

## ***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 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.