and area was explored. What follows is an annotated bibliography of those texts which our literature review was able to find and include. Following the annotated bibliography is a listing of references we believed help round out the picture of on reserve life and experience. These additional references are not directly related to our research problem and question but do aid in painting a picture of the history and culture of Canada's Aboriginal peoples.

Of the articles, books, chapters, and reports listed in the annotated bibliography and additional references, only one reflects this project and all its aims. Cindy Blackstock's unpublished paper entitled *Same country: Same lands; 78 countries away* (2003) researches the same topic but is limited to British Columbia while this project tackles all of Canada. Blackstock also had difficulty finding resources. She too found a limited amount of coverage, programs, and reports involving on reserve communities and the voluntary sector. It is this paper which sparked the current research program. It seemed infeasible for the whole of Canada to be ignoring an entire population at-risk. Blackstock sought to confirm her findings by expanding the research to include all provinces and territories. Her surveys formed the foundation for the construction of our own. A few questions were modified to reflect a national perspective rather than provincial. A few questions regarding funding were added. The survey constructed for government personnel is the only totally original survey. Blackstock's surveys and responses offered us a look at what questions worked and which did not. Because of this, a testing of the surveys is not needed. Her research is our test.

This similarity of limited findings between the current literature review and Blackstock's research is not comforting. The lack of material is telling in and of itself. It also reinforces the claim that such research is necessary. Although it is encouraging to know we have probably not missed any works of importance, it is troubling to learn that reserves are not being considered by the voluntary sector as potential sites for outreach and program development. On reserve communities have become the hot potato the federal and provincial governments have been tossing about for decades. While funding is being cut to support services throughout Canada, the voluntary sector frequently steps up to fill the void. Not so for reserves. Reserves seem to have become a no-mans land where there is little infrastructure to support community in the face of government spending adjustments or reallocations.

## *Annotated References*

Absolon, K., & Herbert, E. (1997). Community action as a practice of freedom: A First Nations perspective. In B. Wharf & M. Clague (Eds.), *Community organizing: Canadian experiences* (pp. 205-227). Toronto, ON: Oxford University Press.

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

Bach, M. (2002). *Social inclusion as solidarity: Rethinking the Child Rights Agenda*. Toronto, ON: The Laidlaw Foundation.

Bach formulates a model of social inclusion which aims to advance a political and public policy agenda for the well-being of children in Canada. He focuses on children with disabilities and their families. Bach sees social inclusion as a political claim, as an ideal for social institutions. Social inclusion can be a means of building solidarity by including it as part of the structure of state and civil society. One can achieve social inclusion without assimilating social and cultural differences into a homogenized whole. A redefinition and rewriting of the rules of access is called for. Resources and institutions need to question their own practices and weed out those which foster inequality through the placing of lesser value and status to certain segments of society. Bach sees social inclusion as a solidarity agenda, one which can be built into the very fabric of Canadian institutions.

Beavon, D., & Cooke, M. (2002). *An application of the United Nations Human Development Index to registered Indians in Canada, 1996*. Unpublished manuscript.

Beavon and Cooke research applied the United Nations' International Human Development Index to Registered Indians on reserve. The HDI has become the one of the most commonly used indices of well-being. Canada has scored very high, including a first place finish, making Canada one of the best countries to live in. High life expectancy, per capita gross product, and level of education have helped boost Canada's HDI profile. This high level of human development is not shared by all of Canada. Beavon and Cooke, using the same variables as the HDI, have calculated that Registered Indians on Reserve rank 78<sup>th</sup> out of the 174 countries on the list. This placement alongside Peru and Brazil is a telling one. Off reserve Registered Indians placed a little

better at approximately the 34<sup>th</sup> position alongside Chile and Kuwait with Registered Indians on and off reserve averaging 48<sup>th</sup> position along side Mexico.

Bennett, M., & Blackstock, C. (2002). *A literature review and annotated bibliography focusing on aspects of Aboriginal child welfare in Canada*. Winnipeg, MB: First Nations Child & Family Caring Society of Canada.

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

Bensen, R. (Ed.). (2001). *Children of the dragonfly: Native American voices on child custody and education*. Tucson, AZ: The University of Arizona Press.

This is a collection of stories and poems from North American Indians as they cope with identity issues after being adopted. The voices and words of Aboriginal peoples affected by adoption are great tools in demonstrating the impact of child welfare policies. In terms of professional development tools, these works showcase in a powerful way why preventative services and programs are important.

Bird, F., & Gandz, J. (1991). *Good management: Business ethics in action*. Scarborough, ON: Prentice-Hall Canada.

Chapter 6, "Moral Reasoning" and Chapter 8, "Ethics in Action" are the chapters which are of most note. In "Moral Reasoning", the authors focus on the way people justify their moral judgments. Bird and Gandz analyze the manner in which people reason or argue their way through moral judgments, the alternative routes such internal moral discussions and justifications can take, and the strengths and weaknesses of these alternative routes. In "Ethics in Action", the authors discuss the strategies managers can use to turn their moral decisions into action. Alternative courses of action are outlined. An understanding of power and influence is needed if one is to pursue one's aims. This paper provides an ethical construct for understanding the social exclusion of Aboriginal peoples and

Nations in Canada whilst tabling recommendations to restore inclusion through ethical conversation and action.

Bird, F. B. (1996). *The muted conscience: Moral silence and the practice of ethics in business*. Westport, CT: Quorum Books.

Of particular note in this book, is Chapter 7, "Good Conversations" which discusses the concept of acting morally mute, deaf, and blind to individual and organizational transgressions which leads to a multitude of consequences. Bird explores the causes and consequences of moral silence, inattention, and blurred vision. Bird suggests that the promotion of good conversations, of interactive moral conversations, is one way to address these vices. The tone these conversations taken, and the environment which fosters them is influenced by social context.

Blackstock, C. (2003). *Same country: Same lands; 78 countries away*. Unpublished manuscript.

Blackstock's unpublished paper is central to this research project. It is this original paper which sets the stage. Blackstock explored the nature and extent of collaboration between First Nations child and family service agencies and the voluntary sector in British Columbia. Blackstock's research uncovered a dismal amount of collaboration between the two. The lack of response to on reserve conditions by the voluntary sector is shocking, however, their voiced interest in working in collaboration with First Nations is reason to be encouraged. Blackstock sees reconciliation and engagement by the voluntary sector, and relationship building by the First Nations communities as the means of enhancing the quality of life for First Nations children, youth and families. She argues that respectful collaboration must reflect history and culture in order to be effective. This research project is the basis of our current project. In an attempt to uncover the extent of non-collaboration and the reasons why the voluntary sector makes no inroad to on reserve communities, the scope of the research project has been expanded to take on a national perspective.

Callard, C., Deboisbriand, M., Jabaopurwala, I., Roy, A., Sylvester, S., Wagel, H., & Woodall, A. (2001). *What key issues must be addressed by the voluntary sector in developing a proactive agenda for partnerships with other sectors?* Unpublished manuscript.

The authors of this unpublished paper attempt to answer the following question: what key issues must be addressed by the voluntary sector in developing a proactive agenda for partnerships with other sectors? They provide insight, reflections and concrete steps for voluntary sector organizations wishing to enter into partnerships with entities from another sector. Clearly articulated goals for partnership, compatible with missions and structures, are important when considering partnership construction. Voluntary sector organizations should be careful they do not mimic corporate sector operations and stay true to their mandate. Partnerships offer all parties a means of building up their

programs, funding, and access to a greater variety of people. This paper attempts to review what constitutes a proactive agenda for partnerships and outline its key elements.

Cameron, S, Fyles, R, Mah-Sen, L, McEvoy, M, Moreau, E, Napper, J, Purdy, J, & Zack, E. (2002, August 1). *Power, politics, and relationships: Decoding the language of partnerships*. Unpublished manuscript.

This unpublished paper examines how language influences the success of partnerships within the voluntary sector. Language is an important factor in any relationship, especially when two vastly different cultures are involved. Slight differences in meaning can result in misunderstandings which lead to failed or ineffectual collaborations. Understanding the words of partnerships is an important step in creating partnerships.

Canada. (2003). *2001 Census: Analysis series: Aboriginal peoples of Canada: A demographic profile*. Ottawa, ON: Statistics Canada.

This document provides a detailed analysis of the 2001 Census of Population data released January 21, 2003. The data shows a rise in Aboriginal population, and that one-half of Aboriginal people live in urban areas. The statistics on Aboriginal children and their living arrangements are particularly interesting in terms of child welfare. The profile tackles the groups of North American Indian, Métis, and Inuit separately in order to better understand the differences and similarities of experiences of the different Aboriginal groups in Canada.

Canada. (2000). *Update on National Child Benefit Initiatives 1999-2000*. Ottawa, ON: Human Resources Development Canada.

This summarizes the allocation of the 1999-2000 National Child Benefit funding to provincial/territorial/First Nations initiatives. First Nations are included as an entry all their own, right beside provinces and territories. This document outlines one of the federal government programs on reserve and provides a good example of how these services are rolled out by governments. To those not familiar with the ins and outs of funding and programming on reserve, such a document provides valuable background information. To see how money trickles down to communities is important when reviewing funding formulas their impact on band based programs and services.

Canada. (1996). *Report of the Royal Commission on Aboriginal Peoples*. Retrieved June 24, 2003 from the World Wide Web:  
[http://www.ainc.inac.gc.ca/ch/rcap/index\\_e.html](http://www.ainc.inac.gc.ca/ch/rcap/index_e.html).

The Commission was established August 26, 1991 and charged with the mandate to "investigate the evolution of the relationship among aboriginal peoples (Indian, Inuit and Métis), the Canadian government, and Canadian society as a whole. It should propose specific solutions, rooted in domestic and international experience, to the problems which have plagued those relationships and which confront aboriginal peoples today." After four years of research and consultation through testimonies, public hearings, briefs,

submissions, research studies, round table reports, and commentaries on a multitude of different subjects and issues concerning Aboriginal peoples in Canada, the Commission released their report on the Royal Commission on Aboriginal Peoples (RCAP). RCAP's recommendations on government policy concerning Aboriginal peoples in Canada hoped to produce short and long term change in how Canada deals with and works with its indigenous peoples. Sadly, most of the recommendations go untouched, a point of frustration for Canada's First Nations communities who see the recommendations as the first and best step in a direction which would see First Nations peoples as true partners with the Canadian government with everyone working towards the common goal of healthy communities and families.

Canada. (1995a). *1991 Census highlights on registered Indians: Annotated tables*. Ottawa, ON: Indian and Northern Affairs Canada.

This report provides a comparative description of key socio-demographic conditions of Registered Indians in Canada and draws comparisons between on and off reserve Registered Indians and the Reference population in each province/territory. It updates the *1986 Census Highlights on Registered Indians: Annotated Tables*; a report produced by DIAND in 1989 (Author's Introduction). Once again, statistics offer the reader a quick summary of differences and similarities in living conditions of on and off reserve populations. The socio-demographic data drives home the point that services are in desperate need and highlights what are the most problematic areas.

Canada. (1995b). *Highlights of Aboriginal conditions, 1991, 1986: Demographic, social and economic characteristics*. Ottawa, ON: Indian and Northern Affairs Canada.

The statistics contained in this publication span demographic, social, and economic borders in order to provide a backdrop to the lived experience of Registered Indians (on and off reserve,) Metis and Inuit persons in Canada. Examples of statistics presented to the reader for analysis include: mobility, urban presence, aging indices, family structure, mother tongue language usage, disabilities, education, housing, labour force, and unemployment. This information, taken as a whole, provides the reader with a thorough picture of the issues and at-risk elements of life as Aboriginal peoples across Canada. The fact that this data is over a decade old does not make it outdated. The numbers of today are just as shocking and sometimes more so. This information continues to be timely and appropriate reading for anyone seeking to support their claims of social and economic crisis with statistical data, sometimes the only type of data some circles will accept as valid research.

Chandler, M. (2002, November 26). *Stabilizing cultural identity as a hedge against suicide in Canada's First Nations*. Paper presented at the Aboriginal Research and Policy Conference, Ottawa, Canada.

Dr. Chandler's maintains that First Nations communities are able to take care of their own, if given the chance to do so. His paper brings forward evidence to suggest that

those First Nations communities which have taken steps towards self-determination and self-continuity are those communities where dramatically lower youth suicide rates exist. He concludes that a strong sense of cultural heritage is a protective factor in terms of youth suicide rates. Concerned and concentrated efforts on the part of First Nations communities to preserve and rehabilitate their own cultures is, as Chandler claims, one of the deciding factors in decreased suicide rates.

Choudry, A. (n.d.). *Bringing it all back home: Anti-globalization activism cannot ignore colonial realities*. Retrieved April 30, 2003 from the World Wide Web: <http://www.arena.org.nz/globcoln.htm>.

Choudry explains that current activism bent on curbing globalization and the growth of multinational corporations and trade agreements cannot begin without first answering to present day colonialism towards indigenous peoples around the world. Non-government organizations risk condoning colonial attitudes and regimes in the Western world if they do not attempt to realize the colonial histories of these countries and their resulting impacts on current government policies towards indigenous peoples. For Choudry, globalization is simply a continuation of colonialism, a process which has changed from the colonizing of lands to the colonizing of values, ideologies and economies

Cornell, S., & Kalt, J. P. (1992a). Culture and institutions as public goods: American Indian economic development as a problem of collective action. In T. L. Anderson (Ed.), *Property rights and Indian economies: The political economy forum* (pp. 215-252). Lanham, MD: Rowman & Littlefield.

This chapter examines the state of the economies on American Indian reservations. Cornell and Kalt attempts to decode 'why' some Indian communities are able to achieve sustainable socio-economic growth and others are still struggling through an analysis of history, political structure, economies, and culture. They provide a few solutions to the problem of economic neglect without undermining the uniqueness of Aboriginal communities, cultures, and ideals. These solutions include putting decision making power in the hands of the Indians; the ability to make and carry out decisions is tantamount to success. Another solution is the emphasis of cultural constructs and institutions in Aboriginal communities which foster a sense of identity and uniformity in a society. Cultural standards are a means of fostering success as they test and weed out foreign notions which would not succeed in their environment. The authors also link all problems, social, economic, and political, together. They reason that helping to solve one, solves the others.

Cornell, S., & Kalt, J. P. (1992b). Reloading the dice: Improving the chances for economic development on American Indian reservations. In S. Cornell & J. P. Kalt (Eds.), *What can tribes do? Strategies and institutions in American Indian economic development* (pp. 1-59). Los Angeles, CA: American Indian Studies Center.



The experiences of a wide array of societies around the world amply demonstrate that achieving sustained, self-determined economic development is a complex and difficult task. Certainly this is the case on the Indian reservations of the United States, where numerous obstacles face tribal leaders, managers, and other individuals concerned about the economic well-being of their peoples. In the introductory chapter, the editors of this volume review the specific obstacles that Indian nations face as they pursue their own development goals, outline the critical role that institutions of tribal governance play in the development process, and suggest ways that newly empowered tribal governments can improve tribes' own chances of achieving self-determined development success (Authors' Abstract).

Cornell, S., & Kalt, J. P. (1989, May). *Pathways from poverty: Development and institution-building on American Indian reservations*. Cambridge, MA: Harvard Project on American Indian Economic Development.

This paper reports on some of the findings of the Harvard Project on American Indian Economic Development. The Project examines the conditions under which self-determined economic development might be successful on American Indian reservations. Cornell and Kalt believe economy follows sovereignty. They claim that the economically successful communities are those that have the most self-determination, where the tribe itself is the decision maker in reservation affairs. This contradicts current federal and governmental beliefs which argue that tribes need to build viable economies before they can be truly sovereign. Such documents help fuel the call for more self-determination in Aboriginal communities. Supportive works such as this document help centre the argument and deconstruct the one used by federal governments who refuse to give up control.

Durst, D. (2000). *It's not what, but how! Social services issues affecting Aboriginal peoples: A review of projects*. Regina, AB: Social Policy Research Unit, Faculty of Social Work, University of Regina.

Durst reviews nine research and conference projects funded by the Human Resources Development Canada looking at social service issues affecting Aboriginal people and identifies common themes and findings. The nature of current project allows the reader to pull out those ideas which seem to work and those which fail. When planning new projects and programs, this type of data provides a platform from which the past experiences of others inform the project in a positive way.

Elias, B., & Demas, D. (2001). *First Nations people with a disability needs assessment survey findings: A profile of Manitoba First Nations people with a disability*. Winnipeg, MB: Assembly of Manitoba Chiefs.

This is a report commissioned by the Assembly of Manitoba Chiefs and the Manitoba First Nation Employment and Training Centres conducted in order to provide information on Manitoba First Nations peoples with a disability. The results are to be used for planning purposes under the Aboriginal Human Resources Development Strategy. The

survey examines the topics of disability and related causes, socioeconomic issues, job training issues, health services issues, housing issues, and transportation issues. The findings include the need for community-based organizations which support independent living. The survey calls for more research into the subject, support through funding and agencies, development of preventative programs, and enhanced independent living services.

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

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

Fontaine, P. (1998). *Modern racism in Canada*. Kingston, ON: School of Policy Studies, Queen's University.

In *Modern racism in Canada*, the author puts racism in perspective. He defines racism and discusses both overt and covert forms. He describes what racism looks like from the Aboriginal point of view and the impact it has on Aboriginal lives. Barriers to solutions are identified. This short, ten page booklet provides the non-Aboriginal reader with a new point of view in regards to racism in Canada and the claim that it does not exist. The ways in which racism permeate the lives of Canadians is explored. This is a great introduction and primer.

Gold, G. L. (1996). Voluntary associations and a new economic elite in a Quebec town. In S. Dasgupta (Ed.), *The community in Canada: Rural and urban* (pp. 243-259). Lanham, ML: University Press of America.

Gold provides the reader with an excellent example and model of how a group of people can use existing voluntary organizations in order to organize themselves, maintain their solidarity as a group, and promote their objectives. A group of young entrepreneurs in Saint Pascal, a small rural town in the county of Kamouraska in Quebec, organized themselves by joining and participating in the Jeunesse Rurale Catholique, one of the Action Catholique youth movements in Quebec. They gradually took control of the group, changing the focus from church-related concerns to their own economic interests. The group provided an identity and promoted an ideology to its members. Once the members became successful industrialists and businessmen, they gradually took over the other voluntary associations in their town which were better suited to their business needs. At the time of Gold's observations, a new, younger group of leaders with different interests began to emerge, challenging the older generation of business oriented leaders. Gold believes they too will use voluntary organizations to achieve their goals. Their example illustrates how the voluntary sector can be used by a subgroup of the population

to better suit their needs and demands, and how, over time, they can learn to control such services themselves.

Hagey, N. J., Larocque, G., & McBride, C. (1989). *Highlights of Aboriginal conditions 1981-2001*. Ottawa, ON: Indian Affairs and Northern Development Canada.

This working paper is composed of three parts. Part one highlights the demographic trends in the Aboriginal population. A marked increase in population across all of Canada's Status Indian and Inuit populations is observed. Part two outlines the social conditions experiences by Canada's First Nations and Inuit peoples. These include health, family, living conditions, and social assistance subcategories. Part three examines the economic conditions of Status Indians and Inuit in Canada. Education, employment and income are explored separately. These statistics paint a picture of what life is like for many First Nations families and juxtaposes it against that of the rest of Canada.

Hall, M., McKeown, L., & Roberts, K. (2001). *Caring Canadians, involved Canadians: Highlights from the 2000 National Survey of Giving, Volunteering and Participating*. Ottawa, ON: Canadian Centre for Philanthropy.

This sampling of some of the results from the National Survey on Giving, Volunteering and Participating (NSGVP) provides the reader with a quick look at the state of the voluntary sector and civic engagement in Canada. The statistics included paint a picture of what the Canadian volunteer landscape looks like in the year 2000. The data includes a look at each province individually in terms of donors and volunteers broken down by age, sex, marital status, education level, labour force status, and household income level. Relevant to this study, the NSGVP reveals that although 7 out of 10 Canadians report engaging in some form of civic engagement only 3 out of 10 report volunteering for an organization. This suggests that forms of civic engagement outside of the traditional organizational constructs of the voluntary sector are not sufficiently recognized and supported in Canada.

Hanselmann, C. (2003, February). *Shared responsibility: Final report and recommendations of the Urban Aboriginal Initiative*. Calgary, AB: Canada West Foundation.

One of the issues identified in the Western Cities Project was the lack of research in public policy as it relates to urban Aboriginal people in major western Canadian cities. The Urban Aboriginal Initiative was developed as a result. The Urban Aboriginal Initiative identified key policy areas, explored policy options and alternatives, highlighted practice ideas, and promoted dialogue about urban Aboriginal issues. This report shares the major findings of the initiative and contributes recommendations regarding public policy and urban Aboriginal peoples. The report concludes that a public policy is in dire need, but such a policy should engage the urban Aboriginal community if it is to be successful. The report also highlights the lack of governmental responsibility for the urban Aboriginal policy and population. Such a policy will need to be intergovernmental; a shared responsibility of coordination and cooperation is needed.

Husbands, W., McKechnie, A-J., & Leslie, F. (2001). *Scan on the research on public attitudes towards the voluntary sector: Final report*. Toronto, ON: Canadian Centre for Philanthropy.

These results are from a scan of research on public attitudes towards the voluntary sector conducted by the Canadian Centre for Philanthropy for the Voluntary Sector Initiative's Joint Awareness Table. The Joint Awareness Table seeks to inform various audiences about the role the voluntary sector plays in maintaining Canada's high quality of life and overall health. The Table also seeks to increase engagement in community life. One step in building awareness about the voluntary sector is to first evaluate the public's current awareness levels. This report contains the findings from a scan of the existing public opinion research available across Canada, as well as the results from their research into organizations in the process or intending to undertake public opinion research in the future, and into the public opinion regarding the voluntary sector at the provincial and federal levels of government.

Kanter, R. M. (1993). Becoming PALS: Pooling, allying and linking across companies. *The Academy of Management Executive*, 3(3), 183-193.

Kanter provides the reader with a quick review of the dos and don'ts of partnerships. Strong working relationships and partnerships rely on a mutual understanding and respect for one another. The sharing of information, of history, is a central component in the effective development and maintenance of well formed collaborations. Paternalistic attitudes undermine partnerships. Egalitarian relationships work on foundations of self-awareness, sensitivity, communication and consultation in cooperative decision making, and an overall understanding of where one's partner comes from, their history. This article informs individuals or groups wishing to partner with First Nations communities and agencies will have to take it upon themselves to educate themselves about the issues and workings of on reserve life. To lay the entire burden of understanding on the laps of First Nations communities is to undermine the nature of true partnerships. Too often in the past, it has been up to the Aboriginal communities and peoples to meet non-Aboriginal agencies more than half-way, losing a bit of themselves in the process. The hope is that misunderstandings can be kept to a minimum if everyone does their part to learn the ways of the other in order to better fulfill the mandate of cooperation.

Kendall, J., & Knapp, M. (1996). *The voluntary sector in the United Kingdom*. Manchester: Manchester University Press.

Kendall and Knapp study the development and current scope and scale of the voluntary sector in the United Kingdom. The newly developed National Lottery has placed the voluntary sector in the spotlight. The public, the government, and the media are interested in ways in which voluntary organizations function between the market and the state. The authors define 'voluntary organizations', and outline the history, development, and legal treatment of the sector as a whole. They also provide an analysis of the financial and human resource bases of such organizations. The roles the voluntary sector

plays in education, health, and social welfare are described in detail. The work concludes with a discussion of the capacity of voluntary sector research and the theoretical approaches best suited to it. Included are the challenges and changes the sector as a whole should expect in the future. The lack of developmental and historical data on the voluntary sector in Canada necessitates looking farther a field for such information. Luckily, the British have documented their own processes, which have followed similar paths to those in Canada.

Lemchuk-Favel, L. (1996). *Trends in First Nations mortality: 1979-1993*. Ottawa, ON: Health Canada.

This report is a wake-up call to those not knowledgeable about the state of First Nations health and mortality rates. These statistics outline the challenges reserves must face and where help is needed most. Infant mortality rates, socioeconomic conditions, issues of clean water, are all accounted for. Many non-Aboriginal readers are ignorant of the state of affairs of on reserve life. The daily, taken for granted luxuries expected by many Canadians as part of Canadian life are not the lived experience of many First Nations families and communities. The harsh reality is stark in contrast with those of middle Canada. Basic issues of heating and indoor plumbing are what many children and families face. By educating the ignorant reader of the basic needs of every Canadian, needs not being met on many reserves, the hope is that a better understanding of the need for services and support programs is achieved.

Lemont, E. (1992). *Developing effective processes of American Indian constitutional and governmental reform: Lessons from the Cherokee Nation of Oklahoma, Hualapai Nation, Navajo Nation and Northern Cheyenne Tribe*. Cambridge, MA: Harvard Project on American Indian Economic Development.

Over the past several decades, numerous American Indian nations have been revising their constitutions to create more legitimate, effective and culturally-appropriate governments. However, successful processes of reform have been hindered by a variety of universal challenges, including political obstacles to changing the status quo, difficulties in achieving effective citizen participation and insufficient mechanisms for resolving conflict. Drawing from the recent constitutional and governmental reform experiences of the Cherokee Nation of Oklahoma, the Hualapai Nation, the Navajo Nation, and the Northern Cheyenne Tribe, this paper discusses how four American Indian nations addressed these challenges. The four nations' experiences demonstrate how an increased reliance on tribal institutions such as constitutional reform commissions, constitutional conventions and tribal courts – combined with a focus on short and long-term programs of civic education – can help American Indian nations realize their goals of creating more effective and legitimate constitutions (Author's Abstract).

McDonald, R-A. J., & Ladd, P., et.al. (2000). *First Nations Child and Family Services Joint National Policy Review: Final Report, June 2000*. Ottawa, ON: Assembly of First Nations.

Together, the Assembly of First Nations and the Department of Indian Affairs and Northern Development carried out a research project designed to review the national policies with respect to First Nation child and family services. Under the sponsorship of the *Agenda for Action for First Nations*, the review was undertaken as part of Canada's commitment to forming collaborations and partnerships with First Nations in order to better serve and meet the needs of the Aboriginal peoples of Canada. Of note in the data gathered is the challenge of sufficient and sustained funding for community capacity building. Community healing approaches and plans need to be supported politically and financially through the positive development of policy which has long term goals and importance. Of great import is the recommendation concerning the inadequacy of the present funding formula in respect to prevention programs and initiatives. The funding problems faced by First Nations agencies does not allow them to fully support children, youth, and families in need of help.

Norris, M. J., Kerr, D., & Nault, F. (1996). *Projections of the population with Aboriginal identity, Canada, 1991-2016: Summary Report*. Ottawa, ON: Canada Mortgage and Housing Corporation.

This is a summary of the 1995 report for Royal Commission on Aboriginal Peoples (RCAP) by the same name. It projects the Aboriginal population trends into 2016. These statistics help paint the picture of the future of Aboriginal communities, which lie with children and youth.

Reading, P. (1994). *Community care and the voluntary sector: The role of voluntary organizations in a changing world*. Birmingham: Venture Press.

Voluntary organizations are a vital part of the development of community care and their role is continually changing. How are they coping with the demands made upon them and are they capable of meeting those demands? This book explores a number of key issues which arise when attempting to describe the role of voluntary organizations. It addresses the perspective of the consumer and discusses the relationship between the voluntary and statutory sectors. One of Paul Reading's major themes is the political role of voluntary organizations particularly at a time when the welfare state is under threat. This is a book for professionals, managers, students, and volunteers in the community care field. It will be of particular interest to people who want to see improvements in both the provision of community care services and the policies which underpin them (Author's Abstract).

Reimer, B., & Young, G. (Eds.). (1994). *Development strategies for rural Canada: Evaluating partnerships, jobs, and communities*. Wolfville, NS: Canadian Agricultural and Rural Restructuring Group.

This work is a summary of the proceedings from the 5th Annual ARRG National Conference. Sessions of note are: "Establishing and Maintaining Partnerships for Rural Development" and "What Have We Learned about Rural Development Strategies?". The lack of available information regarding voluntary sector and First Nations partnerships

forces one to look towards the economic partnerships between rural, Northern, and First Nations communities and others. Economic developmental programs and projects provide a model for what to do, and what not to do, when forging new collaborative relationships.

Rekart, J. (1993). *Public funds, private provisions: The role of the voluntary sector*. Vancouver, BC: UBC Press.

The last decade has seen welfare systems throughout the Western world challenged as governments launched major efforts to stabilize or reduce government social expenditures and to return a larger share of the responsibility for social welfare services to private hands. This fiscal crisis and its accompanying theme of retrenchment, coincided with the emergence of neoconservatism that has led to polarized debate and significant change in attitude and policy regarding the role and function of the government in society. *Public funds, private provisions* analyses the respective roles of government and the voluntary sector in the financing and administration of social services. Focusing on developments in British Columbia from 1983-1991, when the Social Credit government actively pursued a policy of privatization, this book examines the growth of the voluntary sector there and presents data which track the impact of privatization on services. It examines the issues of funding and accountability of the voluntary sector as it adopts the public agent role and increasingly delivers services on behalf of government (Author's Abstract).

Smith, J. D., Rochester, C., & Hedley, R. (Eds.). (1995). *An introduction to the voluntary sector*. London: Routledge.

The restructuring of United Kingdom health and welfare systems by the government has meant more responsibility for these programs by the voluntary sector. Added responsibility also means more accountability and a closer examination of how voluntary organizations work, specifically their structure and management. Smith, Rochester, and Hedley examine the history, features, and the present and the future of the voluntary sector in the U.K. They analyze the challenges and problems it faces and provide solutions to the current issues of note.

Stevens, H. (2003, March). *Indicators and correlates of social exclusion among Manitoba's Aboriginal working age (15-64) population*. Unpublished manuscript.

This paper explores what the Census data says about the degree and correlates of social exclusion among Manitoba's working age Aboriginal population and finds a marked difference between the degree and type of social exclusion between Métis, Non-Status, and Status Indian populations.

Stevenson, M. G., & Hickey, C. G. (1995). *Empowering Northern and Native communities for social and economic control: An annotated bibliography of relevant literature*. Edmonton, AB: Canadian Circumpolar Institute and Uncle Gabe's Friendship Centre.

This annotated bibliography is related to the critical/emancipatory and interpretive models of community development. Five areas or chapters are covered. They are: Methods, models and theories relevant to empowering Northern and Native communities for social and economic control; Empowering for social control: Applications and practice in the international arena; Empowering for economic control: Applications and practice in the international arena; Empowering for social control in Northern and Native communities: Applications and practice; Empowering for economic control in Northern and Native communities: Applications and practice. The contrast between Northern, Native, and International communities and groups provides a cross-cultural approach.

Voluntary Sector Initiative. (2002). *It's Our Way* [Videotape]. Community Programming Heritage Canada.

Produced with the guidance of the Aboriginal Reference Group of the Voluntary Sector Initiative, this video provides an overview of Aboriginal concepts of volunteerism that are informed by the diverse cultures and traditions of Aboriginal peoples in Canada. The video also highlights the contributions of Aboriginal peoples to the voluntary sector and Canadian society more broadly.

Voluntary Sector Initiative. (2001). *Strategic planning for Aboriginal input: Report*. Ottawa, ON: Voluntary Sector Initiative.

This short report describes the discussion and recommendations suggested by a planning committee made up of various Aboriginal stakeholders and Voluntary Sector Initiative executive officials and resource people. The goal was to discuss the means of pursuing and engaging the Aboriginal community in the Voluntary Sector Initiative. Aboriginal participation and input was a key recommendation. Using cultural and historical notions of volunteering in Aboriginal communities and societies is important if a true effort is to be made to include the Aboriginal perspective and ensure cooperation and success.

Wooley, F. (2001). *The strengths and limits of the voluntary sector*. *ISUMA: Canadian Journal of Policy Research*, 2(2), 21-27.

Government activity can enable, rather than replace, voluntary activity. Moreover, voluntary activity and democratic governments require the same sorts of social conditions: absence of extreme income inequality, strong communities and particular social norms and values. Conditions that make government provision of services untenable may simultaneously undermine the foundation for voluntary activity. While private charity does some things well – provides small quantities of high quality personal goods – it is much poorer at providing universal, non-discriminating services (Author's Abstract).

Wotherspoon, T. (2002). *The dynamics of social inclusion: Public education and Aboriginal people in Canada*. Toronto, ON: The Laidlaw Foundation.



This paper explores the relevance of the renewed focus on social inclusion and exclusion for Canada's public education systems, with reference both to general factors and more specific issues that arise in relation to schooling for Aboriginal people. Public schooling serves as a useful case study since, historically, its mandate has been broadly inclusive in nature. Schools are inclusive insofar as they are public spaces in which children and youth from diverse backgrounds are expected to have access to common services, curricula and experiences that, in turn, are linked to prospects for their eventual participation and inclusion in other social and economic venues. The discussion focuses on three key questions. What is the relationship between discourses of social inclusion/social exclusion and changes within public education systems? What are the major dynamics to promote social inclusion relative to exclusion within recent educational policies and practices? What impact do these processes have on children and youth, in general, as well as on specific groups of children and youth, particularly within Aboriginal communities? (Author's Introduction).

## ***Additional References***

The resources listed below are works which do not bear directly to our very intense and specialized topic, but which provide a background and fill in some of the blanks our search has uncovered. These are documents that support the previous annotated references. Many of the documents listed below are further explored in a First Nations Child and Family Caring Society of Canada publication entitled, *A literature review and annotated bibliography focusing on aspects of Aboriginal child welfare in Canada*, referenced in the previous section. In order to maximize time, an effort was made not to duplicate the work and simply include the most important documents relevant to our project in a separate and brief listing.

Armitage, A. (1993). Family and child welfare in First Nations communities. In B. Wharf (Ed.), *Rethinking child welfare* (pp. 131-171). Toronto, ON: McClelland and Stewart.

The author provides a history lesson concerning First Nations control of their own child welfare programs including the first policy decisions and their impact. This type of information is central in placing First Nations issues, problems, and lives in perspective and is information a non-Aboriginal child care worker would need when entering on reserve communities in order to better understand context.

Awasis Agency of Northern Manitoba. (1997). *First Nations family justice: Mee-noo-stah-tan mi-ni-si-win*. Thompson, MB: Morriss Printing Company.

This work showcases a new way of looking at the legal practices and matters surrounding child and family services in First Nations communities and families. The First Nations child care field is a unique one and deserves consideration. The ways in which First Nations communities work within Canadian law and how they mesh their own cultures with policies is of great worth.

Boone, M, Minore, B., Katt, M., & Kinch, P. (1997). Strength through sharing: Interdisciplinary teamwork in providing health and social services to Northern Native communities. *Canadian Journal of Community Mental Health*, 16(2), 15-28.

This article models a possible format for interdisciplinary health and social service arrangements in First Nations communities. The interdisciplinary perspective provides a fresh look at how services can be woven together to offer holistic solutions to complex issues and situations. The collaboration illustrated is an example of how partnerships in general can work to create more effective programs.

Booth, A., & Crouter, A. C. (Eds.). (2001). *Does it take a village? Community effects on children, adolescents, and families*. Mahwah, NJ: Lawrence Erlbaum Associates.

While not limited to First Nations communities, this book does examine the role of community in a child's upbringing, a concept central to First Nations families and child rearing techniques. The concept of community and communal living and problem solving and support is a part of First Nations culture and life. This is a concept many non-First Nations workers are not familiar with, at least to this extent.

Bopp, J. (1985). *Taking time to listen: Using community-based research to build programs*. Lethbridge, AB: Four Worlds Development Press.

This booklet examines a research process where community members use their cultural knowledge to develop community programs tailored to meet their unique needs. It is essential that a community's unique status, history, culture, and environment be considered when programs and services are introduced or modified. This book provides the reader with one example of such consideration.

Canada. (1991). *Statistical profile on Native mental health*. Ottawa, ON: Steering Committee on Native Mental Health.

This profile contains the demographic trends on First Nations mental health. It is a good resource in terms of supporting the issues and problems found in First Nations communities with numbers. Statistics provide readers with information which has universal meaning. Numbers can also provide shocking summaries of issues, providing in a quick nutshell a concept which would take pages to explain in words.

Canada. (1990). *First Nations mental health summary report: Proceedings of thematic focus group meetings held during 1989-90*. Ottawa, ON: Health and Welfare Canada.

This document explores First Nations mental health concerns, statistics, and issues reinforcing the claim of lack of services and funding. The fact that these statistics, over ten years old, are still pertinent and timely demonstrates the dire need of First Nations communities in terms of programs and sustained funding models.

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

This article attempts to describe the process of organizing community control of social and health services in small, Northern communities analogous to First Nations communities. The lack of information on First Nations communities in the literature available meant looking at other similar areas for documents. Northern communities face similar problems to First Nations on reserve. While slightly outside our research scope, these types of documents provide additional readings as support materials. The concept of community control is just as pertinent in Northern communities as it is in First Nations communities.

Chartier, C. (1988). *In the best interest of the Métis child*. Saskatoon, SK: University of Saskatchewan, Native Law Centre.

Chartier explores the issues, problems, and possible solutions concerning the interaction between Métis children and the social services workers and policy. The Métis experience is a unique one which deserves its own consideration. The lack of recognition of Métis status has given the Métis community, family, and children a set of problems different from those faced by other Aboriginal communities and deserving of its own research.

Coleman, H., Unrau, Y., & Manfingers, B. (2001). Revamping family prevention services for Native families. *Journal of Ethnic and Cultural Diversity in Social Work*, 49-68.

The authors discuss how family preservation services (FPS) programs can be reworked to address First Nations needs in culturally and historically respectful ways. Preventative services represent an key ingredient in any First Nations service program. Adequate support means families can stay together and do well. How these types of services can be modified to better serve First Nations families is essential, particularly when looking at how the voluntary sector and its preventative programs can be integrated into on reserve communities and programs.

Comeau, P., & Santin, A. (1990). *The first Canadians*. Toronto, ON: Lorimer and Co. Publishing.

This resource addresses many Aboriginal issues with a historical overview built-in in an attempt to show the relationships between past and present conditions of Aboriginal communities and lives. Learning about the roots of many of the social issues and problems faced by Aboriginal peoples across Canada provides a foundation for support workers ignorant of the hows and whys of First Nations life and living. The impact of past government policy and action on the present lived lives of Aboriginal peoples is a lesson all Canadians should learn. Context is key.

DeBrun, L., Chino, M., Serna, P., & Fullerton-Gleason, L. (2001). Child maltreatment in American Indian and Alaskan Native communities: Integrating culture, history, and public health for intervention and prevention. *Journal of the American Professional Society on the Abuse of Children*, 6(2), 89-102.

The authors provide an overview of child maltreatment intervention and preservation in First Nations and Inuit communities in the United States. They focus on history and culture as the setting of context where solutions can be found. Looking inward, towards First Nations and Inuit culture for solutions acknowledges the unique nature of the issues faced by these communities. Allowing them to forge their own paths and direct their own healing ensures effective results.

Dixon, J. (Ed.). (1995). *Social welfare with Indigenous peoples*. London: Routledge.

The content of this edited book explores what social services Indigenous peoples all over the world receive, and if and how these services are appropriate to the needs they address.

The cross-cultural context such a document provides is important when considering the paradox of the unique nature of First Nations experiences in Canada and how in which ways those experiences are similar to those of other Indigenous peoples. The impacts of colonization can be felt around the world, and solutions and problems faced by Indigenous peoples in India or Australia can provide insight into the Canadian experience.

Dodd, P., and Gutierrez, L. (1990). Preparing students for the future: A power perspective on community practice. *Administration in Social Work, 14*, 63-78.

This article helps students understand the inner workings of a community's power structure and what to expect in general as social service workers. The intricacies of community politics and structure are important for any social service worker. This article provides one way of looking at and organizing the information. When presenting these concepts to students or support workers, this type of document can provide a model for how to approach the subject.

Drakul, M. (1999). *Evaluation of the Anishnaabewin Project: A service coordination agreement between West Region Child and Family Services and Winnipeg Child and Family Services Central Area (Manitoba)*. Unpublished M.S.W. dissertation, University of Manitoba.

This dissertation examines the relationship between the West Region Child and Family Services and Winnipeg's Child and Family Services Central. The author reviews the collaboration to date and reviews possible future directions for the Project. This type of working relationship is contextual but does provide the reader with a working model of how partnerships between First Nations and non-First Nations agencies can progress and function. Central elements of a good relationship can be extrapolated and used to construct partnerships between the voluntary sector and First Nations child and family service agencies.

Dumont, R. T. (1988). Culturally selective perceptions in child welfare decisions. *The Social Worker, 56*(4), 149-152.

This article summarizes the results of a research study involving three social workers, one Caucasian and two Native. The results show that "cultural tunnel vision" does exist in social workers. Presenting this type of information to non-Native workers illustrates the ways in which cultural assumptions and perspectives differ and how these differences can affect families and children. Differing concepts of what connotes endangerment or neglect can mean the difference between removal and keeping a family together.

Durst, D., McDonald, J., & Rich, C. (1993). *Aboriginal self-government and social services: Finding the path to empowerment*. Conne River Reserve, NF: Council of the Conne River Micmacs.

This work summarizes the findings from a two year study examining self-government issues in two First Nations communities. Self-government is a concept central to the idea of empowerment. Self-government is also a concept greatly misunderstood. Showing the reader what self-government means to actual communities is a great resource. This type of resource can challenge assumptions and inform.

Erasmus, E., & Ensign, G. (1991). *A practical framework for community liaison work in Native communities*. Brandon, MB: Justin Publishing.

The authors outline principles and processes of effective community liaison work in First Nations communities. Non-Aboriginal support workers need to be acclimatized to the nature of First Nations communities. While not universal in nature, First Nations communities to possess enough similarities to make such a document useful in professional development.

Essex, T. (1998). Conflict and convergence: Management pluralism in planning and provision. *International Journal of Public Sector Management*, 11(7), 622-649.

This article explores the two most recent manifestations of statutory/voluntary relationships in England, joint community care planning and contracting relationships. England offers the most literature on the voluntary sector. Many First Nations community leaders and workers lack information on the voluntary sector. The nature of the voluntary sector and what it has to offer as well as how it works are fundamental concepts for collaboration.

First Nations Child and Family Task Force. (1993, November). *Children first, our responsibility: Report of the First Nation's Child and Family Task Force*. Winnipeg, MB: Queen's Printer.

This work explores the services provided to First Nations children and the strengths and weaknesses of the system which provides them. The work also provides a plan of action to implement changes designed to better deal with the issues and needs of First Nations children. This document outlines who self-governed child welfare agencies and systems can work in First Nations communities.

Fournier, S., & Crey, E. (1997). *Stolen from our embrace: The abduction of First Nations children and the restoration of Aboriginal communities*. Vancouver, BC: Douglas and McIntyre.

This is a telling of the stories and experiences of Aboriginal children in Canada, including residential schools and the Sixties Scoop. First person accounts of the realities of First Nations experiences in the child welfare system are powerful. The reader cannot feel anything but compassion and a little anger towards a system which has left so many families broken. The examples of communities and their recovery provides the reader with hope for the future.

Hamilton, A. C., & Sinclair, C. M. (1991). *The justice system and Aboriginal people: Report on the Aboriginal Justice Inquiry of Manitoba*. Winnipeg, MB: Queen's Printer.

This report is part of the province wide review of the justice system in Manitoba including the child welfare system and its impact in Aboriginal communities. It lays out the argument that if control is not given to Aboriginal peoples over their own lives and children, then more Aboriginal people will enter correctional facilities. The relationship between serial institutionalization, from foster care to young offender to prison, is explained.

Hazlehurst, K. M. (1995). *Legal pluralism and the colonial legacy: Indigenous experiences of justice in Canada, Australia, and New Zealand*. Aldershot: Avebury.

This work examines the justice system in regards to Indigenous peoples in Canada, Australia and New Zealand. The fallout of colonialism in all three countries is explored and similarities and differences in experiences discussed. Valuable information can be found for the Canadian context and experience by examining the experiences of fellow Indigenous peoples. Canada can learn from the mistakes and successes of other countries in their dealings with Indigenous peoples.

Hill, B. (1995). *Shaking the rattle: Healing the trauma of colonization*. Vancouver, BC: Theytus Books Ltd.

Hill examines the role colonization plays in the lives of modern Indigenous peoples. The past holds the answers for much of the social problems facing Aboriginal people and communities. Their roots extend back into the past and can only be understood once an understanding of their reasons for being is reached.

Hodgkin, R., & Newell, P. (1998). *Implementation handbook for the Convention on the Rights of the Child*. New York, NY: UNICEF.

This handbook gives the reader an understanding of what the Convention's policies mean in practice, what they look like, and how to go about implementing them.

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

Hodgson looks at the partnership and collaboration between First Nations peoples of Pelly Crossing in the Yukon and social service workers. The approach used allows for the alternative of a Justice Council rather than the Territorial Justice System. This approach is consistent with the push for self-government and with cultural and traditional means of dealing with child welfare.

Hollow Water First Nations. (1993). *The C.H.C.H. approach: Community holistic circle healing*. Wanipigow, MB: Hollow Water First Nation.

This work explores a new basic system and model named Community Holistic Circle Healing as a means of dealing with sexual abuse cases in a First Nations community. This model spelt out a set of procedures about how to handle disclosure and how a disclosure should be dealt with in the courts in order to allow healing to take place. Initiatives such as this are valuable in their ways of partnering with various agencies while remaining true to their culture and traditions.

Hudson, P. (1997). First Nations child & family services: Breaking the silence. *Canadian Ethnic Studies*, 29(1), 161-173.

This paper looks at the changes in the 1970s and 1980s in regard to Tripartite Agreements signed by First Nations child and family service agencies in Canada. The road to fully delegated agencies is explored and the obstacles they faced discussed. The struggle new agencies face is a daunting one and an examination of such a process a valuable lesson.

Hull, G. (1982). Child welfare services to Native Americans. *Social Casework: The Journal of Contemporary Social Work*, 63(6), 340-347.

Hull emphasizes the uniqueness of First Nations cultural and historical characteristics which must be understood if helping professions and child welfare services are to be truly helpful and effective. Hull also impresses on the reader the contributions to such services First Nations communities themselves have to offer. The collaboration between First Nations agencies and non-Aboriginal organizations needs to be a true partnership, where each participant brings with them unique knowledge and understanding. First Nations perspectives are valuable and can teach the non-Aboriginal world a thing or two about support and child welfare.

Janovicek, N. (2000). *On the margins of a fraying social safety net: Aboriginal, immigrant & refugee women's access to welfare benefits*. Vancouver, BC: Feminist Research, Education, Development and Action Centre.

This piece examines the experiences of at-risk women in a variety of similar social situations in order to better understand the limits and problems of the current welfare system in regards to access. The problems faced by First Nations women are not necessarily unique ones. The First Nations context does shed some light on the issues facing other at-risk women and vice versa.

Johnston, P. (1983). *Native children and the child welfare system*. Ottawa, ON: Canadian Council on Social Development.

Johnston gives the reader a lesson in the history of child welfare and services in relation to Aboriginal peoples in Canada. In an effort to better understand the present problems



and obstacles in regards to child welfare and Aboriginal peoples, one must understand the past struggles. The system as it stands today is a reflection of what has occurred in the past. The mistakes of the past must be understood if they are to be redressed.

Kelly, M. L., McKay, S., & Nelson, C. H. (1985). Indian Agency Development: An Ecological Practice Approach. *Social Casework, 66*(10), 594-602.

This paper provides an ecological approach to the development of an agency in First Nations communities in Northern Ontario. How Aboriginal and non-Aboriginal practitioners and staff work together to better serve the community is a testament to true partnership. Their approach is one model of how Indigenous knowledge and ways of knowing and doing can help shape a program to better reflect those it serves.

Lewis, M. (1994). *The development wheel: A workbook to guide community analysis and development planning*. Vancouver, BC: The Centre for Community Enterprise.

This workbook gives practical examples of how a community can manage development which meets the unique needs of their specific community. Tailoring services and programs is an important part of any successful project. The needs of communities vary as do the solutions to those needs. Working with a community rather than simply in a community is central. Collaborations which take into account unique skills and issues are ones which place dialogue and communication as integral parts of foundation and relationship building.

Lewis, M. & Hatton, W. J. (1992). *Aboriginal joint ventures: Negotiating successful partnerships*. Vancouver, BC: The Centre for Community Enterprise.

The examples of partnerships between First Nations and other sectors provided in this work are economic in scope, but do provide a model for action which could be of use to those planning partnerships not limited to economic concerns. The lack of literature of a collaborative nature means the reader and researcher must look farther a field in order to find examples of sound partnerships.

Loewenborn, C. (2001). Inspiration across cultures: Reflecting teams among the Métis of Canada. *Australian and New Zealand Journal of Family Therapy, 22*(1), 25-27.

This article discusses the applications of the Scandinavian reflecting team model of working when counseling Aboriginal families. The international community does offer much in the way of examples of programs and approaches which can be used successfully in Aboriginal communities and contexts.

Maidman, F. (1981). *Native people in urban settings: Problems, needs and services*. Toronto, ON: Ontario Task Force on Native People in the Urban Setting.

This work reports on the government and community services being provided to urban Aboriginal peoples in 1981. These types of documents provide context for the programs and services by showing what's out there and who's using them.

Mitchell, A., & Shillington, R. (2002). *Poverty, inequality and social inclusion*. Toronto, ON: The Laidlaw Foundation.

Of special note here is the table containing the dimension, aspect and indicators of exclusion for children. This table includes all of Canada. It is interesting to note the examples given coincide with the indicators from other census and statistical data regarding Aboriginal communities.

Morgan, N., & McGettigan, D. (1999). *Integration of Services: From Concept to Reality*. West Vancouver, BC: First Nations Education Steering Committee.

This work explores the possibilities and options for the integration of health, education, child care, and child welfare services within a First Nations community as part of self-government. The integration of services provides a holistic framework and foundation where the well-being of clients is at the forefront and where support from one department to another acknowledges interdependence of all forms of social services and support programs.

Morrisette, V., McKenzie, B., & Morrisette, L. (1993). Towards an Aboriginal model of social work practice: Cultural knowledge and traditional practices. *Canadian Social Work Review*, (10)1, 91-108.

The authors provide an Aboriginal framework for social work practice. Aboriginal models place historical and cultural perspectives in context and provide appropriate practices which address unique needs of unique clients. Any Aboriginal working models are of great interest when one seeks to construct one's own working model.

Nog-Da-Win-Da-Min Family and Community Services. (1996). *Project report: Defining culturally appropriate services*. Sault Ste. Marie, ON: Batchewana First Nation.

This project report summarizes the results from an investigation into what First Nations peoples see as fundamental principles and values First Nations services and service delivery should contain. First Nations perspectives on what is appropriate help and support differs from that of mainstream Canada and must be acknowledged and taken into account when developing services for First Nations clients.

Parker, L. (1990). The missing component in substance abuse prevention efforts: A Native American example. *Contemporary Drug Problems*, 17, 251-270.

Parker examines the problem of substance abuse in First Nations communities in an effort to understand why prevention efforts have failed in the past. The failure of past

initiatives must be understood if the mistakes of the past are not to be repeated. An examination of such failures allows for the modification of programs. First Nations examples where non-Aboriginal programs and perspectives are grafted onto Aboriginal projects show how unique the First Nations experience is and how such experiences warrant their own appropriate and timely prevention efforts.

Poonwassie, A., & Charter, A. (2001). An Aboriginal worldview of helping: Empowering approaches. *Canadian Journal of Counselling, 35*(1), 63-73.

The authors provide a look at how Aboriginal worldviews and perspectives can empower Aboriginal communities and peoples in terms of developing holistic approaches to healing and wellness.

Royal Commission on Aboriginal Peoples. (1994). *Choosing life: Special report on suicide among Aboriginal people*. Ottawa, ON: Minister of Supply and Services Canada.

This is a report on the problem of suicide among Aboriginal peoples in Canada and how such problems can be addressed in order to help solve them.

Tiechroeb, R. (1997). *Flowers on my grave: How an Ojibway boy's death helped break the silence on child abuse*. Toronto, ON: Harper Collins Publishers.

The story of one child's life and death and its impact on a community in need of healing. The author address the systematic issues faced by the child and how those issues combined, resulting in his death. The story of how this one child fell through the cracks is not an isolated one.

Tong, C, & Cross, T. L. (1991). *Cross-cultural partnerships for child abuse prevention with Native American communities*. Portland, OR: Northwest Indian Child Welfare Institute.

This paper was prepared for non-Aboriginal people as part of a campaign for prevention of child abuse in Aboriginal communities. These types of texts are effective in outreach and ensuring non-Aboriginals have a basic knowledge of Aboriginal ways of life.

Westerfelt, A, & Yellow Bird, M. (1999). Homeless and Indigenous in Minneapolis. *Journal of Human Behavior in the Social Environment, 2*, 145-162.

This article examines the issues, experiences, and antecedents of homelessness and Indigenous peoples in Minneapolis. The experience of being homeless and non-Aboriginal is vastly different then being homeless and Aboriginal. These differences and their underlying reasons embedded the fabric of Aboriginal life are important concepts to understand if effective programs and services are to be created.

Wharf, B. (1991). Community, culture and control: Themes for the social services in Northern communities. *The Northern Review*, 7, 132-142.

This article looks at Northern communities and their social services and designs which are successful and culturally appropriate. Northern communities do possess success stories which are effective and good examples of how Northern needs can be met by Northern solutions and programs. Northern and First Nations communities have a lot in common. A Northern program would have more relevance to a First Nations community than a Southern program.

Williams, E., & Ellison, F. (1996). Culturally informed social work practice with American Indian clients: Guidelines for non-Indian social workers. *Social Work*, 41(2), 147-151.

Williams and Ellison offer guidelines to non-Aboriginal social workers for dealing with Aboriginal clients in order to ensure culturally appropriate practices. These types of professional development tools are important if an understanding of perspective and experience between Aboriginal and non-Aboriginal support workers is to be reached. A primer in culture and history is needed if ignorance and misunderstandings are to be minimized.

Zinsler, J. P. (1994). *A new partnership: Indigenous peoples and the United Nations system*. Paris: UNESCO.

Zinsler explores the relationship between Indigenous peoples around the world and the United Nations (U.N.). The experiences of a variety of countries is provided, lending to a comparison of situations, problems, and successes. The U.N. and its policies are valuable allies for many Indigenous peoples who seek to hold their governments accountable for the impact and results of colonization.