

**ABORIGINAL YOUTH POLICY:  
AN INVENTORY AND ANALYSIS OF FEDERAL,  
PROVINCIAL, AND TERRITORIAL PROGRAMS**

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**Preface**

This study is based on research conducted over a five month period from November 1993 to March 1994. Aboriginal youth policy is something of ~~an oxymoron~~, since all levels of Canadian government have more or less backed into the area without much systematic thought or guiding frameworks. This, coupled with the absence of any substantial secondary literature on the subject, explains the exploratory nature of the study. The first chapter is deliberately reflective in order to establish the boundaries of a policy field that has never been analyzed. The latter chapters are devoted to developing an inventory of obscure programs that are often buried beneath several levels of government action. The sources for the study comprised published literature (the most important items of which are included in a detailed bibliography appended to this study), governmental reports, and interviews with dozens of federal and provincial officials.

I would like to stress that this study was conceived as an inventory of programs pertaining to Aboriginal youth. It does not try to explain the origins or the impacts of those programs, though Chapter 1 does provide an historical sketch to establish a context for the descriptions. Neither does the study attempt to evaluate those programs beyond a very general discussion in the conclusion. A full-scale evaluation would have required considerably more detail about the programs themselves and their results, as well as extensive surveys of Aboriginal youth. I make these points because as one reads the program descriptions, it is only natural to wonder "why" and "so what." These would indeed be the obvious next steps in a fully developed research

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program on the subject, but this monograph deliberately eschewed questions of process and impact in favour of substantive description.

My thanks to my research assistant, Catherine Francis, who showed remarkable energy and tenacity in tracking down even the most elusive items. Carolyn Dittburner and David Hennes gave graciously of their time and advice to help me review materials from the Carleton Document Project. I would also like to thank the all of the interviewees ~~— they were an invaluable source of detailed information about programs that often had very little published documentation attached to them.~~

Leslie A. Pal  
Ottawa, March 1994

officers who helped provide in the right  
descriptions and provided documents and background  
on often very obscure programs.  
Original notes on various cases: Large amount of  
distinctions ~~on subject~~ and thoroughness to others.  
However, some resulting from large negotiations.

## CONTENTS

## PREFACE

<b>CHAPTER 1: Aboriginal Youth Policy: An Analytical Framework</b>	<b>1</b>
Introduction	1
What is Youth Policy?	2
Implications for Aboriginal Youth Policy	7
Classification Scheme	9
 <b>CHAPTER 2: Youth Policy: Origins</b>	 <b>14</b>
Youth and Citizenship Policy in the 1960s	14
Aboriginal Youth Programming in the 1970s	19
 <b>CHAPTER 3: Federal Aboriginal Youth Programming</b>	 <b>23</b>
Inventory	23
Analysis	39
 <b>CHAPTER 4: Provincial/Territorial Aboriginal Youth Programming</b>	 <b>49</b>
Inventory	49
Yukon	50
Northwest Territories	51
British Columbia	53

Alberta	55
Saskatchewan	58
Manitoba	59
Ontario	64
Quebec	65
New Brunswick	66
Prince Edward Island	68
Nova Scotia	68
Newfoundland and Labrador	69
Analysis	69
 <b>CHAPTER 5: Conclusions</b>	 75
Previous Policy Recommendations	75
Past Practice, Future Directions	83
 <b>NOTES</b>	 89
<i>Handwritten: Appendix 1: Summary of Findings and Research Questions</i>	
<b>APPENDIX 1: Research Methodology</b>	92
<b>APPENDIX 2: List of Interviewees</b>	94
<b>APPENDIX 3: NWT Youth Initiatives Program, Approved Projects 1993/94</b>	99
<b>BIBLIOGRAPHY</b>	109

## CHAPTER 1

### ABORIGINAL YOUTH POLICY: AN ANALYTICAL FRAMEWORK

#### Introduction

The objective of this report is to provide an inventory of policy and programming for Aboriginal youth by Canadian federal, provincial, and territorial governments. It was not the mandate of this research to review youth programming by Aboriginal peoples themselves, but the inventory contained herein does provide information on this dimension insofar as some non-Aboriginal government youth programming involves partnerships with bands and Aboriginal organizations.

Every effort was made to ensure that the inventory was as comprehensive as possible, but the research faced several challenges. First, there is no clear policy on Aboriginal youth. Canadian governments have since the 1960s developed policy frameworks dealing with youth in general, but there has never been an explicit and distinct framework for Aboriginal youth. Insofar as Aboriginal youth have been a policy target at all, they have been considered a subset or special case in youth policy. Second, despite the absence of a coordinating policy framework, governments have developed various programs for Aboriginal youth. But these programs have been ad hoc and episodic, <sup>and as small units, separate of each other.</sup> ~~often buried at the third or fourth level of programming.~~ Third, very little previous research has been done in the field, and so there were few published sources to guide us. For this reason, the report contains a detailed bibliography on Aboriginal youth and youth policy to support further work.

The rest of this chapter explains the analytical framework that was used to conduct the

research. It consists of three parts: (1) a review of the underlying rationale of youth policy in the generic sense, as it has been developed by non-Aboriginal governments, (2) the implications of this generic rationale for coming to grips with Aboriginal youth policy, and (3) the classification scheme used to organize the Aboriginal youth programs uncovered in the research. The first of these sections may seem somewhat abstract at this stage, but will underpin the report's final chapter providing an evaluation of Aboriginal youth programming in Canada.

### What is Youth Policy?

A good grasp of the nature of Aboriginal youth programs requires some preliminary reflection on the nature of youth policy per se. The entire educational and training field might be seen as "youth policy," and hundreds of organizations provide a wide variety of services oriented to children and youth. But "youth policy" is distinct from "policies that affect youth." The latter principally comprises traditional educational and recreational programs that focus on the generic and conventional needs that all children and youth have for intellectual, emotional and physical development. "Youth policy" emerged as a specific area of government action only in the late 1960s, and since then has evolved through several stages.

The concept of "adolescence" as an intermediate phase between childhood and adult maturity was invented at the turn of the 20th century.<sup>1</sup> The concept applied only to the teenage years, and was associated with the physical and emotional changes people typically undergo at that time. The assumption, appropriate for early industrialism, was that at the close of the teen years, one became a "young adult." The Canadian Youth Commission, with its brief to "study the main problems of young people from 15 to 24 years of age" was only established in 1943.<sup>2</sup>

*youth policy, on the other hand, concerns youth as a distinct category of people who face specific challenges in maturing into contributing members of society.*



UNESCO only had its first international conference on youth in 1964. These observations point to the fact that "youth" is much more than a demographic category; if it were, then we would expect "youth policy" to have been developed much earlier than it was. The reason that it was not is that "youth" has to be constructed as a policy relevant category around which to organize government action. That construction took place in most of the countries that belong to the Organization for Economic Cooperation and Development (OECD) in the 1960s and 1970s, and provided the foundation for a range of programs to deal with the problems of youth.

Several factors contributed to the emerging policy relevance of youth in the 1960s. The most important one was the demographic phenomenon of the post-World War II baby boom, when historically unprecedented numbers of people in Europe and North America found themselves between the ages of 15 and 24 at roughly the same time. The notion of the youth "counterculture" as distinct from the mores and practices of the older generation became the basis for the student and peace movements.<sup>3</sup> More than a demographic cohort, youth had "now achieved the status of a distinct community."<sup>4</sup> This is true even today: 17 percent of Canadians, or 1 in 6, is between the ages of 15 and 24.<sup>5</sup> The proportion of under-25's among Aboriginal peoples is almost 40 percent.

A second ingredient was the argument that modern industrialism requires longer and longer postponement of the transition from school to work. In an earlier age, when the transition was made more quickly and at the end of the teenage years, a separate demographic category of "youth" as a period extending from late adolescence to age 24 was unnecessary. People now need more complex training for jobs in the modern economy, training that its likely to take years of post-secondary education. Contemporary concerns about globalization and highly competitive

international labour markets have simply reinforced the policy focus on the 15 to 24 year old cohort. The 1993 Report of the Liberal Senate and House of Commons Committee on Youth, for example, noted Statistics Canada figures that by the year 2000 as much as 64 percent of the workforce would require high skill levels (more than 12 years of education and training) for employment.<sup>6</sup>

Another key ingredient in the construction of youth as a policy relevant category was the recognition that some major social and economic problems had a higher or more intense impact among youth. Perhaps the most important of these in policy terms was unemployment. As a 1985 OECD report put it:

First, youth unemployment is a matter of serious concern, particularly since it appears to be endemic: youth has increasingly become a stage of 'redundancy'. The need for youth in the labour force has sharply declined, and in recent years even the ability of the economy to absorb new cohorts reaching adulthood has declined.<sup>7</sup>

In 1984, the Minister of State for Youth (the first ever in Canada) released a report entitled Focus on Youth that provided data on a range of economic and social characteristics of Canadian youth. Not surprisingly, it found higher than average levels of unemployment among youth compared to the general population, and even higher rates among the one-third of students that drop out of school. Poverty levels were high, and the report noted that "many young Canadians lack meaningful activity and attachment to the institutions of school and work."<sup>8</sup>

Youth has therefore become a coherent policy target because of demographic, economic and social changes over the last quarter century. The perception of these changes was, however, filtered through a conceptual lens or core assumption about youth problems and youth policy. James Coleman, the Chair of the Panel on Youth of the President's Science Advisory Committee,

used the term "transition to adulthood" to capture the process of maturation, while Reginald Bibby and Donald Posterski refer to "emergence" as a process of "constant becoming" in which we do not merely get old but "constantly become something new."

The teenage years are consequently not novel in representing emergence. They are, however, of deep significance because they signify the time when young people are becoming full-fledged human beings. After more than a decade of being treated as "premature adults" -- regarded as inferior experientially, physically, intellectually, socially, emotionally, and spiritually -- teenagers are becoming like the people who, until now, have claimed superiority and exercised control. They are experiencing a multidimensional transformation that signals their farewell to childhood.<sup>9</sup>

"Emergence" and "transition" are more value neutral than "maturation," but all three concepts point to the bedrock value at the heart of all youth policy: the goal of facilitating the transformation of children into adults. That transformation is in large part a function of institutions, principally the family and the school. It is also a function of circumstances and opportunities, for example the availability of jobs so that youth can emerge as independent and contributing members of society. Youth policy has therefore been driven by a concern to ensure that institutional structures provide the right sort of transformational experiences, and that opportunities are available to youth as they need them. The Coleman Report criticized the existing institutional settings in America, and recommended the "establishment of alternative environments for the transition to adulthood, environments explicitly designed to develop not only cognitive learning but other aspects of maturation as well."<sup>10</sup> The Report organized the objectives for those environments into three categories. The first comprised self-centred objectives: (1) the cognitive and non-cognitive skills necessary for economic independence and occupational opportunities, (2) the capability of effective management of one's own affairs, (3) the capability to consume the cultural riches of civilization as well as marketable goods, and (4)

the capability to engage in intense, concentrated involvement with an activity. The second comprised activities directed at other persons: (1) expanded horizons to be enlarged by experience with persons differing in social class, subculture or age, and (2) the experience of having others dependent on one's actions. The third category arose from the first two classes of objectives, and involved the development of a sense of identity and self-esteem.

The key point in this typology is that traditional skills acquisition, while important, must be accompanied by opportunities for youth to mature through participation and contributions to society. The 1985 Bibby and Posterski survey of Canadian youth, for example, concluded that they looked for two things from government: "the opportunity for more input into society," and jobs.<sup>11</sup> The Canadian Mental Health Association arrived at similar conclusions as the result of a partnership with the Youth in Care Network in 1991. The following are excerpts from its report Bridging the Gap: Goals for the Development of Youth Policy:<sup>12</sup>

As our meetings progressed, an important theme emerged. We realized that youth have different values and priorities from the ones society has traditionally implemented in the development of social services and supports for the young. The young people emphasized the importance of emotional and mental well-being over physical comfort and rigid adherence to standards. (2)

The youth made it very clear that for them, respect is a prerequisite to any service or youth policy. They feel that they have the same right to respect as people of other age groups, and that youth policies based on an attitude of respect are far more likely to be effective in meeting youth's needs than those that are not. (2)

The young people also talked about the importance of participating meaningfully in the decisions that affect their lives. They emphasized the importance of being offered genuine choices, ones which involve selecting from among real alternatives. (3)

Young people understand the complexities of today's world and the risks and challenges they face as they go through life. They ask only that we refocus our efforts to provide them with the tools they will need for tomorrow -- a sense of self-worth, a repertoire of problem-solving skills, and a sense of belonging in

family and community. (11)

The Youth Service movement in the United States is a practical reflection of some of these ideas. It is an educational reform movement that gives students an opportunity to provide services to their communities as part of their education. Education through service, or "service-learning" rejects the contemporary treatment of youth as objects, problems or recipients:

As objects, youth are a separate class, isolated in age-based institutions, heavily marketed to, but otherwise not recognized or treated with respect. As problems, youth are feared and criticized, the focus of preventive and remedial programs. As recipients, they are people to be treated, pitied, "fixed," educated and controlled. We should instead change our view of youth, to see them as citizens: as resources and producers who are valued, needed, respected and acknowledged.<sup>13</sup>

The grassroots Youth Service movement is buttressed by the National Community Service Act of 1990 that created a Commission on National Service to administer various grants programs aimed at schools, post-secondary institutions, foundations and voluntary service organizations. The Canadian federal government has also promised to launch a Canadian Youth Service Corps, indicating a similar interest in service education and youth engagement through action.

### **Implications for Aboriginal Youth Policy**

Encouraging emergence, transition and maturation is as important to Aboriginal societies as to non-Aboriginal ones. Consequently, some of the functional requisites of "youth policy" will be as important in the Aboriginal context as they are in Canadian society more generally: education, nurturing, development of capacity and contribution. Nonetheless, the preceding excursion through the fundamental assumptions of youth policy since the 1960s points up some potentially important differences. First, the concept of "youth" has to be treated carefully in an

Aboriginal context. Cultural traditions in Aboriginal communities may place less emphasis on a long transitional phase from adolescence to adulthood. The length of this phase makes sense in industrial and post-industrial economies, but may not in more traditional contexts. Second, Aboriginal communities will have to coexist with the wider society, and so face the special challenge of both retaining traditional culture and ensuring familiarity with the surrounding economy and society. Third, the extent of community erosion reflected in levels of violence, substance abuse and suicide among Aboriginal youth suggest that the challenges of youth policy in this sector go far beyond those faced in addressing Canadian youth more generally. There is likely to be a greater emphasis on (1) rebuilding and preserving culture, and (2) enhancing self-esteem and self-image.

An example of what this might entail comes from one of the youth service projects launched under the U.S. National Community Service Act. Entitled *Gadugi* (a Cherokee concept of service within a family, clan or community based on a common bond of tribal identity), it was developed as a National Indian Youth Leadership Project (NIYLP). Of particular importance are the principles that guide the program, drawn from key values the project leaders claim are common to Aboriginal peoples in North America:

*Family:* Special attention and concerted effort are needed to restore the strength of the family within Native American culture.

*Service to Others:* Cultivating the spirit of service provides young people with an opportunity to transcend self-centredness, to develop genuine concern for others, and to put into action positive attitudes and skills.

*Spiritual Awareness:* A return to spiritual values, be they Christian or traditional, will provide young people with a constant source of inner strength, self-knowledge, perspective and love for others.

*Challenge:* There is value in involving youth in risk-taking activities, where they

are called upon to tap into and stretch their own capabilities.

*Meaningful Roles:* These are essential in order to develop positive social skills and a sense of self-worth.

*Recognition:* The turning points of youth are often referred to as "rites of passage" and need to be acknowledged and celebrated.

*Responsibility:* A strong sense of personal responsibility is a vital element in the development of capable young people.

*Natural and Logical Consequences:* Nature is often the best teacher, and young people must not be over-protected from reality.

*Respect:* respect fosters a sense of relationship and unity with the universe.

*Dialogue:* Talking about what happened, analyzing why it is important, and determining how we can learn from the experience helps young people internalize their experience and use what they learn in other situations.<sup>14</sup>

Some illustrative NIYLP projects were: (1) helping the Pueblo of Picuris rebuild a 250 year old adobe church by contributing 3000 hand-made bricks, (2) repairing and constructing trails and tending to Anasazi ruins at the El Morro National Monument, and (3) visiting scenic Navajo sites in Canyon de Chelly, learning about the destruction wrought by Kit Carson and the U.S. Army in the 1860s, and starting a tradition of replanting peach trees in the area.

< [unclear] 75-83 ]

### Classification Scheme

Several distinctions and definitions were adopted at the outset of the research.

- **Aboriginal:** Indian, Métis, and Inuit peoples, both status and non-status, on-reserve and off-reserve.
- **Youth:** persons between the ages of 15 and 24. This follows conventional Canadian government, United Nations (UN) and OECD usage.

- **Policy:** a guiding framework for a series of coordinated programs that outlines a set of problems, goals to be achieved, and general strategies to achieve them.
- **Program:** an institutionalized set of actions utilizing various resources (money, person-years) designed to achieve certain objectives.

"Aboriginal youth policy" is also a difficult term. In light of the definitions above, it would comprise some framework or guide to action that focuses on the problems of Aboriginal youth, delineates goals, and outlines strategies. It is quite possible, however to have programs with very loose policy connections, or programs with connections to non-youth policy frameworks. An example of the first is the Human Resource Development program under Indian and Northern Affairs Canada (INAC). It provides resources to tribal councils, bands, and Community Economic Development Organizations for projects to upgrade occupational skills. Youth have become a core target group, but more through practice than design. An example of the second is alternative sentencing provisions for Aboriginal youth in the Young Offenders' Act. These programs properly come under the rubric of "criminal justice policy" rather than "youth policy."

This study relies on three overlapping frameworks to guide data-gathering and analysis and deal with the conceptual problems cited above. The first classifies policies and programs into one of three categories. Category I contains core/direct programs with a clear and exclusive focus on Aboriginal youth. Category II comprises secondary/sub-programs which have youth as their wider target, but which contain specific components to deal with the special circumstances of Aboriginal youth. Category III consists of programs geared to Aboriginal peoples, but which are likely to have a strong impact on or uptake by youth. While we could not check each general



youth program (in 1993 there were 102 at the federal level alone), it is probably the case that most of them are available to Aboriginal youth as well. This is an important distinction, since from one perspective it can be argued that there are only a small number of programs geared specifically to Aboriginal youth. From another perspective, Aboriginal youth have access to most "non-targeted" youth programs, in addition to several special programs of their own.

The second framework will classify policies by area (e.g., health, education, training, criminal justice) and program parameters (e.g., expenditures, delivery modes, and target groups). The area classification was constructed inductively through a close examination of the program descriptions. The key categories were:

*Community Development*: assistance for capital projects in the community with secondary training and employment spin-offs.

*Criminal Justice*: related to the Young Offenders' Act, policing, incarceration or recidivism.

*Economic Development*: assistance to develop projects related to entrepreneurship.

*Educational*: assistance to Aboriginal youth to complete education at any level.

*Employment Training/Counselling*: skills training for non-professional occupations, as well as more general life-style and life-skills counselling with an employment objective.

*Health*: health promotion and development of community health services for youth.

*Professional Training*: assistance to complete professional training with post-secondary qualifications.

*Travel/Exchange*: assistance to groups for exchanges, national meetings.

The program parameters combine conventional measures of expenditures (with limited time-series data) with more specialized indicators. Delivery modes, for example, refer to whether

the program was managed through the granting department or devolved to the band or community level. Target groups refers to sub-categories of Aboriginal youth by race (Indian, Métis or Inuit) and type (student, social assistance recipient, young offender, etc.).

The third framework will be explicitly evaluative. It will consist of a "benchmark" analysis comparing rationales of core Aboriginal youth policies with those developed for non-Aboriginal youth. This will draw on the earlier section on the rationale for youth policy, and should cast light on the specific circumstances among Aboriginal youth that attract policy attention, as well as any central tendencies or biases in the profile of Aboriginal youth programming. Given limited time and resources, this evaluation can only be limited and impressionistic. It will assess the programs in relation to youth policy parameters as they have emerged and been debated in the last two decades, and in relation to what appear to be the specific needs of Aboriginal youth today. Ideally, it would have been useful to canvass Aboriginal youth themselves, either through a general survey instrument or through specifically designed focus groups to assess this dimension of need. As this proved impossible, the evaluative section will provide only a sketch of the scope, coherence, and internal consistency of Aboriginal youth programming. The Carleton Document Project undertaken for the Commission will provide an additional, if limited, benchmark for evaluation. We conducted a review of 30 youth-related policy documents culled from the <sup>total of</sup> 222 <sup>by</sup> collected <sup>(these cover all previous years, not just year)</sup> in the Project. Those selected were either coded under the youth theme by the Project researchers, or had a substantive mention of "youth" in their summaries. Thirty documents represent only 13.5 percent of the total, suggesting that youth as a separate category has not been a major preoccupation of previous policy studies and recommendations on Aboriginal peoples. Nonetheless, the documents do provide a sense of what

youth-related issues have been of greatest concern in the last twenty-five years.

## CHAPTER 2

### YOUTH POLICY: ORIGINS

#### Youth and Citizenship Policy in the 1960s

Children and youth have been constant objects of social concern and public policy in Canada. The 19th century saw the establishment of various organizations dedicated to helping young men and women, most prominently the YMCA/YWCA.<sup>15</sup> Child labour laws and educational reform also occurred in this period, to develop further in the early 20th century. At the turn of the century there was widespread concern about the corrupting influence of cities on larger numbers of young men but especially women who were migrating from farms to urban centres. World War I focused attention on youth problems because servicemen were typically young, and the mini-baby boom that followed the war created the first wave of "youth culture" that found expression in music and fashion. The generation born immediately after World War I came of age during the Depression and supplied most of the servicemen that went overseas in World War II. Added to these specific circumstances was the fact that Canada was an immigrant nation with high birth rates and a high proportion of the population consisting of young families. Indeed, the country's mythology, especially at that time, emphasized its "youthfulness" in contrast to the aged regimes of Europe.

None of this qualified, however, as "youth policy," a set of interrelated programs aimed at a specific constituency with unique problems. At best they comprised a diffuse concern about the circumstances and challenges faced by youth on account of their inexperience and lack of skills. This changed for a short time in the middle of World War II as the federal government

developed the administrative machinery to manage both the foreign and the domestic war effort. By 1941 policy makers realized that this war would engage every sector of Canadian society, and that a substantial part of the war effort would be to ensure that all sectors pulled together. The Wartime Information Board conducted surveys and issued propaganda to this end, and other government departments were directed to liaise with women, ethnic associations and volunteers. The Canadian Youth Commission was created in 1943 with roughly similar ends, though it was not directly affiliated with the government. It continued after the war, and in 1948 released a report entitled Youth Speaks on Citizenship. The Canadian Citizenship Act had been declared the previous year, and this report explored what Canadian youth had to say on the issue and made recommendations on what might be done to foster a stronger sense of more "active citizenship" among them. The Commission recommended: (1) recognition of the importance of the family and support through parent education courses, (2) a focus on schools through broad education access, better materials, and exchanges, (3) support of community development, adequate recreational facilities, respect for laws, clean politics, and civil liberties, and (4) extension of provincial and national efforts in citizenship development. The report also mentioned the need to give youth greater opportunities for participation, and recommended that establishment of a national youth organization to harness youth energies and potential.

This was the last gasp of anything resembling a coherent approach to youth policy and programming at the national level for almost twenty years. It was not until the mid-1960s that youth once again arose on the policy agenda. This time the rationale was not geared either to the deficiencies of knowledge or experience that characterized "youthfulness" or the need to mobilize young people, but rather on the demographic reality of a rising youth movement in the period.

Youth were seen as a distinct constituency, with distinct needs and demands. Several factors affected the way in which the Canadian government responded to these pressures. While Canada experienced many of the same social movements that were vying for attention south of the border, there was typically a lag of one or two years that enabled policy makers to formulate anticipatory responses to defuse the situation. The smaller scale of the Canadian movements, and the absence of a black civil rights movements to drive social justice demands made the situation somewhat more manageable. As well, whereas after 1968 U.S. groups faced the conservative presidency of Richard Nixon, in Canada they could deal with Liberal governments that by the 1960s had become committed to a more activist politics of citizen participation. When they lost power in the 1958 federal election to the Conservatives, the Liberal party tried to renew and modernize itself. The watchword of political modernization in that period was participation and active involvement by the citizenry.<sup>16</sup>

The first substantial action on the youth policy front in this period was the creation of the Company of Young Canadians (CYC). Announced in the April 5, 1965 Throne Speech, the initiative was loosely modelled on the American Peace Corps experiment, and seems to have been championed by a some backbench Liberals and young executive assistants. The cabinet was distinctly lukewarm and pessimistic about the project's feasibility.<sup>17</sup> The CYC was embroiled in controversy from the start, since it was a crown corporation with remarkable autonomy designed to foster community development through financial and volunteer support to existing and new service agencies. The CYC's leadership was interested in radical social change and often distrusted traditional social service agencies such as the YMCA or Red Cross. Indeed, the core of its early leadership was recruited from the Student Union for Peace Action (SUPA) founded

in 1964 from a meeting of New Democratic Youth, Quakers, and young Communists.<sup>18</sup> Ironically, the idea for the CYC seems to have come from government itself, and not the youth movement.<sup>19</sup> Ottawa gradually reasserted control over the CYC, principally by appointing individuals like Marc Lalonde and Michael Kirby to its board, and in 1970 the organization was virtually disbanded, though it continued for several months as an empty shell to manage existing projects. Six years later, with the enthusiastic backing of Senator Jacques Hébert, the Liberal government launched Katimavik, a cross between an exchange program and the CYC that funded 1500 students from across Canada to work on worthwhile local projects. Katimavik was terminated in 1986.<sup>20</sup>

The creation of the CYC hardly qualifies as conscious policy-making, since the government did it absent-mindedly and without a clear realization that it would turn into an organization dedicated to an almost Maoist vision of radical democracy and jarring social change. Nonetheless, the CYC did represent a mode of policy making that gave youth its own organization, its own funding, and substantial freedom to pursue community development in the broadest sense. *While citizenship policy machinery became more elaborate, youth policy began to shift focus.* After 1968, as the citizenship policy machinery became more elaborate,<sup>21</sup> youth policy began to shift focus. While the Citizenship Branch of the Secretary of State started to fund a host of linguistic, ethnocultural and women's organizations, youth -- perhaps in part because of the unhappy CYC experience -- was treated more narrowly in terms of rising unemployment and potential social unrest. *While citizenship policy machinery became more elaborate, youth policy began to shift focus.*

In 1970-71 an interdepartmental committee of senior officials was created to recommend initiatives on student unemployment from the point of view of supplying jobs and activities that were "meaningful," would contribute to skill development and some community development,

but would not be geared to the sort of radical political agenda that had characterized the CYC.<sup>22</sup> The committee proposed a version of a program called the Youth Employment Service (YES) that had been recommended in 1968 by two ex-CYC personnel, Cam Mackie and Stewart Goodings, who had moved over to work in the Citizenship Branch. YES would have provided financial support to youth-initiated and managed projects, but at the time that proposal was shelved as too politically risky.<sup>23</sup> The new version was entitled Opportunities for Youth (OFY) and had an initial budget of \$14.7 million (later raised to \$24.7 million). It was hastily launched as the centrepiece of the Summer '71 package of youth initiatives entitled the Summer Student Employment and Activities Programme, which included increased public service hiring, travel grants, Manpower Centres for Students, grants to summer athletes, and a summer militia program.<sup>24</sup> If OFY was an employment program, however, it was not very successful. In 1971 and 1972 it hired an average of 28,000 youth for projects, only about 2 percent of the potential summer student labour force.

OFY (and its companion Local Initiatives Program) was discontinued in the early 1970s but set the pattern for subsequent federal programming for youth. Though the titles and acronyms have changed, Ottawa has consistently mounted summer student employment programs, principally by providing subsidies to employers who hire eligible students. As well, it has continued to provide limited project support for youth to develop their own businesses or engage in worthwhile community development (e.g., environmental projects). The other mainstays of federal action in the youth policy field have been (1) bursaries, scholarships and post-secondary support programs, (2) travel and exchange programs (the most important being Open House Canada), and (3) health and fitness programs (the key ones being Canada's Drug Strategy and



the Health Promotion Fund). While Ottawa's role has been limited by jurisdictional considerations -- the provinces control health, social assistance, and education -- this brief review of policy developments suggests that it also has decided to focus on unemployment as the key challenge faced by youth. This optic on youth policy is broadly shared: the 1993 Liberal Senate and House of Commons Committee on Youth listed unemployment as the central crisis faced by Canadian youth today.<sup>25</sup>

### **Aboriginal Youth Programming in the 1970s**

As the next chapter shows, there are only a handful of national programs aimed specifically at Aboriginal youth. Only several are exclusively for Aboriginal youth, though in principle Aboriginal youth may apply to all youth programs in addition to the ones designed specifically for them. The relatively low level of programming in this field illustrates several key features about the policy framework within which Aboriginal youth have been addressed. Perhaps most importantly, there has not been any explicit policy framework articulated by the federal or provincial governments. Programming activity has been reactive and ad hoc, with coordination lodged at the service level rather than through policy formulation. In June 1972 the Secretary of State established a Native Youth program within the Native Citizens Division of the Citizenship Branch, but it had a small staff and budget. It only funded projects that included both status and non-status Indians, and effectively excluded projects originating solely from status Indians or Band Councils. It was soon reabsorbed into the Native Citizens Division. Until 1975, apart from the Native Youth program there were only five other sub-programs of the Student Summer Employment and Activities Program oriented to Aboriginal youth: the Department of Indian

Affairs and Northern Development (DIAND) Northern Parks, Native Summer Employment, and High School programs, Department of National Defence (DND) Cadets Training, and National Health and Welfare (NHW) Native Sports.<sup>26</sup> The DIAND programs were open only to registered Indian students living on reserves, while the DND and NHW programs employed 83 and 60 students respectively. As well, when the Department of Justice discovered in 1972 that there were only seven Aboriginal lawyers in the country, it launched the Native Law Students Program.

Aboriginal youth were of course able to apply for OFY grants, and in 1975 the program directed \$1.2 million at 173 projects to employ 1,523 Aboriginal youths. In 1975 the federal government launched the Student Community Service Program under the auspices of the Student Summer Employment and Activities Program, and included a special Native Component with a budget of \$1 million to support projects by Aboriginal youth aimed at a wide range of community development initiatives. The Native Component was identical in every respect to the larger program, except that while the general program was restricted to post-secondary students, the Native component could hire youth between the ages of 16 and 25 whatever their educational qualifications. This initiative illustrates another important feature of Aboriginal youth programming in Canada: most of it has evolved from general programming aimed at Canadian youth.

The result has been that programs were first designed <sup>by</sup> with the Employment and Immigration department, with funds then allocated to DIAND to mount its version of the general program for Aboriginal youth. The Aboriginal "component" of the larger program would contain design features that reflected the special circumstances of Aboriginal youth and Aboriginal

communities. However, even with these modifications, the original program rationale would reflect those of an employment program aimed at non-Aboriginal youth. For example, Employment and Immigration programming has focused on employment and training of post-secondary students in the summer months. The logic of summer programs geared to students is not entirely clear in the Aboriginal case, since the educational and employment characteristics of that population vary significantly from the general population. An example of this strategy was the Summer Job Corps program launched in 1977 -- it was a national program designed by Employment and Immigration, but which then had to be altered to meet the characteristics of Aboriginal communities.<sup>27</sup> The same was true of the design of the Summer Student Indian and Inuit Recruitment and Development Program, which was also designed and funded by the Canadian Employment and Immigration Commission. The development of employment equity programs in the 1980s further encouraged the designation of Aboriginals as specific target populations for a host of federal programs.

A final point to be drawn from the historical record is that the bulk of Aboriginal youth programs in Canada were developed in this period. This is in part because this was the period in which Ottawa began its funding of Aboriginal organizations and simultaneously launched youth employment programs under its Summer Employment framework in 1971. The template, in short, was there, and as explained above, programming for Aboriginal youth was developed in the wake of employment program development. However, very little real innovation seems to have taken place after the 1970s. Once Aboriginal youth employment and training programs were in place, the only innovations were in the health and professional training fields, and these were relatively modest. After a brief and intense period of development, therefore, Aboriginal youth

programming seems to have been frozen into a few semi-permanent categories.

## CHAPTER 3

## FEDERAL ABORIGINAL YOUTH PROGRAMMING

*This section begins 3rd move to Appendix I*

**Inventory**

The following list was compiled from the 1993 edition of the Hot 100,<sup>28</sup> the Main Estimates, program materials, and interviews. The Hot 100 is a yearly publication, but the 1993 edition was the last compiled before the federal government reorganization announced by Prime Minister Kim Campbell in June 1993. The program names and sponsoring departments will likely change in any subsequent versions.

The Hot 100 lists a total of 102 youth programs scattered across federal departments, of which 15 were aimed in some way at Aboriginal youth. In addition, we uncovered several other programs to bring the total to 21. The following program summaries rely as much as possible on the verbatim descriptions found in official documents. Sponsoring department (before reorganization) is indicated in italics at the end of each entry.

Addictions and Community Funded Programs (formerly the National Native Alcohol and Drug Abuse Program): The ACFP is responsible for supporting First Nations and Inuit people and their communities in establishing and operating programs aimed at arresting and offsetting high levels of alcohol, drug and solvent abuse among their populations living on reserve. The program consists of several interrelated components: (1) Prevention, through community education and advocacy programs operated by local First Nation governments, (2) Treatment, through referral, counselling, non-medical, in-patient residential services, halfway houses and community

treatment, (3) Training of professional and para-professionals, (4) Research and Development, (5) a Family Violence Initiative, a \$36 million program to combat family violence in Indian communities through a multi-faceted approach that will include prevention, intervention and treatment services for Inuit and Indians on-reserve and culturally sensitive, family targeted support services, and the training of some 2000 health and social services personnel. ACFP is also responsible for delivering components of Canada's Drug Strategy to Aboriginal peoples. This is aimed specifically at youth, and seeks to support community-based youth projects focusing on leadership development, awareness and education, peer support programs and positive role modelling, substance abuse knowledge and alternative activity reports. *Health and Welfare Canada*

AIDS Strategy: This initiative (it is not a fully fledged program) relates to Phase II of Canada's National AIDS Strategy, launched in 1993. It comprises several efforts to specifically address AIDS and HIV challenges among Aboriginal peoples. Funding for Aboriginal community based projects was increased, and new mechanisms were to be established to enhance liaison and consultation with Aboriginal communities (e.g., the ongoing series of roundtables with the Assembly of First Nations Health Commission as well as efforts to involve Aboriginal persons with HIV and AIDS in policy and program development). Preventative services, such as condom distribution, HIV-antibody testing and counselling provided to Aboriginal communities through nursing stations and health clinics located on reserves, were also to be enhanced. Finally, staff training programs in prevention, care and treatment for Medical Services Branch staff responsible for delivery of health care services to Aboriginal communities would be expanded. *Health and Welfare Canada*

Brighter Futures: While not targeted exclusively to youth, Brighter Futures is a \$2.6 billion, five-year program designed to improve child benefit programs and assist local communities to reduce risks children face due to poverty, unhealthy living conditions, neglect and abuse. A key component is the Child Development Initiative, which includes a special Indian and Inuit Component. It will provide \$160 million over five years (as well as ongoing funding) to community-based programs for status Indians on reserves and Inuit to address issues of child and family health, child development and solvent abuse. It will also provide \$16.4 million for two other programs for status Indians and Inuit: (1) the Injuries Among Children Initiative will try to reduce rates of unintentional injury among Indian and Inuit children through health care worker training, educational materials and a research and prevention program, and (2) the Healthy Babies Initiative will improve training of community health representatives and community health nurses and assist production of educational materials. *Health and Welfare Canada*

Canadian Aboriginal Economic Development Strategy: The CAED Strategy was launched in 1989 as part of the new Labour Force Development Strategy managed by Employment and Immigration Canada. It had an allocation of \$873.7 million for its first five years. Shortly after, Employment and Immigration Canada (EIC) developed another program (Pathways to Success) with an additional annual allocation of \$200 million. The CAED Strategy is a joint initiative which coordinates the economic development work of Industry, Science and Technology Canada (ISTC), Indian and Northern Affairs Canada (INAC), and EIC. It is also designed to encourage a working partnership among Aboriginal people, federal and provincial governments, and the private sector. Few of the programs of the CAED Strategy are aimed at youth per se, but given

the demographics of the Aboriginal population, it is possible that the uptake of this program is higher among youth than in the Canadian population at large. The Pathways to Success framework document, for example, noted the high proportion of youth in the Aboriginal population as part of its rationale.<sup>29</sup> As well, insofar as the CAED is a development strategy for Aboriginal communities themselves and Aboriginal youth represent the largest single category of unemployed among the Aboriginal population, it may be perceived as having a disproportionately positive effect among youth people.

The ISTC component of the CAED Strategy comes under the rubric of Aboriginal Economic Programs (AEP), which succeeds the Native Economic Development Program was launched in 1983. They are available to all Métis, Inuit, status and non-status Indians across Canada. The AEP branch of ISTC administers programs relating to business development, joint ventures, capital corporations, and research and advocacy. They include the following: the Aboriginal Business Development Program, the Joint Ventures Program, the Aboriginal Capital Corporations Program and the Research and Advocacy Program. The AEP component of the CAED Strategy cost \$75 million in 1992-93. To secure program investment, clients must propose well-planned and commercially viable ventures with significant Aboriginal involvement in the project. Clients are also required to invest their own equity in commercial ventures.

The INAC component of the CAED Strategy comprises the following programs: (1) the Community Economic Development Program (\$51 million annually), which enables Indian and Inuit communities to develop plans and hire skilled staff in order to build economic development organizations, (2) the Regional Opportunities Program (\$15 million annually), which focuses on sectoral development projects, (3) the Resource Access Negotiations Program (approximately \$2



million), which "provides expertise and funding to communities so that they may negotiate access to benefits from major resource development projects off-reserve, and encourage private and public sector investment in development on-reserve resources, (4) the Commercial Development Program, which offers loans on a lender-of-last-resort basis (approximately \$2 million in loan guarantees).

The EIC component of the CAED Strategy is delivered through both general labour market and specially designed Aboriginal programs. The Skill Development program, for example, provides training for Aboriginal people as part of the Canadian Jobs Strategy. In 1991-92, the program assisted approximately 23,000 Aboriginal people. The Pathways to Success program, however, was specially designed by EIC in consultation with Aboriginal organizations to address the special labour market needs of Aboriginal peoples. Pathways operates through national, regional and local consultation/management boards and is designed to ensure much greater Aboriginal participation in the design and delivery of employment and training programs.

CN Native Educational Awards Program: For Native students (i.e., Inuit, status, or non-status Indian or Métis) entering or enrolled full time in a university education program in preparation for a career in the transportation industry. This may include a wide range of occupations, from nurses to engineers, and from computer programmers to market analysts. Each year, five awards of \$1,500 are given to Native students who attend selected educational institutions in Canada. You may receive an award for up to four years, but you will have to re-apply each year. *CN Canada*

Elementary-Secondary Education Program: For registered Canadian Indian elementary or high school students living on a reserve or on Crown lands. It provides educational services directly

or through Indian bands/organizations. Services may include instruction, transportation, counselling, books, supplies and accommodation. The 1993-94 budget for this program was \$577,168,000, serving approximately 91,000 Aboriginal children and youth. *Indian and Northern Affairs Canada*

Environmental Innovation Program: For groups and individuals 18 years of age or older interested in research and development in the environmental field. Students from the science or engineering disciplines may benefit from the work experience. The EIP offers Canadian industry, universities, Native groups, non-governmental organizations and interested individuals the opportunity to meet the Green Plan's objectives by submitting innovative research and development proposals in the areas of natural sciences, the social sciences, the health sciences and the humanities. EIP funding may help businesses hire university or college students.

*Environment Canada*

Health Promotion Fund: For all persons, particularly children and adolescents, who require special attention due to health related problems. It provides financial support to community-based organizations to undertake projects that promote health. Two of the target groups identified by the Health Promotion Directorate as requiring special attention are children and adolescents. Projects focus on health issues such as alcohol and drug problems, healthy environments, AIDS and overcoming barriers to health faced by disadvantaged populations. Target group members must be involved in the planning and implementation of the projects. *Health and Welfare Canada.*

Grants under this program are for specific projects, and so vary year by year depending on the nature of applications from Aboriginal groups. The following is a list of all youth-related

projects either managed by or aimed explicitly in whole or in part at Aboriginal people in 1992-93. There were sixteen in all, with a total expenditure of \$739,066. The entries list title, amount, province/territory in which the project was undertaken, sub-program within the Health Promotion Fund, status as of November 1993, and description.<sup>30</sup>

**Aboriginal Youth Conference** (\$20,000/ALTA/Community Support Program of Canada's Drug Strategy/current): The goal of the project is to host a conference, involving 200 Métis youth from all regions of Alberta, to focus on substance abuse prevention and education for youth who are at risk of dropping out of school or have already left school.

**AIDS and Our People** (\$2,450/SASK/AIDS Community Action Program/completed 1993): The goal of this project is to present a one-day workshop on AIDS for inner-city youth in this high school (Joe Duquette High School) which offers a program of studies affirming the contemporary world view of Indian people.

**AIDS Prevention Tour** (\$36,386/NWT/AIDS Community Action Program/completed 1993/current): The goal of this project is to deliver a series of speakers' forums for eight communities in the Keewatin region. The presentation will be videotaped and copies distributed to participating and non-participating communities, schools, health centres and agencies to support AIDS education and prevention activities.

**Baffin Project to Reduce Cigarette Sales to Minors** (\$11,000/NWT/Tobacco Projects/completed 1993): The goal of this project is to raise awareness of the illegality of tobacco sales to minors by targeting retailers, children and the general public.

**Chetwynd Community Action** (\$20,000/BC/Community Support Program of Canada's Drug Strategy/current): The goal of this project is to focus on alcohol and other drug-related issues affecting off-reserve Aboriginals, children and youth at-risk and a group consensus report will be produced.

**Davis Inlet Community Support Project** (\$16,162/NFLD/Community Support Program of Canada's Drug Strategy/current): The goal of this project is to explore native-appropriate ways of preventing alcohol and substance abuse in children and to encourage community participation in the education of young children regarding alcohol and substance abuse.

**Meeting - Brighter Futures and Child Health Goals** (\$36,966/ONT/Brighter Futures/current): The goal of this project is to organize a meeting to bring together Aboriginal resource people and provincial-territorial associations to discuss Aboriginal

Child health needs.

**Métis & Indian Youth "Increasing Your Causative Power"** (\$3,650/ALTA/Community Support Program of Canada's Drug Strategy/current): The purpose of this project is to provide guidance and practical support to at-risk youth and to enhance and develop their true potential with a focus on future career objectives.

**N'Amerind (London) Friendship Centre** (\$131,500/ONT/Community Support Program of Canada's Drug Strategy/completed 1993): The aim of this project is to develop curriculum and resource materials specific to alcohol, drug and solvent abuse prevention for use in the L'il Beavers Program.

**Needs Assessment, Off-Reserve Aboriginal Youth** (\$27,100/PEI/Community Support Program of Canada's Drug Strategy/completed 1993): The purpose of the project is to conduct a community oriented needs assessment of alcohol and drug abuse with off-reserve Aboriginal youth between the ages of 13 and 26. The needs assessment will be carried out through focus groups which will determine the extent of drug/alcohol problems within the target group; the social factors which influence native youth to abuse drugs and alcohol; the ability of native youth to access prevention programs; and the barriers that prevent native youth from using these programs.

**NI TIN AWAY MA GUN ANTAT Safe Home Program** (\$50,000/MAN/Community Support Program of Canada's Drug Strategy/current): The goal of this project is to develop a training model for non-intrusive, specialized, culturally appropriate services for Aboriginal street children and youth. This model will be based on gaining the trust of those in severe pain and difficulty around "street issues" such as sexual abuse, drug addiction, trauma (e.g., witness to, or victim of violence), parental abandonment, and medical crises.

**Safe Wheels for Native Youth** (\$8,000/ALTA/Community Support Program of Canada's Drug Strategy/current): The goal of this project is to evaluate various provincial programs which target the issue of impaired driving among junior and senior high school students and then establish a prevention program which would be culturally effective.

**Safer Sex Comic** (\$60,852/NWT/AIDS Community Action Program/completed 1993): The goal of this project is to develop a Safer Sex Comic in Inuktitut and English which will become part of a developing health promotion strategy for the Keewatin Region.

**The Health of Canada's Children: A Canadian Institute of Child Health Profile** (\$300,000/ONT/Brighter Futures/current): The goal of this project is to update the 1990 publication and provide a situational analysis of the health of Canadian children, with a particular focus on Aboriginal children, children with disabilities, and the mental health of children.

**Working with Whitehorse Youth Concerning Drug and Alcohol Abuse** (\$10,000/YUK/Community Support Program of Canada's Drug Strategy/current): The goal of this project is for the Rendezvous Rotary Club, in conjunction with the four secondary schools in Whitehorse and the Kwanlin Dun First Nation Band, to conduct a needs assessment that focuses on, and is primarily directed by, youth and their concerns.

**Written in Stone: Native Youth Project** (\$5000/BC/Health Promotion Contribution Fund/completed 1993): The purpose of this project is to develop a script for secondary schools exploring issues of health and cultural identity among native youth through focus sessions, community workshops and dramatic workshops.

**Human Resource Development:** For registered Indians or Inuit in need of upgrading occupational skills. The program provides bands, tribal councils, or Community Economic Development Organizations (CEDOs) with funds that they can use, according to their own human resource development priorities. They may use some funds for needs testing, course costs, wage subsidies, or other related costs. *Indian and Northern Affairs Canada*

**Indian and Inuit Health Careers Program:** For students of Indian or Inuit descent, interested in pursuing a career in a professional field of health, and not receiving funds for their education from any other source. It has five major areas of activity: (1) Bursaries and Scholarships: the bursaries are principally for students who receive no educational financial assistance from any other source; the scholarships are worth \$1000, and to be eligible an Indian or Inuit student must have successfully completed at least one year at a federally recognized college or university in a professional health careers program, with a minimum 80 percent grade point average; (2) Health Career Promotion: coordinates promotional and information-sharing activities through role model campaigns, career information days, videos, traditional health care, peer career counselling; (3) Career-related Employment: on-job training at federal hospitals, nursing stations and health centres, (4) Institutional Programs: in co-operation with Indian and Inuit organizations, the Medical Services Branch works with post-secondary institutions to develop

appropriate student support and counselling services and curriculum enhancement for culturally appropriate health studies; (5) Community-based Programs: supports Native communities with health career activities within the community, and within local educational programs. By 1993, the program had funded 14 post-secondary institutions to provide health science education to Indian and Inuit students, and had awarded 192 bursaries. *Indian and Northern Affairs Canada*

Indian Management Assistance Program: Aimed at students in the third year of an undergraduate program in business administration, public administration, commerce, management science or other business-related area, or master's program in business administration. Students work as community management consultants for Indian band councils and organizations. They gain practical work experience (4 months) directly related to their fields of study, while experiencing the culture and lifestyle of a Native community. Application: campus placement offices. *Indian and Northern Affairs Canada* [Note: this program is not targeted at Aboriginal youth, but since one of its aims is to educate non-Aboriginal youth about Aboriginal peoples, and thereby build understanding among youth generally, it was included.]

Legal Studies for Aboriginal People Program: For Métis or non-status Indian students. Each year the department of Justice offers ten or more 3-year law school scholarships and ten or more pre-law scholarships (summer orientation program) to Métis and non-status Indians. *Justice*

Native Internship Program: Aimed at high school, college or university students of Aboriginal ancestry. It provides job opportunities (about 500 placements) in Employment and Immigration Canada offices in clerical positions and at officer levels. Students gain work experience, wages and a chance to see if they are interested in a public service career. Each year, NIP participants collaborate to produce a newsletter entitled Images. *Employment and Immigration Canada*

Native Offenders: This program provides Aboriginal offenders with services appropriate to their cultural and spiritual needs. Included in the available services are traditional spiritual rites, cultural skills training and addiction counselling. Native liaison workers facilitate communication between Native inmates and non-Native staff. Information about Aboriginal cultures is provided to staff through Native awareness training. Given that most Aboriginal offenders are young, the programs impact is greatest for Aboriginal youth. *Corrections Canada*

Northern Native Broadcast Access Program: This program provides funding to Aboriginal communications organizations for the production and distribution of radio and television programming for Aboriginal audiences. The organizations are located in the two Territories and the northern regions of seven provinces, and they provide news, entertainment and cultural and educational programming, often in the Aboriginal language of the region. While not a youth program per se, the NNBP nonetheless ultimately provides support for some programming aimed directly at Aboriginal youth. *Secretary of State Canada*

Open House Canada: For Canadians 14-19 years of age and the following groups: Native, youth with disabilities, visible minority and economically-disadvantaged youth who wish to participate in reciprocal group exchange programs and national fora sponsored by non-profit organizations. Open House Canada provides youth with learning opportunities to increase their knowledge, appreciation, and respect for the diversity of Canadian society and its institutions. This is done by providing financial assistance to national non-profit organizations to administer reciprocal exchange visits with groups from another Canadian community or national fora. Priority is given to three types of exchanges; bilingual exchanges, multicultural exchanges, and rural/isolated community exchanges. special consideration is given to the following target groups: Aboriginal

youth, youth with disabilities, visible minorities, and economically disadvantaged youth. An example is the YMCA of Greater Toronto which operates the Visions Youth Exchange Program. The Program supports North-South exchange between Native or Inuit communities and non-native or non-Inuit communities. The funds allocated are to be used exclusively to cover part of the transportation costs of the participants. The 1992-93 budget for Open House Canada was about \$3 million, with the participation of about 8,000 youth. Of that 8,000, approximately 400 were Aboriginal youth. *Secretary of State Canada*

Outreach: Outreach is aimed specifically at youth, women, Native people, visible minorities, persons with disabilities, the long-term unemployed, offenders and ex-offenders, and others experiencing employment difficulties. *Employment and Immigration Canada*

Post-Secondary Student Support Program: For registered Canadian Indians or Inuit who have been accepted by an accredited post-secondary educational institution. This program is not available to persons who are eligible for support under special arrangements for post-secondary support such as the James Bay and Northern Quebec Agreement or The Northwest Territories Student Financing Assistance Program. The program is complemented by support to help Indians and Inuit qualify for entrance to regular university and college through a university/college entrance preparation program. The criteria for student eligibility under the Post-Secondary Student Support Program include the following: the applicant must be a registered Canadian Indian or Inuit, a resident of Canada for 12 months immediately prior to the time of application, and must have been accepted for enrolment in a provincially accredited or recognized post-secondary program. In 1991-92 there were about 22,000 full-time and part-time students enrolled under the program. Participation rates in post-secondary education for Indians in 1991-92 was



8.08 percent for the 17 to 34 age group, while for the Canadian rate for the same age group was 10.68 percent. The program's 1993-94 budget is \$168,069,000. *Indian and Northern Affairs Canada*

RCMP Summer Student Programs: This program is managed by the Community Policing Branch of the RCMP, and employs university students over the summer months. It originated in 1975 as the Supernumerary Special Constable Program and was funded by EIC. It was changed to the Summer Student Program in 1990 and is now completely funded by the RCMP. Approximately 50 percent of the positions have been set aside for visible minorities and Aboriginal people. In 1993, 63 positions were allocated, of which 25 percent were filled by visible minorities and 19 percent by Aboriginal people. The students are employed on general police duties similar to those assigned to a general-duty Constable.

In addition to the general summer student program, the RCMP has a separate Aboriginal Summer Student Program. Applicants are Aboriginal youth and their engagement and posting is to provide a support policing service to aboriginal communities. The first Aboriginal Summer Student Program was started in Saskatchewan in 1987. In 1993, some 160 Aboriginal students were involved in various Summer Student programs. These programs are part of a larger community relations initiative launched by Commissioner Inkster in 1989 that sought to establish Community Consultative Groups in all areas serviced by the RCMP. As of later 1992, there was a total of 657 committees in place, of which 140 (21 percent) were Aboriginal. *Royal Canadian Mounted Police*

RCMP Venturer Program: This program is affiliated with Scouts Canada and is supported by local RCMP detachments. Membership is open to any youth aged 14-17. The program focuses

on six life experience areas: Social/Cultural, Fitness, Exploration, Personal Interest, Service, and Vocational. In September 1993, there were about 35 operational Venturer companies in place with approximately 400 members, eight of which were Aboriginal youth enrolled in the program in Nova Scotia, British Columbia and Saskatchewan. The Force also sponsors the Rover Program with Scouts Canada, for individuals aged 18-26. *Royal Canadian Mounted Police*

RCMP Aboriginal Youth Training Program (formerly First Nations RCMP Youth Training Program): This is a two year pilot project which began in the summer of 1993, initiated by the Federation of Saskatchewan Indian Nations with the involvement of the RCMP from the four Western provinces including the Training Academy in Regina and Headquarters in Ottawa. Twenty-five students participated in the first year of the program, which involved training at the Academy followed by twelve weeks of a ride-along program at RCMP detachments close to the participants' communities. Candidates are recruited and selected by Aboriginal organizations. The program objectives are to create awareness among Aboriginal students of careers in the RCMP, and provide pride and self-esteem by integrating Aboriginal culture into the course training standard. The program's annual budget is \$484,000. *Royal Canadian Mounted Police*

Social Maintenance Program (formerly the Social Assistance Program): For residents of Indian reserves who are eligible for social assistance. In the administration of this program, the Department adopts relevant provincial, territorial and municipal government rates and conditions. Single persons and heads of families in need because of lack of employment or because of unemployability, are assisted with funds for meeting the basic requirements of food, clothing, shelter, household supplies and personal needs. One component of Social Maintenance is the Child Out of Parental Home Allowance used for the maintenance of a child by members of the

extended family or other persons in the community when the natural parents are unable to provide care or full payment for the child's support. Indian and Northern Affairs Canada has the authority to transfer social assistance funds to support employment and training projects under band government auspices. People who would otherwise receive social assistance participate in the projects, which will improve their chances for employment and may produce goods and services to benefit the community. Social assistance funds can be combined with funding from other sources and can be used for capital, wages, or training allowances. Only bands or organizations responsible to a chief and council may apply to sponsor a project. Applications must be made to INAC, the tribal council, or the band administrative authority for social assistance programs. Approval must come from the Regional Director of Social Development or other component authority. In 1991-92, approximately \$16.5 million was spent on employment and training opportunities through this component. The Social Maintenance Program is administered almost entirely at the band level; in 1993 over 94 percent of eligible bands were in charge of their own arrangements, with funding provided through various contribution arrangements. The 1993-94 budget for this program is \$493,533,000. *Indian and Northern Affairs Canada*

Sport and Recreation: There are currently no programming efforts by the federal government explicitly directed to Aboriginal sport and recreation, with the exception of a small INAC initiative that provides grants of up to \$4000 to participating Indian bands for on-reserve recreation programs and the purchase of recreational equipment, and federal financial support to the Northern Fly-In Sports Camp, Inc. Previously, however, the Fitness and Amateur Sport branch of Health and Welfare Canada was engaged in supporting Aboriginal sport. The Fitness

and Amateur Sport Act was passed in 1961, enabling the federal government to support various sporting associations and bodies. In 1970, for the first time, Ottawa extended this support to Aboriginal peoples by co-sponsoring the Arctic Winter Games. In 1972 the branch launched a five-year experimental program to assist Aboriginal people to develop sport and recreation programs. The budget for the first years was approximately \$1.5 million, dropping thereafter due to general expenditure cuts to about \$1 million. The program was extended to 1980, when it underwent review and was cancelled.<sup>31</sup> In January 1991 the government established the Minister's Task Force on Federal Sport Policy which issued its report Sport: The Way Ahead, one year later. The government's response to the report stressed eight themes, one of which was "Equitable and Accessible Sport":

Many Canadians have opportunities to participate in sport but for others, significant barriers remain. Girls, women and such marginalized groups as Aboriginal people, persons with disabilities, ethnic and visible minorities and the economically disadvantaged have low participation rates and are under-represented in sport governance and promotion. This situation is not acceptable to the government, which believes that sport in Canada should provide equitable participation opportunities, without gender or linguistic bias, within a reasonable range of participation options.<sup>32</sup>

The new federal sport policy was in the process of implementation in 1993 when the change of government occurred. To date, there has been no significant progress in the Aboriginal sport/recreation field. One option that has been discussed is the establishment of an Aboriginal Sport Secretariat. Currently, there is no Aboriginal representation on Sports Canada, and no national organization to oversee and encourage Aboriginal sports and recreation.

The federal government, through Secretary of State and the RCMP, supports the Northern Fly-In Sports Camps, Inc. (NFISC), a non-profit organization established in 1987 which currently provides sports and recreation activities as well as leadership training to 22 northern

communities. The RCMP is represented on the board of directors and also provides transportation and other services.

START Option: Aimed at youth between 12 and 18 years of age considering leaving high school. It is a co-operative Stay-in-School initiative with schools and school boards providing a range of program interventions to encourage students to finish school and get their high school diplomas. Program interventions include monitoring, job shadowing, adopted school projects, and work experience. It is part of Employment and Immigration Canada's Youth Initiatives, which consists of three components: (1) Mobilization of Stakeholders: encourages various groups to become involved in working with local school boards on the dropout issue. Expenditures in 1991-92 were \$5.6 million, involving approximately 450 organizations; (2) Public Awareness Component: focused on educating and informing Canadian youth and their parents of the consequences of dropping out; (3) START projects: approximately 750 with an average cost of \$40,000. These programs are not specifically geared at Aboriginal youth, but in practice the START projects have had a high proportion of Aboriginal take-up because Aboriginal youth are a high-risk category. *Employment and Immigration Canada*

#### Analysis

Table 3.1 provides a summary and classification of the preceding federal Aboriginal youth programs (except the sport and recreation category since it is currently void). It classifies the programs according to two of the three analytical frameworks described in Chapter 1. Category I programs are those core/direct programs with a clear and exclusive focus on Aboriginal youth. Category II comprises secondary/sub-programs which have youth as their wider target, but which

**TABLE 3.1**  
**FEDERAL ABORIGINAL YOUTH PROGRAMMING**  
**SUMMARY AND CLASSIFICATION**

PROGRAM	CAT I	CAT II	CAT III	AREA	DELIVERY	FOCUS
Addictions & Community Funded Programs			•	Health	Local	Indian Inuit
AIDS Strategy Aboriginal Component			•	Health	Local	Indian Inuit
Brighter Futures	•			Health	Local	Indian Inuit
Canadian Aboriginal Economic Development Strategy			•	Economic Development	Local	All
CN Native Educational Awards Program	•			Training	N/A	All
Elementary-Secondary Education Program	•			Education	Local	Indian
Environmental Innovation Program		•		Education	Dept	All
Health Promotion Fund		•		Health	Local	All
Human Resource Development			•	Training	Local	Indians Inuit
Indian and Inuit Health Careers Program	•			Education	Local	Indians Inuit
Indian Management Assistance Program		•		Training	Local	Non- Abo

Legal Studies for Aboriginal People Program	•			Education	Dept	Métis Non-Status
Native Offenders			•	Justice	Dept	All
Northern Native Broadcast Access Program			•	Education	Local	All
Open House Canada		•		Travel Exchange	Local	All
Outreach			•	Training	Dept	All
Post-Secondary Student Support Program	•			Education	Dept	Indians Inuit
RCMP Summer Student Programs		•		Justice	Dept	All
RCMP Venturer Program		•		Justice	Local	All
RCMP Aboriginal Youth Training Program	•			Justice	Local	All
Social Maintenance Program			•	Community Development	Local	Indian
START Option		•		Education	Local	All

Cat I: Category I programs that have a clear and exclusive focus on Aboriginal youth

Cat II: Category II programs that have youth as their wider target, but contain specific components for Aboriginal youth

Cat III: Category III programs that are geared for Aboriginal people but are likely to have a strong impact or uptake by Aboriginal youth

contain specific components to deal with the special circumstances of Aboriginal youth. Category III consists of programs geared to Aboriginal peoples, but which are likely to have a strong impact on or uptake by youth. As we did in Chapter 1, it is important to note that Aboriginal youth are eligible for virtually all other youth programs delivered by the federal government. The ones ~~discussed in this chapter~~ and summarized in Table 3.1 are those directed exclusively or in part to Aboriginal youth, or more generally to Aboriginal peoples, but which could be expected to have a disproportionate impact on youth. Noting this makes a difference to the way in which we might evaluate federal youth programming. On the one hand, it might be argued that this is a relatively thin list of programs to deal with a segment of the population facing substantial social, economic and cultural stresses. On the other hand, these programs are in addition to a fuller list of over 100 programs directed at youth. From this perspective, Aboriginal youth not only have that basic roster of programs available to them, but another 20 or so designed specifically for their needs.

Like any summary, Table 3.1 obscures or loses some of the nuance of the original information. A particularly important limitation is that many of the listed programs are in fact composites of sub-programs that attack various aspects of a given problem. The Addictions and Community Funded Programs, for example, comprise five distinct sub-programs, along with the responsibility of delivering Canada's Drug Strategy to Aboriginal peoples. Brighter Futures is a multi-billion dollar national program with specific sub-components and initiatives to deal with Aboriginal children and youth. The same is true of the Canadian Aboriginal Economic Development Strategy, which is delivered by three separate departments in partnership with Aboriginal communities themselves. On the other end of the spectrum are highly focused and



relatively small programs like the ones run by the RCMP. The scope and impact of these programs varies dramatically, and should be kept in mind as we compare and contrast them.

The first point that emerges from Table 3.1 is that the 21 programs listed are evenly divided among the three Categories. Category I programs include: Brighter Futures, CN Native Educational Awards Program, the Elementary-Secondary Education Program, Indian and Inuit Health Careers Program, Legal Studies for Aboriginal People, Post-Secondary Student Support Program, and the RCMP Aboriginal Youth Training Program. Brighter Futures is actually aimed primarily at babies and children, but its family health, solvent abuse, and educational components will address some of the needs of Aboriginal people over the age of 14. The Elementary-Secondary Education Program is also not strictly a youth program because of its elementary component, and given drop-out rates among Aboriginal children this component is likely to be the larger one. The rest of these Category I programs are primarily educational and training, focusing on the development of Aboriginal professionals in the health, legal, and transportation fields, as well as post-secondary education more generally. The RCMP Aboriginal Youth Training program was classified as a "justice" program because while it has a training/educational aspect its rationale is clearly linked to policing and facilitating better relations between the RCMP and Aboriginal communities.

Category II programs are ones designed for youth generally, but which contain some component specifically for Aboriginal youth. These were the Environmental Innovation Program, the Health Promotion Fund, the Indian Management Assistance Program, Open House Canada, the RCMP Summer Student Program and Venturer/Rover Programs, and the START Option. The degree to which the Aboriginal youth component is stressed in these programs varies. The

Indian Management Assistance Program, for example, is designed for non-Aboriginal students to get some exposure to Aboriginal culture while serving Aboriginal communities. These trainees are likely to make contacts with Aboriginal youth, but there is nothing in the program that ensures this. The RCMP Summer Student Program, on the other hand, explicitly targets Aboriginal youth and visible minorities and stipulates that half of the program candidates be drawn from these two groups. The other programs in this category have no "set asides" or quotas, and rely simply on administrative encouragement and openness to Aboriginal youth applications. They are primarily grants-based programs (with the exception of the RCMP Venturers/Rovers), and so are largely client-driven. The degree of Aboriginal youth uptake among these programs therefore varies considerably year by year, depending on individual initiatives.

Category III programs are not aimed at Aboriginal youth at all, but at Aboriginal peoples more generally. The simple demographics of Canada's Aboriginal population, however, wherein almost 40 percent are under the age of 25, suggests that many of these general programs will have an important effect on youth. Resources did not permit an actual evaluation of program impacts by age category, so this classification of programs is conjectural. Roughly a third of our programs fall into this category, and as expected have the widest application and impact. They are the Addictions and Community Funded Programs, the AIDS Strategy, the Canadian Aboriginal Economic Development Strategy, the Human Resource Development program, the Native Offenders program, the Northern Native Broadcast Program, Outreach, and the Social Maintenance Program. The direct impact on youth would be highest for Addictions, AIDS, Native Offenders and Outreach. The sheer magnitude of the Canadian Aboriginal Economic

Development Strategy, however, assures that it will affect Aboriginal youth across the country insofar as it succeeds in stimulating economic development in Aboriginal communities.

The second analytical framework classifies the programs by functional area, delivery mode, and focus. The list clearly shows that the bulk of federal Aboriginal youth programs fall into the categories of education, health, training, and justice. The distinction between education and training is somewhat artificial, but it tries to draw a useful line between programs that provide specific labour market skills (training) that are usually delivered outside of a school setting and those programs delivered through recognized educational institutions. The health category in some cases also embraces social development (e.g., the Family Violence Initiative under the Additions and Community Funded Programs), but this is rare.

The delivery mode tries to tap the degree to which these programs are community based (local) or delivered through a government department. Three-quarters of the programs were designated as "local," meaning that community delivery or control was a substantial part of the programs design. This proportion should not be surprising, since a general trend in Canadian Aboriginal policy over the last 20 years has been the gradual devolution of programming to the community/band level. This trend is clearest in the educational field, where under the Elementary-Secondary Education Program some 90 percent of bands are responsible for managing funds delivered by INAC. The approach is also evident in the Canadian Aboriginal Economic Development Strategy, which strives to develop partnerships with Aboriginal communities through the establishment of local and regional management boards.

Table 3.1 also lists the program focus in terms of Aboriginal ancestry/race. Canadian Aboriginal policy is founded on a set of distinctions between registered or status Indians, treaty

Indians, non-status Indians, Bill C-31 Indians (as both a group and with finer distinctions within the group, principally between women and children), Métis, and Inuit. While the efficacy, logic and justice of these distinctions are debatable, they nonetheless get reflected in federal programming. Aboriginal youth programming is no exception. Twelve of the programs in Table 3.1 mention no specific sub-groups, and refer instead generally to Aboriginal peoples or youth. Eight of the programs, however, are specifically available only to Indians and/or Inuit. Another way to view this is to see that Indians and Inuit are eligible for virtually all of the programs on the list, whereas Métis are eligible for only about half of them. This is consistent with the broad character of federal Aboriginal policy, which has been reluctant to accept responsibility for Métis people.

The third analytical framework mentioned in Chapter 1 requires that we step back from Table 3.1 and think about the nature of youth policy and programming more generally and set Aboriginal youth programming within that context. Several key points can be made in this vein. First, as noted in Chapter 1, the federal presence in general youth policy has been fickle and uneven. In large part this is due to constitutional jurisdiction: many of the most important areas affecting youth, such as education, health and social policy, are under provincial control. The federal role in the youth policy field has been developed along two tracks, citizenship development and employment training. It is misleading, however, to speak of policy development, since in fact most of what Ottawa does in this field has evolved at the programmatic level as ad hoc and incremental responses to specific issues or problems. Canada therefore has youth programming without a youth policy framework to set priorities and directions. Precisely the same ambiguity is reflected in Aboriginal youth programming. There

are some 20 programs that we can classify under this rubric, and under-25's make up almost 40 percent of the Aboriginal population. Many of the most distressing social and cultural problems faced by Aboriginal communities affect youth directly, and get reflected in appalling rates of suicide and substance abuse. Despite these factors, there is no policy framework to guide federal actions with respect to Aboriginal youth.

A second point is that the actual number of programs targeted specifically to Aboriginal youth is quite small. These would be our Category I programs, which comprise only one-third of the total. Even so, as noted above, two of the seven programs target children as well as youth, and two are minuscule in terms of coverage (the CN Native Educational Awards Program and the RCMP Aboriginal Youth Training Program together have 30 placements). The remaining three are geared to post-secondary students primarily engaged in professional education for health and legal careers. Unlike the youth policy field more generally, where provincial governments would be expected to play a greater role, the Aboriginal policy field is firmly in Ottawa's control. It is all the more surprising therefore that there has been so little direct programming for Aboriginal youth. What exists is essentially educational programs for the professions, and then a small cluster of programs that serve as components of larger initiatives (e.g., Addictions and Community Funded Programs).

Finally, we can reverse the lens and ask about what is not on the list of programs. Several categories suggest themselves. The only travel/exchange program is Open House Canada, and it is a general youth program with an Aboriginal sub-component. There is only one program (the Indian Management Assistance Program) that encourages exchanges between Aboriginal and non-Aboriginal youth. There is nothing for urban Aboriginal youth, though federal funding of Native

Friendship Centres may partially meet this need, and there is a jurisdictional issue in that urban Aboriginals living off-reserve fall within provincial/municipal jurisdiction. There is nothing specifically designed for cultural and linguistic retention, though educational institutions will play a major role here. There is virtually nothing in the sport and recreation field, despite some tentative federal initiatives in the late 1970s and a recognition that on-reserve youth need things to occupy their time and energies. There is nothing to support the development of Aboriginal youth organizations. As a contrast, the federal government helped establish and continues to support the Canadian Youth Foundation.

A list of negatives or empty sets is perhaps too easy to compile. The central point is that in the absence of policy framework, federal programming will inevitably be patchy and incomplete.

## CHAPTER 4

17-19-61  
PROVINCIAL/TERRITORIAL  
ABORIGINAL YOUTH PROGRAMMINGInventory

The following list was compiled through telephone interviews with provincial and territorial officials across Canada, as well as with documentary materials forwarded by departments and agencies. Unfortunately, it is a rather thin list and belies the substantial effort and time it took to compile. Youth policy is almost as undeveloped at the provincial/territorial level as it is at the federal level, in some cases even more so. Specific programming for Aboriginal youth is rare, indeed so rare that it only occasionally surfaces in Estimates or departmental mandates and reports. Before embarking on the search, we contacted all of the RCAP Governance researchers and asked them if they had run across references to Aboriginal youth policy in their jurisdictional policy profiles. Not a single one had, and so we turned to secondary sources. We combed the INAC Library for Aboriginal youth policy references (reproduced as the Bibliography to this report). Subsequently we consulted the Main Estimates and Public Accounts of each province and territory to single out likely program authorities, and then contacted them by phone. We deliberately kept the focus quite broad at this stage, and so were contacting departments/agencies dealing with Aboriginal affairs, employment and youth training, Young Offender correctional services, education, and social services. We then asked for any information or contacts pertaining to Aboriginal youth programming. The only programming we deliberately excluded was equity employment. All provinces have some version of it that includes Aboriginal people, but it was precisely this visibility and its likely low impact

on youth that persuaded us to concentrate elsewhere.

Though this was the most systematic way to proceed given the subject matter, it means that our results are very much "interviewee dependent." We are confident, however, that the inventory is reliable, and that it certainly captures the major initiatives undertaken by provinces and territories in this field. <sup>As in Chapter 3,</sup> the following descriptions build as much as possible on verbatim descriptions found in official documents.

## Yukon

Information for the Yukon government's programs and services was difficult to gather (supplementary materials may come after the submission of this report and will be forwarded to the Royal Commission). Interviews provided the following information for the corrections field, however. The Yukon is pursuing the idea of community development and community responsibility for young offenders, in particular through the use of circle sentencing. In this program, the guilty offender (both adult and young offenders) is sentenced by a group consisting of justice workers and community representatives. Circle sentencing involves the offender, elders, a judge, court clerk and anyone else from the community who would like to speak on behalf of or comment on the offender in question. Anyone within the circle can talk, discuss and be present during the sentencing. The community as well as the offender are given the opportunity to work out the problem and the subsequent sentence through communication allowed in the circle. Actual sentences are agreed upon by the judge and the justice committee based on what is heard in the circle. There is a special justice committee made up of aboriginal peoples that is involved in the program, the Kwanlian-dun Justice Committee.



The Yukon government is phasing out its in an effort to generate even greater community involvement. Most young offenders are now housed in community homes as opposed to facility.

#### Northwest Territories

The main vehicle for youth programming in the NWT is the Youth Initiatives Program (YIP), administered by the Community Development Branch of the Department of Social Services. YIP provides contribution and grant funding to give youth the opportunity to plan, implement and participate in programs and services for youth. The program's goal is to provide youth in the NWT with the tools and resources necessary to develop their leadership potential, enhance their cultural and traditional awareness, instill self-esteem and confidence, and learn the value of working together. Projects must be initiated by and for youth, but YIP also provides time-limited seed funding for project start-ups. Funding is provided in the form of contributions (expenditure related, advanced as the project proceeds, subject to audit) and grants. Eligible costs include travel, accommodation, per diem, facilitator's fees, materials and supplies, costs of services or equipment rental.

Applications to YIP are received from registered youth groups and from voluntary, non-government, non-profit groups or organizations with registered society status, on behalf of youth groups or youth groups in the process of formation. Educational institutions are eligible, but profit-making groups or organizations are not. Projects must be targeted at young people between the ages of 15 and 24. The program encourages a focus on youth problems, which it describes as a loss of language and cultural identity, inactivity, a lack of marketable skills, disproportional representation in the justice system and a significant high school dropout and illiteracy rate. YIP

is designed to enhance the positive qualities of youth such as leadership, participation in planning, development and information sharing. It does this through three components. The first stresses Formulating Problems and Solutions, and provides contribution funding for projects to generate awareness and understanding of problems faced by youth of the NWT, and their consequences, and to explore ways and means of developing solutions. Projects should address the preparation of resource materials, the establishment of an information network, and the identification of priority issues of concern to youth. Examples would include opportunities for youth to meet to discuss issues, establishing resource libraries, introducing youth to positive role models, and sponsoring events of special cultural significance for youth.

The second component consists of grants towards projects which promote awareness and understanding of youth problems and their consequences, provide for alcohol and substance abuse prevention and intervention programs, and which promote leadership and community development. The third component provides contribution funding to community groups or individuals to undertake short- to medium-term projects which provide opportunities for youth to plan and participate in community-based programs, services, or special events which have a predominantly educational theme with respect to alcohol, drugs and substance abuse. Projects in this category should address the promotion of healthy lifestyles and provide youth with the opportunity to make informed choices about alcohol and drugs. Emphasis is placed on prevention and education, and the program encourages projects which involve Elders, assist community alcohol and drug committees, or host PRIDE (Parent Resource Institute for Drug Education) conferences.

Appendix 3 contains a list of YIP projects approved for funding in the 1993/94 fiscal

year.

### British Columbia

The only Aboriginal programming we could uncover in British Columbia is administered by the Corrections Branch of the Ministry of Attorney General. Its programs are not directed at youth per se, but given the over-representation of youth in the Aboriginal prison population, Corrections Branch Aboriginal initiatives will necessarily have a strong youth dimension.

The policy framework that guides the Corrections Branch is the recognition and acceptance of the inherent right of self-government of First Nations. Coupled with this is the acknowledgement that Corrections must be respectful of and responsive to First Nations traditional values. Authority over community-based correctional and family services is gradually being devolved to Aboriginal communities. Corrections has undertaken several other initiatives: cross-cultural training for staff at all levels; the erection of sweatlodges at some correctional facilities; a Prisoner Liaison program; consultation with Elders, family members and Band personnel in considering sentencing alternatives; considering alternatives to Court, based on traditional laws and values, for young and first-time offenders; increasing involvement of Elders, Band personnel and others aboriginal community members in supervision and monitoring of offenders in their community.

Examples of Corrections programming aimed specifically at youth include:

- *Native Support Worker Program (Saanich Peninsula)*: Provides remedial counselling and family support program for "at risk" Aboriginal youth.
- *Native Liaison Worker (Victoria Youth Custody Centre and Community Offices)*: Provides

case management services, escort of youths on Temporary Absence, assists youths to establish viable release plans; native cultural awareness program.

- *Port Alberni Outreach Program - Crisis Prevention (Port Alberni)*: A crisis intervention program for Aboriginal youth in Port Alberni. A street worker will be available at night to assist youths in crisis/at risk. Jointly funded with Social Services and Alcohol and Drug Programs.
- *Nicola Valley Justice and Correction Liaison Program (Merritt and area)*: Provides a bridge of understanding between Aboriginal youth and criminal justice system personnel by increasing awareness and understanding of native culture among justice system personnel, increasing youth involvement in cultural activities, life skill counselling.
- *Kamloops Indian Band Youth Attendance (Interior, Kamloops Area)*: Outdoor activities, group counselling, and educational skill development for youth from Kamloops Band; designed to reduce behavioral problems which lead to illegal activity.
- *Native Cultural Awareness (High Valley Camp)*: Provides cultural awareness programs to increase knowledge about Aboriginal culture and beliefs, increase self-esteem, develop marketable skills and assist with reintegration into the community.
- *Youth Justice Worker (St. Mary's Indian Reserve, Cranbrook and area)*: Provides one-to-one counselling and arranges for opportunities for cultural awareness for young offenders.
- *Rediscovery Summer Program (Northern Region, Queen Charlotte Islands)*: Preventative program to provide youths with an opportunity for personal growth and development, and awareness of Haida cultural heritage.
- *Project Renewal (Cariboo Area)*: Non-residential program for youth in conflict with the

law; provides cultural awareness, alcohol and drug awareness counselling.

- *Ske-ha-koo (Anaheim Area)*: Supervised drop-in centre with culturally based programs designed to prevent youths from commencing/continuing illegal behaviour.
- *Choices (Prince Rupert)*: Education and life-skills program for youths recently departed from school.
- *Y...h ...v...l ...p-Q...t (H...z...lt...)*: W...r... pr...gr...r...r...y..., ...p... awareness, understanding and experience of traditional culture and activities.

## Alberta

Alberta's services to Aboriginal youth are delivered through the Young Offender Branch of the Correctional Services Division of the Department of Justice. The Alberta Department of Family and Social Services provides child welfare services for youth in need of protection, but Aboriginal communities in the province administer their own programs in this area. Of the programs delivered by the Corrections Services Division of the Department of Justice, the following were either specifically targeted at Aboriginal youth or could be expected to affect them in important ways (across the west, Aboriginal youth comprise roughly half of "young offender clients"):

- *Community Supervision Program - Aboriginal Offenders*: This program provides for the supervision and counselling of Aboriginal persons on probation, parole, mandatory supervision, temporary absence, pre-trial or fine option by Aboriginal probation officers. The program is funded by the Department of Justice through formal agreements with Native Counselling Services of Alberta.

- *Elders' Visitation Program*: Through this program, Elders visit both adult and young offender correctional facilities to provide spiritual guidance and instruction in sweetgrass ceremonies and sweatlodges. Currently, two Elders in Lethbridge and Edmonton provide services through a contract arrangement with the Department of Justice, while all other Elders are paid for services on an honorarium basis.
- *Grierson Community Correctional Centre*: This Aboriginal-staffed community corrections day release centre was the first of its kind in Canada and opened in May 1988. Services are contracted with Native Counselling Services of Alberta for 28 federal and 12 provincial offender beds. Aboriginal cultural and spiritual programs form the largest portion of centre programming, which also includes employment skills, addictions, life skills, and release programs.
- *Kainai Community Corrections Society*: This project involves the contracted provision of correctional services by the Blood tribe through the Kainai Community Corrections Society including all facets of community corrections (i.e., probation, parole, fine option), criminal and family courtwork, Elders program, crime prevention and twenty-four hour minimum security offender beds. Correctional centre programs include an Aboriginal Elder program, life skills, community work, hobbies/crafts, recreation and release planning.
- *Native Addictions Treatment Programs*: Specialized addictions services are provided within an Aboriginal cultural and spiritual environment by four contracted Community Residential Centres for Aboriginal offenders released on temporary absence. The centres include Poundmaker's Lodge, Sunrise Residence and Southern Alcare Manor Alcohol and

Drug Treatment Centre. Primary funding comes from the Alberta Alcohol and Drug Abuse Commission.

- *Native Courtworker Program*: Provides paralegal assistance to Aboriginal offenders (and their families) appearing before courts, including explanation of court procedures on legal rights, translation services and counselling.
- *Native Female Offender Initiatives*: Involves an Action Plan to address the unique needs of this offender group by providing specialized programs at adult and young offender centres, development of a special housing unit with a strong Aboriginal focus, and a community home pilot project for Aboriginal female offenders on temporary absence.
- *Native Summer Cultural Camps*: Since the summer of 1990, the Department of Justice has assisted select bands in Alberta to organize and finance groups of Aboriginal young offenders to attend summer camps. Under the guidance of Elders, the youth experience Aboriginal culture, customs and spiritualism in a traditional wilderness setting.
- *Poundmaker's Adolescent Treatment Centre - St. Paul*: This ninety day residential treatment program is operated primarily for adolescent Aboriginal young offenders serving open custody dispositions. Staff provide a structured addictions treatment program incorporating traditional Aboriginal cultural and spiritual elements, instruction in the Alcoholics Anonymous and Narcotics Anonymous programs, a wilderness program component and accommodation for the involvement of parents.
- *Tallcree Youth Worker Program*: This program provides funding from the Department of Justice to assist the Tallcree Band administration to employ a youth worker/crime prevention officer for the purpose of delivering a wide variety of cultural, recreational

and self-help activities directed towards the youth of both the North and South Tallcree communities.

- *Young Offender - Native Custody Homes*: Private residences are contracted to provide residential accommodation in a family environment to young offenders, serving an open custody disposition in their home communities.
- *Young Offender - Native Group Homes*: In 1988 contracts were signed with Native Counselling Services of Alberta to establish two Aboriginal young offender open custody facilities (Kochee Mena, Edmonton -- ten beds, and Sam Laboucan Memorial Group Home, Slave Lake - six beds). The group homes provide specialized self-contained live-in suite accommodation in residential communities, Aboriginal cultural and spiritual programs and teach independent living skills.
- *Impaired Driving Curriculum for Aboriginal Junior High School Students - Safe Wheels for Native Youth Program*: Originally designed by the Nechi Institute as a pilot project to develop an impaired driving curriculum for Aboriginal junior high school students, it has been available since 1991 as the Safe Wheels for Native Youth Program and is available from the Institute as an information package or in video.

## Saskatchewan

Whereas Alberta delivers young offender services through the Department of Justice, Saskatchewan provides them through the Family and Youth Services Division of the Department of Social Services. As well, in November 1993 Saskatchewan launched the Family and Youth Plan, an initiative to expand the range of community and family based services for troubled



youth. Aboriginal communities can develop programs to address the needs of their youth, and as of February 1994, three Day Programs had received approval (Makwa Sahgaiehcan, Witchehan Lake, and Shoal Lake First Nations). They will provide cultural, educational, recreational, employment and life skills activities for youth aged 14 to 17 (12 to 18 for Makwa Sahgaiehcan). The province also supports mediation and supervision programs provided by several Friendship Centres for youth referred to alternative measures under the Young Offenders Act. There is an Open Custody - Community Homes Program where private homes offer lodging, care and supervision. At least one parent is Aboriginal in 40 percent of the homes and 14 homes are on reserves. Finally, the province funds nine facilities (youth centres, residences, farms and camps) to deliver a range of cultural programs, vocational education, work experience, and life skills to Aboriginal youth.

## Manitoba

The Manitoba government divides its services to youth into two broad categories. The first is corrections, and parallels services provided by the other western provinces. The second is a full menu of services targeted to residents of northern Manitoba through Manitoba Northern Affairs.

The Correction's Division of Manitoba is committed to providing appropriate Aboriginal programming and to involving Aboriginal communities in the delivery of correctional services. Its 1993/94 strategic objectives are: (1) to develop programming that is culturally relevant to Aboriginal offenders, (2) to provide correctional services to northern offenders and communities in a manner consistent with local standards, cultures and needs, and (3) to provide culturally

appropriate services to Aboriginal offenders, and supportive institutional environments through the hiring of Elders or suitable native cultural workers, and Aboriginal awareness training to all staff. The Division has a variety of offender programs, but targets them less specifically at youth than do the other western provinces. Nonetheless, given the proportion of Aboriginal offenders who are young, most of these services will in practice be delivered to them.

- *Ma Mawi Wi Chi Itata Centre:* The Centre is an Aboriginal controlled and staffed agency in Winnipeg's core area which has for the past several years contracted with the Correctional Division to provide bail, temporary absence and high risk probation services.
- *Community Participation Agreements with Aboriginal Band Councils:* Twenty-one Aboriginal bands currently have agreements with the Corrections Division for the delivery of community correctional services in their communities by indigenous people.
- *Deployment of Community Corrections Positions to Aboriginal Communities:* Community Corrections positions are assigned and stationed in the following Aboriginal communities: Waywayseecappo Reserve, Peguis Reserve, Roseau River Reserve, Norway House Reserve, God's Lake Narrows Reserve, The Pas Reserve.
- *Aboriginal Advisory Committees:* The committees exist at all correctional custody facilities and for the community corrections branch. These committees are active in identifying and resolving issues and in assisting planning and implementing programs.
- *Aboriginal Offender Programming:* All correctional custody facilities provide programs targeted at Aboriginal offenders. These programs include sweat lodges, tipis, native awareness, pow-wows and culturally adapted spouse abusers programming.
- *Aboriginal Spirituality:* Elders have been engaged to provide spiritual counselling and

programs to Aboriginal offenders in custody in this province. An Elders Council meets regularly for mutual support and exchange of ideas and to provide a link with the Institutional Chaplains.

- *Aboriginal Cultural Awareness Training for Corrections Staff:* All divisional staff receive Aboriginal Cultural Awareness training. This training is designed to increase sensitivity to and appreciation for Aboriginal culture and spirituality.
- *Aboriginal Justice Committees:* A total of 19 committees are presently operating (two in Winnipeg, seventeen in rural and northern Manitoba). These are groups of citizens who provide alternatives to formal court action for young offenders meeting specific criteria and who assist probation officers in the delivery of community correctional services.
- *Honourary Probation Officers in Aboriginal Communities:* Citizen volunteers are designated by the Minister of Justice to assist probation officers in the delivery of local community correctional services to in remote areas.
- *Native Court Workers Program:* Provide guidance to aboriginal people involved in the justice system. Act as liaison with police, advise the accused of alternative courses of action open to them, assist in contacting legal counsel, assist those in custody to be released on bail. social agencies and contacts with Aboriginal organizations.

Manitoba also has ten probation units that offer culturally appropriate Aboriginal programming. The Winnipeg Youth probation unit, for example, provides the following services/programs: Native Anger Management, Youth Circle Native Awareness, Family Group Conference, and an Indian Family Centre. Other distinctive programming includes: sentencing circles (Parland, The Pas, Thompson, Eastman); sweat lodges (The Pas, Agassiz Youth Centre);

pow pows (Agassiz Youth Centre, Manitoba Youth Centre); and vision quest (Manitoba Youth Centre).

Manitoba also provides a variety of programs specifically for northern and/or Aboriginal residents (defined as that part of the province north of a line roughly drawn from Bissett through Spence lake to the Saskatchewan border). Some of these programs are designated as Aboriginal, others are not. We selected those in the latter category that seemed that they would plausibly be of some importance and have some substantial impact on Aboriginal youth.

- *Northern 4-H and Youth Program*: Designed to provide young northerners with the opportunity to develop leadership and practical skills through the provision of leadership training resources, educational experiences, project material and staff support.
- *Equipment Grants for Remote Communities*: Assists northern communities in providing recreational equipment to enable the development of recreational programs within the communities. Eligibility is restricted to Indian reserves and northern communities. Annual grants of up to \$800 per community can be put against the cost of recreational equipment.
- *Non-Resident Adult Secondary Bursary (Pilot Program)*: Provides financial assistance to adult students (over 21 years of age) taking grades 9 -12 outside their local school division. Bursaries of \$900 per year are available, as well as career and educational counselling and study skills.
- *Native Medical Program*: Funded by the province through the Manitoba Education and Training, Post Secondary Career Development Branch and delivered by the Continuing Education Division of the University of Manitoba. It is designed to provide support to students who are successful in the Special Pre-medical Studies Program and who are

pursuing a career in medicine or a related field. Available only to Native students.

- *University of Manitoba Access Program:* Funded by the province through the Manitoba Education and Training, Post Secondary Career Development Branch and delivered by the Continuing Education Division of the University of Manitoba. It is designed to provide university training to students who would otherwise have limited access to this opportunity. Priority is given to northern students, particularly those of Native ancestry. Students in the program are assisted with special counselling and tutoring services. Financial support can be arranged to meet basic living expenses and their families as well as moving, tuition and book costs. Areas of study include law, education, engineering, management, social work, human ecology and agriculture.
- *Careerstart Program:* This program is designed to create jobs for Manitoba's unemployed youth 16 - 24 years of age and students through work experience incentives. An incentive of \$2.00 per hour is offered to all participating employers.
- *Partners with Youth:* Designed to encourage project sponsors to initiate activities that will result in lasting benefit to local community/organization and provide work experience for Manitoba's youth. Employees must be 16 - 24 years of age. Projects must fall within one of the following categories: environment, infrastructure, tourism. Youth must be employed for a minimum of 10 weeks at 40 hours per week.

The Native Education Branch of the Department of Education also provides a host of programs for native languages, native awareness, English language development, career and guidance, native studies/social studies, and early childhood education.

## Ontario

Ontario's Aboriginal youth programming is delivered by the Ministry of the Solicitor General and Correctional Services and the Northern Training Opportunities Program (NORTOP) of the Ministry of Northern Development and Mines.

Correctional services are similar to those in the western provinces, but appear to be less comprehensive than Saskatchewan's or the NWT's. The following is a list of programs that are designed primarily for Aboriginal youth, but the Department also has several community based programs that provide counselling and other services that would likely benefit Aboriginal youth. The ministry is currently in the process of developing a more comprehensive Aboriginal strategic policy framework.

- *Native Community Corrections Workers:* Provide on-reserve assistance with the supervision of young offenders, probationers and parolees, counselling and community service coordination. There are 36 workers among Nishnawbe-Aski Nation communities in northern Ontario and one in Akwesasne.
- *Native Inmate Liaison Program:* Provides a variety of services including substance abuse, counselling, discharge planning and cultural activities at various institutions/young offender locals through contractual agreements with local native friendship centres.
- *Remote Access Program:* Increased discharge planning and Temporary Absence Program opportunities are provided through this program for native youths from distant and remote communities.
- *Band Contracts:* The ministry has seven contractual agreements with band councils to assist with supervision of adult probationers/parolees and young offenders, counselling

and community service order coordination.

- *Native Program Coordinators:* Positions at six correctional institutions to coordinate the development and implementation of programs and services for native inmates and young offenders in institutions and secure custody.
- *Open Custody Youth Residential Program:* Three residences provide open custody supervision of young offenders.

The Northern Training Opportunities Program is a wage subsidy program that encourages employers in Northern Ontario to hire northern students and recent graduates. Given the concentration of Aboriginal peoples in Northern Ontario, the program has a strong Aboriginal impact. Employers can be funded to hire secondary students during the summer, co-op students, or recent college or university graduates. NORTOP offers two Special Projects for Target Groups. The first is the Aboriginal Recreation Program, where Aboriginal organizations are funded to offer recreation programs on remote reserves in Northern Ontario. In 1993, 36 Aboriginal young people were hired under this component. The second is the Aboriginal Internship Program which supports employers who hire and train recent Aboriginal college or university graduates in career-related positions. In 1993, 13 positions were filled across Northern Ontario for up to 50 weeks.

## Quebec

The Quebec government has the most developed array of programs and institutions dealing with children and youth of any jurisdiction in Canada. Child and youth protection

services are provided through health and social services offices, but are overseen by the Commission de Protection des Droits de la Jeunesse, an ombudsman-like arm's length agency in the Minister of Justice. In addition, there is a Conseil Permanent de la Jeunesse with 15 elected members between the ages of 15 and 30. The Conseil provides representation from a range of youth organizations, and within the government itself there is a Secretariat de la Jeunesse which has an advocacy role with respect to youth policy issues.

Despite this elaborate machinery, there is no general programming in the Aboriginal youth field. Two pieces of legislation -- Loi de la Santé et Services Sociaux and Loi de la Protection de la Jeunesse -- provide a framework of citizen rights and government responsibilities that apply to all residents of Quebec, including Aboriginal residents. Supplementary to this are social service framework agreements struck among Ottawa, the province, and bands that tailor programs to specific community needs. Even at this, it appears that there is very little if any specific youth programming. Instead, interventions have concentrated on community development, violence, and the family. None of our interviewees were able to identify any Aboriginal youth programs in the province.

Focus on Youth, Directory of Quebec Government Programs for Young People, 1991-92, had no entries for Aboriginal youth. It was divided into Employment, Work Experience Acquisition, Education and Training, Young Entrepreneurs, The Next Generation of Farmers, Social Programs, Culture, Leisure and Recreation, and Practical Experience Abroad. There were over 50 programs in all, and none had an Aboiginal focus.



New Brunswick is the only other province, with Quebec, to have a provincial Youth Council. Established in 1987, the Youth Council of New Brunswick is an advisory body to the government and the public on matters of concern to youth. It consists of 15 New Brunswickers between the ages of 15 and 24, representing all regions of the province, both official language groups, as well as social, cultural and visible minorities. There is currently one Aboriginal youth representative on the Council.

The New Brunswick Department of Education has undertaken several initiatives to fulfil the Policy Statement on Maliseet/Micmac Education in New Brunswick. First, various departmental committees have been established, including the Maliseet/Micmac Education Consultation Committee, the Provincial Indian Education Curriculum Development Advisory Committee, the Maliseet Language Committee, the Micmac Language Committee, and a Native Studies Committee. Second, programs have been launched to improve native educational services, including native teacher recruitment, at-risk intervention programs for two First Nation communities, native student support services, and cultural programs. Third, the Department has focused efforts in provincial schools that service Aboriginal communities to combat high dropout and failure rates. As well, new native studies programs have been introduced at some New Brunswick high schools, and the Department is sponsoring work shops and professional development activities to improve the quality of teaching in native areas.

The government also has the New Brunswick Native Student Summer Employment program. Summer employment is provided for students in band offices, provincial departments, non-profit organizations, and municipalities. Students in their final year of high school or in post-secondary education are eligible. The program runs for 10 weeks in the summer months, and

pays \$5.50 an hour. There are only 25 places per summer.

In the corrections field, New Brunswick deals with young offenders mainly through the Health and Social Services department, with the Solicitor General being reimbursed for their care. There is only one group custody home in New Brunswick that has any special affiliation with Aboriginal youth: the Eel Ground group home on the Eel Ground reserve near Newcastle. It has four beds, two of which are assigned to Health and Social Services cases, the other two being assigned to young offenders. The two young offenders beds are usually full and other Aboriginal young offenders are required to go elsewhere for open custody services. Within urban areas like Fredericton, Aboriginal young offenders are not treated differently than non-Aboriginals.

#### Prince Edward Island

The government of Prince Edward Island offers no Aboriginal youth programming.

#### Nova Scotia

We were unable to find any Aboriginal youth programming in Nova Scotia. Numerous inquiries consistently pointed us to a single Nova Scotian contact, Mr. Allan Clark, Co-ordinator of Aboriginal Affairs (Intergovernmental Affairs). When contacted, he said that there probably was not very much that he would be able to uncover in the Aboriginal youth programming field. Subsequent document searches suggest that this is indeed the case. In its 1992 annual report the Department of Community Services, which is responsible for youth programming and Young Offenders, does not mention Aboriginal peoples at all. Research for the 1989 Royal Commission

on the Donald Marshall, Jr. Prosecution showed that there were no special correctional services and few special policing services directed to Nova Scotia's 11,000 Micmac population.<sup>33</sup>

#### Newfoundland and Labrador

Newfoundland offers its Open Custody program through its Department of Social Services. There is a total of 11 community group homes and assessment centres, as with a total capacity of 69 beds. Whenever possible, a youth who has been sentenced to a period of custody is first placed in an assessment facility, and then, depending on circumstances, may be transferred to either community custody home (family style setting) or an open custody group home (more structured staffing). The community custody capacity is quite fluid, and can vary from 20 to 40 placements at any time. The province is currently implementing an Alternatives to Custody Initiative, with a focus on assisting young people through the provision of appropriate community interventions to avoid committals to custody.

#### Analysis

The provincial scene presents a somewhat confusing array of programs and approaches to Aboriginal youth. Several themes stand out quite clearly however. The first, and most depressing, is that for all intents and purposes, say Aboriginal youth policy across this country and you say corrections. Recent justice inquiries in Manitoba, Saskatchewan and Alberta all point up a common statistic across the country: Aboriginal youth are vastly over-represented in Canadian correctional facilities and in the justice system.<sup>34</sup> The similarity in services offered across the country in this area is in part due to the similar problems and challenges faced in the

field. The three justice inquiries, as well as a host of other studies and analyses, all conclude that crime rates among Aboriginal youth will remain high as long as there is an absence of culturally appropriate programming. Most provinces have heeded this, and increasingly have cooperated with Aboriginal communities to develop counselling services and a variety of facilities and activities designed to deal with Aboriginal youth in their own terms. The other reason that these programs have such a strong family resemblance is that they are contained within the umbrella of the federal Young Offenders Act. Provincial correctional and social service authorities implement the same piece of legislation, and so it is not surprising that they have designed broadly similar programs (e.g., alternative measures, open custody facilities).

Similarities end once we move from the corrections field. The provinces/territories can be arrayed at three points along a continuum of clear and coordinated programming. The Northwest Territories is in a league of its own with its Youth Initiatives Program. There is nothing like it at either the federal or provincial levels. For one thing, it provides a policy framework for youth programming. The government of the NWT has explicitly tried to state what it sees as the key problems faced by Aboriginal youth, but then has taken the additional step of formulating goals. The goals themselves are of interest, because they stress the need to develop the strengths of youth, particularly their leadership skills and their self-esteem and confidence. Though there are some echoes of this in the Quebec and New Brunswick models of Youth Councils, the NWT has gone furthest in insisting that youth programming be for and by youth, and focused on developing their independent contributions to society. This positive focus has much to recommend it, and the list of grants and contributions in Appendix 3 shows that an approach like this is viable.

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A second group of provinces consists of British Columbia, Alberta, Saskatchewan and Manitoba. Though circumstances vary, particularly between British Columbia and the rest, all four of these provinces have developed fairly wide ranging Aboriginal youth programs, primarily in the corrections field but connected reasonably well to social services and recreation. The concentration of Aboriginal populations in these four provinces, and the relatively advanced stage of self-government negotiations among a large number of bands, means that cooperative ventures abound between the core departments and the Aboriginal communities themselves. The documentation on their programming shows efforts to think in broad framework terms (even in the absence of an Aboriginal youth policy framework), link services across fields such as corrections and recreation and culture, and deliver those services in partnership with Aboriginal people themselves. It also means, ironically, that the greater the degree of success in developing partnerships and devolving programming responsibilities to the community level, the more variegated programming becomes. What the provincial governments "deliver" is very much in the way of "shell programs" that convey resources (financial and other) to communities who then develop specific variants of that program to suit their specific needs.

Even among this group, however there were interesting differences in approach. In British Columbia, for example, there was a highly localized programming orientation, strong cooperative links with social services, and an emphasis on cultural awareness. In Alberta the lead agency for Aboriginal youth programming is the Department of Justice, in cooperation with the Department of Family and Social Services. Saskatchewan, on the other hand, prefers to deliver its Aboriginal youth programs (even in the corrections field) with the leadership of the Department of Social Services. Interestingly, because of this mechanism, Aboriginal youth programming in that

province will be placed within the framework of the emerging Family and Youth Plan. Manitoba prefers a delivery system through a department focused both regionally (Northern Affairs) and with a clearer connection to the Aboriginal constituency.

The third group consists of Ontario, Quebec, and the Maritime provinces. While there is evidence of Aboriginal youth programming, particularly in the corrections field, the trace becomes fainter as one moves east. Quebec, Prince Edward Island, and Nova Scotia have no programming explicitly designed for Aboriginal youth, and the non-correctional services provided by Newfoundland and Labrador are minuscule. New Brunswick has undertaken educational initiatives to address the needs of Maliseet and Micmac communities with regards to language and culture. Its establishment of a Youth Council suggests a greater commitment to youth policy and programming generally, though the Council's impact on Aboriginal youth issues is unclear. Among this group, Ontario was the only province to have a developed employment and training program for Aboriginal youth. NORTOP only mentions Aboriginal peoples as "special targets" and is formally a program to enhance employment of students in Ontario's north. As noted earlier, however, the fact that a high proportion of Ontario's Aboriginal population resides in the north of the province means that the program will have special relevance to Aboriginal youth.

The Ontario focus on employment and training was not reflected in any of the programming by western provinces. There seems to be a division of labour whereby the federal government takes responsibility for the economic development and training/educational needs of Aboriginal communities in general and Aboriginal youth in particular. As we noted in the previous chapter, most federal programs dealing with Aboriginal youth fall into these two categories. The Canadian Aboriginal Economic Development Strategy is a massive national effort

to create a viable economic base for Aboriginal communities. With the economic development, education and training functions assumed by Ottawa, the provinces have tended to concentrate on corrections and social services, with some role in providing education for off-reserve Aboriginal students. In recent years, however, the emphasis has clearly been changing along two axes that are inexorably altering the character of provincial programming in the Aboriginal field.

The first axis -- devolution and partnerships with Aboriginal communities -- has been briefly mentioned above. Even a quick glance at programming in British Columbia or Alberta shows that government departments increasingly see their role as supporting program delivery by Aboriginal communities themselves. In part this reflects a wider acceptance of the inherent right to self-government -- the British Columbia correctional policy framework is explicitly couched in those terms, for example. However it also expresses the official view that any programming that is inconsistent with Aboriginal cultural traditions and practices is likely to fail. This is especially true in the Aboriginal youth field, where the program documentation seems unanimously to highlight issues of pride, self-esteem, confidence, and life skills.

This intersects with the second axis of change in provincial programming, the emphasis on Aboriginal culture and tradition. The preceding review of programs, particularly those from western Canada, reveals a keen interest in not only devolving programs to the community level but trying to incorporate Aboriginal traditions and practices wherever possible. In the correctional field, examples of this trend include the establishment of sweatlodges, native counselling programs, Elders programs, open custody facilities with Aboriginal participation, and wilderness camps. Beyond this, however, one sees traces of a more holistic approach to thinking about the problems faced by Aboriginal youth. The convergence of the correctional and social service

fields is evidence of this. Program documents repeatedly refer to the special needs of Aboriginal young offenders, but particularly their cultural and spiritual needs. Purely punitive programming will accomplish nothing, since the causes of Aboriginal crime are rooted in stresses faced by their cultures and their communities.

The absence of recreational and sport programming by the federal government seems balanced in part by some attention to these fields by provincial governments. None of the provinces have developed their programming to very sophisticated levels, but some efforts (again, particularly by western provinces) were made to offer opportunities for recreational experiences consistent with Aboriginal culture. What programming does exist seems to be focused almost exclusively at young offenders, and hardly represents a broad preventative strategy.

In summary then, while it is difficult to generalize, it would appear that provincial Aboriginal youth programming is somewhat more focused than Ottawa's. For the western provinces, at least, there is a clear mandate in the correctional field that is increasingly complemented by social programming for families and youth. Saskatchewan and the NWT show the greatest coherence in attempting to place their activities within some larger policy context.



## CHAPTER 5

### CONCLUSIONS

*Chapter 5 is a summary of the findings & recommendations of Aboriginal youth.*  
~~This chapter makes some~~ general concluding points regarding Aboriginal youth programming in Canada, but before doing so will briefly assess what previous policy reviews on Aboriginal youth issues have had to say. The analysis is based on a review of 30 youth-related policy documents culled from the 222 collected in the Carleton Document Project. Those selected were either coded under the youth theme by the Project researchers, or had a substantive mention of "youth" in their summaries.<sup>35</sup>

#### Previous Policy Recommendations

Two points should be noted at the outset. First, 30 documents represents only 13.5 percent of the total. Youth as a separate category has not been a major preoccupation of previous policy studies and recommendations. Second, the bulk of these studies and previous policy recommendations relevant to youth focus on education (12 of 30). The rest were concentrated in the criminal justice, health/social, suicide, and governance categories. The following provides a review of the policy documents under these focal areas.

#### Education

Virtually every aspect of the educational needs of Aboriginal youth have at one time or another been surveyed. The report of the 1976 Task Force on the Educational Needs of Native Peoples, for example, reviewed Aboriginal education under the following headings: (1) staffing

and training, (2) curriculum, (3) financial assistance, (4) adult education and retraining, (5) resource centres, (6) student boarding homes, (7) transportation, (8) recreational and physical education; and (9) support services. Ten Years later, the 1987 Yukon Joint Commission on Indian Education and Training's report entitled Kwiya: Towards a New Partnership in Education took a more structural and historical approach to the educational needs of Aboriginal youth in the Yukon, but the problems it identified were virtually the same as those in the earlier report.

The dozen previous policy reviews on education and youth have all pointed to a similar constellation of problems: (1) high dropout rates and high unemployment rates among Aboriginal youth, especially Indian and Inuit, (2) insufficient courses with Aboriginal material, (3) the need to develop pride through more culturally relevant curriculum, (4) lack of control by Aboriginal communities themselves, (5) legacies of residential school systems, (6) inadequate facilities, (7) insufficient numbers of Aboriginal teachers, (8) alienation of youth from schools and educational system, and (9) inadequate exposure of non-Aboriginal youth to Aboriginal issues in the curriculum. At one time or another, these problems have been diagnosed by both Aboriginal and non-Aboriginal government task forces and commissions. It is important to note that over time the demand for autonomy and control over education has grown, especially from Aboriginal organizations themselves.

Solutions mirror the problems. They usually focus on curriculum content (special courses to enhance self-esteem, deal with drop-outs, and better vocational training), resources (facilities and staff), and organizational structure (more local autonomy for school boards, better input for Aboriginal parents). The more specific youth aspect of these educational reviews has stressed the need for youth to become more directly involved in the educational system. This was a clear

emphasis, for example, in the 1988 AFN report Tradition and Education: Towards a Vision of our Future. Youth representatives stressed that they wished full participation in the development of policies affecting First Nations' education.

### Criminal Justice

Youth has been a clearer focus in the criminal justice field than in education. The educational field embraces children and parents as well as youth. The criminal justice system is just as diffuse, but the federal Young Offenders Act (YOA) serves as a specific legislative vehicle for dealing with youth. The key issue in the field is disproportionately high numbers of Aboriginal youth being treated in the YOA. Given that this is a symptom of deeper social problems as well as the structure of the YOA machinery, policy recommendations have covered the full spectrum of solutions. Manitoba, Saskatchewan, and Alberta conducted major reviews of the criminal justice system and Aboriginal peoples in 1991 and 1992, and provide the best examples of proposed approaches to the issue.

The 1991 report of the Task Force on the Criminal Justice System and its Impact on the Indian and Métis People of Alberta made several recommendations specifically on Aboriginal youth: (1) remand and young offenders facilities should retain the services of at least one full-time equivalent Elder, (2) young offenders should be detained in detention facilities only as last resort, (3) Aboriginal awareness programs and culturally appropriate programming should be more widely available in young offenders' centres, (4) formal alcohol and substance abuse treatment programs for Aboriginal youth should be extended throughout province, (5) the number of Aboriginal staff members within Young Offenders centres should be increased, (6) the

Department of Education should develop materials on Indian and Métis history, culture and traditions, (7) Aboriginal children should be instructed in history, culture and religion of dominant society, (8) Aboriginal children should be instructed in urban life-skills, (9) regional alcohol treatment centres for young offenders should be established, (10) additional youth emergency centres, preferably community based, should be established to give the Courts an alternative to remanding youths in custody, (11) private homes should be contracted for a limited time to accept homeless Aboriginal youth released from Young Offenders Centres, (12) programs for Métis and Indian youth be Indian- and Métis-specific and should be delivered by Indian and Métis persons and recognize the differences between Indian and Métis youth and urban and non-urban youth, (13) Indian and Métis leaders should respond to the need from Indian and Métis youth to learn their history and culture and traditions and need for guidance from Elders, (14) Aboriginal communities, in conjunction with Alberta Recreation and Culture, should identify barriers to the establishment of recreational and leisure services for Aboriginal people, (15) Indian and Métis bands should be actively involved in child welfare matters and this should be facilitated by Canada and Alberta, (16) better coordination should be developed between the Solicitor General and provincial Social Services.

The 1991 report of the Aboriginal Justice Inquiry of Manitoba contained a separate chapter on youth. It recommended that: (1) the police consider alternatives to charging Aboriginal youth, (2) police departments designate youth specialists, (3) the YOA be amended to remove provision that allows young offenders to waive right to have a parent or guardian present during questioning by police, (4) bail supervision and pre-trial detention take place as much as possible in Aboriginal communities and homes, (5) the rescinding of YOA provisions

which allow youths to be transferred to adult courts for trial, (6) open custody facilities and wilderness camps be established for Aboriginal youth throughout the province and especially in Aboriginal communities, (7) the YOA be amended to allow remission of care of youth to child or family service agencies as an alternative to jail, (8) closer involvement of Aboriginal child and youth agencies in YOA cases, (9) further development of youth justice committees and alternative measures programs, especially of Aboriginally focused ones, (10) the development of crime prevention programs for youth based on development of full range of employment, cultural, social and recreational opportunities.

The 1992 reports of the Saskatchewan Métis and Indian Justice Review Committees noted some existing programs such as the Circle Project in Regina that runs a Safe Haven Program for latchkey kids, cultural camps and summer activities, counselling for young offenders, and traditional dancing, singing and drumming classes. YOA authorities have tried to hire Aboriginal people and Aboriginals are delivering alternative services through Friendship Centres. Also, Aboriginal service providers represent about 45 to 50 percent of those contracted throughout the province to provide specialized services to youth on probation. The reports recommended: (1) the creation of Youth Justice Committees under YOA to assist in the disposition of cases with Aboriginal youth (the committee would have officials plus Aboriginal representatives), (2) better Aboriginal access to and participation in formulating and delivering programs, as well as the development of holistic programs in Aboriginal communities to focus on the spiritual, emotional and material needs of youth, (3) the YOA Program Division of Social Services implement employment equity for Aboriginals, (4) cross-cultural training for YOA workers, (5) the establishment of an Aboriginal Court Worker Program.

## Health/Social/Suicide

The focus of this group of policy documents as it affects youth has been on AIDS education, child care services, and high rates of suicide among Aboriginal youth.

On AIDS education, the 1990 report of the Joint National Committee on Aboriginal AIDS Education and Prevention is representative. The problem was to determine the most effective measures to take the battle against AIDS into aboriginal communities. Special measures are needed because of cultural, social, political, geographic and language differences. Aboriginal communities are susceptible to Pattern II transmission (heterosexual contact). The general approach recommended is educational programs, community based and designed and delivered by Aboriginal persons. Youth groups would be a specific target of a range of educational strategies, but the focus should be the whole community.

On child care, the 1987 report of the Alberta Working Committee on Native Child Welfare Services is typical. It found that too many Aboriginal children are removed from their families and their communities by non-Aboriginal child care workers. Once removed, they are placed with non-Aboriginal families and remain there longer than non-Aboriginal children in the child welfare system. As a result, they become estranged from their people, culture and identity. Aboriginal people advocated greater participation in planning, development, delivery and management of services for their families and children, and control over these services. The goal was community control.

Aboriginal youth are two to three times more likely to commit suicide than other Canadians. The recent tragedy at Davis Inlet demonstrated the even higher rates of suicide among Aboriginal youth. No specific studies have been done on this problem, but the ad hoc policy and

programmatic responses typically focus either on counselling of troubled youth or community development strategies in the recognition that suicide is a symptom of despair rooted in the dissolution of Aboriginal communities.

### Governance

There were only three documents in this category, and the youth perspective in them is quite muted. The Nielsen Task Force Report mentioned youth in the context of a complete overhaul of federal and provincial programming for Aboriginals in its suggestion that funding be targeted at those who could most benefit.

The 1991 Métis Commission on the Canadian Constitution mentioned youth with women as key constituencies that would have to be included in the political structures that are being negotiated for the future of the Métis nation. Youth also were mentioned in the context of recommendations on education and justice issue. The Métis Nation-Northwest Territories and Council for Yukon Indians made much the same point in its 1992 report Self-Government: Our Past Traditions, Our Present Lives, Our Children's Future in stressing the need to acknowledge the importance of elders and youth within self-government.

A comparison of the foci and analyses from previous policy documents with current federal programming suggests a disjunction between the problems and challenges faced by Aboriginal youth and programming developed to help them, at least on the federal level. As <sup>noted above</sup> ~~noted above~~, the bulk of federal Aboriginal youth programming aims at employment training and education. Twenty-five years of policy work on Aboriginal youth at all levels of government,

however, suggest that the main issues are educational, social and cultural. More importantly, a close reading of the policy documents shows that they rarely stressed economic development or even employment as the key solution to the problems they were examining.

For example, the educational policy reviews all point to a similar cluster of problems: high dropout rates and unemployment rates, insufficient courses with Aboriginal material, the need for culturally relevant curricula, lack of control by Aboriginal communities themselves, legacies of residential school systems, inadequate facilities and insufficient numbers of Aboriginal teachers, youth alienation from the educational system. Solutions usually focused on curriculum content (special courses to enhance self-esteem, deal with drop-outs, and better vocational training), resources (facilities and staff), and organizational structure (more local autonomy for school boards, better input for Aboriginal peoples. Criminal justice reviews have focused on the Young Offenders Act and urged (as the 1991 Task Force Report on the Criminal Justice System and its Impact on the Indian and Métis People of Alberta did) cultural initiatives and greater use of alternative measures to incorporate Aboriginal practices into the system.

The general emphasis on culture and tradition in previous policy work should be noted. It is a constant theme in both Aboriginal and non-Aboriginal analyses of what is at the root of a host of problems. In education, of course, one would expect this sort of emphasis. It arose as well, however, in the criminal justice field, and the three reports led to the introduction of some of the programs described in the previous chapter: Aboriginal awareness programs, culturally appropriate programming in young offenders' centres, the development of educational material dealing with Aboriginal history, wilderness camps for Aboriginal young offenders, the development of holistic programs in Aboriginal communities to focus on the spiritual and



emotional needs of youth.

Finally, previous policy reviews have tended to emphasize Aboriginal participation and control in the design and delivery of future programs. This is consistent with the emphasis on culture and traditions noted above. Typically, the reports note that a key problem, whether it be in the educational, criminal justice or health and social field is the absence of culturally appropriate programs. The best way of ensuring that, as well as the pride and self-esteem that comes from managing one's own affairs, is to incorporate Aboriginal peoples directly into program design and implementation. This was a clear emphasis, for example, in the 1988 AFN report Tradition and Education: Towards a Vision of our Future. Youth representatives stressed that they wished full participation in the development of policies affecting First Nations' education. Justice inquiries in Alberta and Saskatchewan have recommended Aboriginal participation across a range of services (e.g., sentencing commission, counselling). Health studies have proposed greater community control over the planning, development, delivery and management of services for their families and children.

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### **Past Practice, Future Directions**

In functional terms, the successful emergence and maturation of each succeeding generation is the most important challenge facing any society. A society's survival as a vibrant and living entity depends on its children and youth becoming contributing adults. As Chapter 1 pointed out however, societies draw the line between childhood and adulthood differently depending on economic, social and cultural circumstances. The concept of adolescence is a 20th century invention, and earlier European society pictured children as miniature adults.<sup>36</sup> The

Industrial Revolution, coupled with longer lifespans, compelled new categories to capture important biological and economic phases of life. Adolescence emerged as a term to describe the complex onset of puberty as well as the lengthier educational and training requirements for a technological society. The demographic impact postwar baby boom, coupled with a potentially even lengthier preparatory educational period, have forced governments in the last quarter century to recognize "youth" as a distinct category of the population facing specific problems and challenges.

This recognition has been sporadic and reactive. The modern era of Canadian youth programming at the federal level started in the mid-1960s with initiatives like the Company of Young Canadians, and was developed further in the 1970s with the launch of various employment schemes (e.g., Opportunities for Youth, Local Initiatives Program, Student Summer Employment and Activities Program), as well as some travel/exchange and health programs. As we noted in Chapter 2, however, none of this was done within a youth policy framework. The programming was designed to deliver employment training for a specific category of the work force, and moreover in large part for unemployed students during the summer. International Youth Year generated some studies and attempts to develop a policy framework through the vehicle of new Minister of State for Youth, but never bore fruit. The vast majority of key federal youth programs were developed in the 1970s and early 1980s, and have only been slightly modified since.

Federal Aboriginal youth programming has been even more ad hoc and reactive. As Chapter 3 noted, there is no policy framework here either, the actual targeting on Aboriginal youth is quite minimal, with a focus on education/training and an absence of travel/exchange and

recreational programming. Moreover, the history of federal Aboriginal programming shows that it has tended to be derivative of broader youth (employment) programming. In 1972 the Secretary of State established a Native Youth program, but it disappeared in 1975. Both the Student Summer Employment and Activities Program and the Student Community Service Program were originally developed by Employment and Immigration Canada for non-Aboriginal youth and then modified to meet the characteristics of Aboriginal youth. Even so, as we concluded earlier, programming logic was still heavily conditioned by the core constituency of non-Aboriginal youth. Ottawa's interest in youth policy has primarily been education and training, and has consequently tended to frame "youth" as students, especially secondary and post-secondary students needing employment during the summer months. Decades of studies that have addressed the needs of Aboriginal youth clearly show that their needs go far beyond summer student employment.

The study found both clear patterns and differences among the provinces and territories. The level of organizational commitment to Aboriginal youth as a programming target diminishes as one moves south and east. The Northwest Territories and the western provinces have developed a host of programs aimed at the cultural, spiritual and community needs of Aboriginal peoples and Aboriginal youth. The recent justice inquiries in the three western provinces seem to have contributed a great deal to program development, as it became clear that Aboriginal offenders had to be dealt with in culturally appropriate ways. British Columbia and Alberta also demonstrated a trend toward the development of "shell programs" that operate with broad guidelines, the details of which are filled in by local communities/bands to suit their specific circumstances. The majority of federal programs we examined also use local delivery modes.

Quebec signs tri-partite agreements with Ottawa and local bands to deliver provincial social and health programs.

The emphasis on culture, spirituality and community at the provincial and territorial level is only in part the result of jurisdiction, wherein Ottawa deals primarily with the "economic" side and leaves the social/health/cultural side to the provinces and to Aboriginal peoples themselves. It also reflects the programming logic of the specific tasks that federal and provincial/territorial governments have undertaken. In Chapter 1 we cited the Coleman Report's argument that acquiring skills (as opposed to culture, identity and self-esteem) was only one part of growing up. And yet federal programming, insofar as it has tended to focus on employment and training for non-Aboriginal youth, has taken a highly instrumental approach to its clients. Training and employment obviously contribute to one's confidence and identity, but primarily as by-products. Indeed, the entire youth employment field assumes that the key problem is jobs, not identity. In an obscure way, this instrumental approach also assumes that the rest of society -- perhaps the majority -- consists of functioning adults ready to pass on the torch. The provinces on the other hand have been directly responsible for the administration of the Young Offenders Act as well as the corrections field more generally. The over-representation of Aboriginal peoples in the justice system, as well as several publicized cases of overt discrimination, compelled provincial governments to recognize that "non-instrumental" issues were at the root of their problems. Aboriginal crime is connected to the deterioration of Aboriginal communities, to their identities, culture and traditions. Moreover, Aboriginal youth constitute a large proportion of their societies, and the adult population is itself often wounded.

The comments cannot pretend to be a systematic evaluation of Aboriginal youth

programming, but they do suggest several ways in which policy might be improved in the future.

1. *Develop a Policy Focus/Framework for Aboriginal Youth:* A policy framework is simply an intellectual construct that defines a field of activity. Its absence in the Aboriginal youth field however has meant that programming is ad hoc, reactive, uncoordinated, and unreflective. More attention on the underlying logic of what governments are trying to do in the area could contribute to clearer policy design and program delivery.
2. *Recognize the Balance between Instrumental and Non-Instrumental Programming:* Jobs and identity are not mutually exclusive policy goals, but they do involve different assumptions. Providing jobs is laudable, but Aboriginal youth will only feel alienated in those jobs if they feel no connection to their culture and traditions. Giving people self-esteem and confidence through recreational or spiritual programs without economic opportunity is equally empty. If governments have to choose, however, they should probably opt for the non-instrumental end of the continuum, since current programming and previous policy recommendations seems overwhelmingly to suggest that this is the key issue for Aboriginal youth.
3. *The Importance of Local Control:* Both federal and provincial programming has been evolving towards a model of service delivery wherein local communities make the key decisions about staffing, design and implementation. This makes sense for a host of reasons, not least of which is related to the previous point about non-instrumental policy. "Self-esteem" and "identity" are what some social theorists call "by-products" that do not have a rational basis. They are not irrational by any means, only unattainable through deliberate, instrumental action. It is like trying not to think a certain thought, trying to

will oneself to sleep or to be more spontaneous. The argument's details are less important than the point that some of the most important things that Aboriginal communities need, they can only provide themselves.

4. *Explore Alternative Models:* Canadian programming for Aboriginal youth has been markedly unimaginative. Future policy-making in this field should make a conscious effort to seek out alternative models drawn from other jurisdictions. In Canada, as we noted in the previous chapter, the Northwest Territories stand out as a comprehensive, positive, empowering approach to addressing the needs of Aboriginal youth. The list of grants included in Appendix 3 demonstrates a concern to help youth develop their own voice and their own participation in the wider community. In the United States, the US National Community Service Act of 1990, with its Commission on National Service and the National Indian Youth Leadership Project, illustrate the "service learning" approach to simultaneously trying encourage employment and community involvement.

The emerging emphasis in current models of Aboriginal youth programming <sup>in the 1960s and 1970s</sup> seems to <sup>echo</sup> the early goals of 1960s youth policy: participation, community development, and empowerment through organization. Given the demographic and social realities of Aboriginal peoples in Canada today, these objectives may be uniquely suited to their special needs and distinctive challenges.

## NOTES

1. G. Stanley Hall published his two-volume Adolescence in 1904. Cited in OECD, Becoming Adult in a Changing Society (Paris: 1985), 12.
2. For an example of its work, see Canadian Youth Commission, Youth Speaks Out on Citizenship (Toronto: Ryerson, 1948). Interestingly, this was a Commission about youth, not of youth. A youth commission without substantial participation by young people themselves would be inconceivable today.
3. James A. Draper (ed.), Citizen Participation Canada: A Book of Readings (Toronto: New Press, 1971).
4. UNESCO, In Partnership with Youth (Paris, 1969), 14.
5. Canadian Youth Foundation, Canada's Youth: "Ready or Today", A Comprehensive Survey of 15-24 Year Olds (Ottawa: 1988).
6. Liberal Party of Canada, Agenda for Youth, Report of the Liberal Senate and House of Commons Committee on Youth (Ottawa: 1993), 8.
7. OECD, Becoming Adult in a Changing Society (Paris: 1985), 9.
8. Canada, Minister of State (Youth), Focus on Youth (Ottawa: 1984), 32.
9. Reginald W. Bibby and Donald C. Posterski, The Emerging Generation: An Inside Look at Canada's Teenagers (Toronto: Irwin, 1985), 10.
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36. As Philippe Ariès notes in his classic, Centuries of Childhood (New York: Vintage, 1962), p. 33: "Medieval art until about the twelfth century did not know childhood or did not attempt to portray it."

**APPENDIX 7:**  
**RESEARCH METHODOLOGY**

## RESEARCH METHODOLOGY

The first step was to find any previously published literature on Aboriginal youth programming. The following bibliographical bases were consulted: Carleton University Library DOBIS; PAIS index; Heritage Canada ERIC (Educational Research Index of Canada) SOCIOFILE, and general catalogues; INAC Library; Finance Canada library; Library of Parliament; Canadian Youth Foundation. At the same time, we contacted RCAP Governance researchers to see if they had uncovered Aboriginal youth programming.

Once a list of federal programs had been compiled, we consulted government documents to uncover details of programs and began a rolling series of interviews. Contacts provided information over the phone and in many cases mailed or faxed materials.

Once the federal inventory neared completion, we began the search for provincial/territorial programs. This proved quite difficult, given the low priority of Aboriginal programming in general and Aboriginal youth programming in particular. We telephoned the relevant provincial offices located in Ottawa for possible leads on provincial programming, and then examined the Main Estimates and Public Accounts of each province and territory in an attempt to garner a sense of governmental organization and possible descriptions of relevant programs. Based on the findings in the main estimates, a contact list of provincial and territorial departments was developed. The relevant departments were contacted with a general focus on departments dealing with aboriginal affairs, employment and youth training, young offender correctional services and education.

APPENDIX <sup>3</sup>2:

LIST OF INTERVIEWEES

**LIST OF INTERVIEWEES****A. FEDERAL GOVERNMENT****Canadian Heritage**

Barbara Lawless

**Department of Indian and Northern Affairs**

Anita Jaharsky (Native Citizens Directorate)

Victoria LaBillois (Native Citizens Directorate)

Harold Gideon (Elementary\Secondary\Post-Secondary Education)

**Department of Justice**

Meg Richardson (Legal Studies for Aboriginal People)

**Health Canada**

Michael Brascoupe (Inuit and Indian Health Careers Program)

Kim Hazlett (Brighter Futures)

**Human Resources and Labour**

Pierette Doucet

Donald Nadeau

**Industry and Science Canada**

Karen Wheaton (Aboriginal Economic Program)

Jay Illingsworth (Aboriginal Economic Program)

**Royal Canadian Mounted Police**

Corporal Tom Swan

Inspector J.E. Grant

**Statistics Canada**

David Courtney

**B. PROVINCIAL/TERRITORIAL GOVERNMENTS****British Columbia**

Attorney General: Steve Howell

Ministry of Education: Martha Johnson

**Alberta**

Department of Justice: Denis Williams

Department of Family and Social Services: Sandra Donnelly

**Saskatchewan**

Department of Family and Social Services: Betty Fraser

**Manitoba**

Ministry of Culture and Recreation: Helene Fisette

Community and Youth Corrections: Carolyn Brock and Earl Norlander

**Ontario**

Ministry of Northern Development and Mines: Bruce Pollard

Solicitor General and Correctional Services: Tim Uuksulainen

**Quebec**

Youth Participation Directorate: Jean Ramon

**New Brunswick**

Correctional Services: Mike Hornyak

Board of Finance, Management and Labour: Doug Bridgeman

Ministry of Education: David Perley

Department of Advanced Education: Janice Gillies and Gwen Orechia

**Nova Scotia**

Correctional Services: Fred Honsberg

Aboriginal Affairs: Allan Clark

**P.E.I.**

Intergovernmental Affairs: Kay Macfadyen

**Newfoundland**

Social Services, Youth Corrections: Brian Purcell and Wanda Penney

Youth Strategy Program: Janet Short

**Northwest Territories**

Community Development, Elders and Youth: Bernie Karpan

**Yukon Territory**

Solicitor General, Youth Services: Peter Nemeth

Department of Health and Social Services: Sandra Roach

**B. NON-GOVERNMENTAL AGENCIES**

**Aboriginal Sports Council**

Alwyn Morris

**CN Rail**

Gayle Pollock

**Canadian Youth Foundation**

Brian Hill

**Inuit Broadcasting Corporation**

Jerry Giberson

**Native Counselling Services of Alberta**

Alexandra Nowatcka

**Television Northern Canada (TVNC)**

Ken Todd

**Youth Council of New Brunswick**

Russell Stairs

**APPENDIX <sup>4</sup>3:**

**NWT YOUTH INITIATIVES PROGRAM  
APPROVED PROJECTS 1993/94**



Youth Initiatives Program

99

Projects Approved for funding for the 1993/1994 fiscal year:

Community: Lac La Martre (2)  
Sponsor: Lac La Martre Band Council  
Project Title: Family Healing Workshop  
Budget: \$7,470  
Description: Funds provided to allow the community of Lac La Martre to gather with the youth and the elders to discuss issues affecting youth, and to promote healing within the community.

Community: Yellowknife (1)  
Sponsor: NWT Council for Disabled Persons  
Project Title: NWT Council for Disabled Persons  
Budget: \$6,000  
Description: Funds provided to allow the Council to help provide services to disabled youth such as information on training availability, on resume writing and on job opportunities.

Community: Rae Edzo (2)  
Sponsor: Rae Edzo Friendship Centre  
Project Title: Youth Workshop  
Budget: \$1,800  
Description: Funds provided to allow Vision Quest (an Edmonton based counselling service) to provide workshops on developing self-worth, leadership potential and to promote a sense of unity among the youth.

TOTAL: \$144,591.00

GRAND TOTAL \$353,834.00

(1) Yellowknife - \$ 20,521.00  
(2) Territorial - \$124,070.00

Youth Initiatives Program

100

Projects Approved for funding for the 1993/1994 fiscal year:

Community: Yellowknife (2)  
Sponsor: Dene Nation  
Project Title: 23rd Dene Nation National Assembly  
Budget: \$10,000.00  
Description: Funds provided to allow Dene youth the opportunity to attend the Dene Nation National Assembly in Fort Norman.

Community: Yellowknife (1)  
Sponsor: Metis Heritage Association  
Project Title: The Students Commission Conference (Ottawa)  
Budget: \$5,521.00  
Description: Funds provided to allow 3 metis youth to attend the above conference. The youth will develop a deeper understanding of youth from around Canada, and learn of the commonalities and differences in the way they address issues concerning youth.

Community: Yellowknife (2)  
Sponsor: Girl Guides of Canada (NWT Division)  
Project Title: Girl Guides  
Budget: \$15,000.00  
Description: Funding approved to allow the Girl Guides to continue to provide programs and services to young girls in the Northwest Territories. The young people learn to be independent, caring people with high self-esteem.

Community: Yellowknife (2)  
Sponsor: Metis Heritage Association  
Project Title: Metis Youth Conference  
Budget: \$33,800.00  
Description: Funds provided to allow metis youth from fourteen communities (2 per community) to attend a conference to discuss issues of concern to youth, to promote a better awareness of metis culture and traditions and to discuss choices for leading healthy lifestyles.

Youth Initiatives Program

101

Projects Approved for funding for the 1993/1994 fiscal year:

Community: Yellowknife (1)  
Sponsor: Yellowknife Pentecostal Tabernacle  
Project Title: Gospel Concert  
Budget: \$1,000.00  
Description: Funds provided to help towards the cost of a youth gospel concert to help youth develop their own sense of spirituality.

Community: Yellowknife (2)  
Sponsor: NWT Army Cadet League  
Project Title: NWT Army Cadet League  
Budget: \$5,000.00  
Description: Funds provided to allow the NWT Army Cadet League to continue providing programs which foster good citizenship, leadership skills and encourage physical fitness among northern youth.

Community: Yellowknife (1)  
Sponsor: Mildred Hall Elementary School  
Project Title: World Conference on Gifted Children  
Budget: \$3,000.00  
Description: Funds provided to allow students to attend the above conference where they will be exposed to sessions on Global Education, Multiculturalism, environmental studies etc. These students are expected to be role models in their community.

Community: Yellowknife (2)  
Sponsor: Le Federation Franco-Tennoise  
Project Title: Western Franco-Canadian Parliament  
Budget: \$10,000.00  
Description: Funding provided to allow youth from the Northwest Territories to participate in a youth parliament using the federal system as a model. The youth will develop leadership skills by discussing issues facing youth today and will pass or reject laws on these issues.

Community: Yellowknife (2)  
Sponsor: Science Institute of the NWT  
Project Title: Cross Cultural Science Camp  
Budget: \$6,000.00  
Description: Funds provided to give youth an integrated approach to science and traditional knowledge education in a hands-on learning environment.

Youth Initiatives Program

102

Projects Approved for funding for the 1993/1994 fiscal year:

Sponsor: Hamlet of Rankin Inlet  
Project Title: Elder/Youth Outreach  
Budget: \$2,000.00  
Description: Funds provided to allow youth and elders to come together to discuss issues of concern to youth and to find ways of resolving these issues with the help of the community.

**TOTAL: \$5,000.00**

**YELLOWKNIFE REGION**

Community: Yellowknife (2)  
Sponsor: Royal Canadian Mounted Police  
Project Title: RCMP Summer Student Program  
Budget: \$25,000.00  
Description: Funds provided for aboriginal youth to become oriented in a career of law enforcement to foster better understanding between the RCMP and aboriginal people.

Community: Yellowknife (2)  
Sponsor: Basketball NWT  
Project Title: Leadership, Encouragement and Development Program  
Budget: \$10,000.00  
Description: Funds provided to allow Basketball NWT to bring in youth from throughout the NWT to participate in Leadership skills in NCCP Coaching to develop organizational skills; to provide some cultural and educational activities and to learn the value of working together in teams.

Community: Yellowknife (1)  
Sponsor: Tree of Peace Friendship Centre  
Project Title: Healing Ourselves and Mother Earth Workshop  
Budget: \$5,000.00  
Description: Funds provided to allow youth drummers to attend a one week experimental workshop for aboriginal peoples to share their cultural and spiritual principles.

Youth Initiatives Program

103

Projects Approved for funding for the 1993/1994 fiscal year:

Community: Lutsek K'e  
Sponsor: Lutsel K'e Dene Council  
Project Title: Cultural and Spiritual Gathering in Fort Reliance  
Budget: \$5,000.00  
Description: Funds provided to allow youth the opportunity to develop and awareness and appreciation for their cultural values and traditions through activities such as drumming, basic survival skills, dry fish making etc.

Community: Fort Smith  
Sponsor: Salt River First Nation  
Project Title: Youth Conference  
Budget: \$11,330.00  
Description: Funds provided to allow youth from the Fort Smith Region to attend a conference to discuss issues of concern to youth such as alcohol and drug abuse. The youth will also have the opportunity to share stories with the elders about aboriginal customs.

Community: Fort Providence  
Sponsor: Fort Providence Dene Band  
Project Title: Healing Workshops  
Budget: \$5,000.00  
Description: Funds provided to allow the community of Fort Providence to participate in five healing workshops focusing on self-esteem, team building, effective communication and personal development.

**TOTAL:** \$92,055.00

**KREEWATIN REGION**

Community: Arviat  
Sponsor: Mikilaaq Centre  
Project Title: World Youth Day  
Budget: \$3,000.00  
Description: Funds provided to allow youth from the Keewatin Region to attend an international conference. The youth will have the opportunity to share their aboriginal drumming, dancing and Inuit games with youth of different cultures.

Youth Initiatives Program

104

Projects Approved for funding for the 1993/1994 fiscal year:

Community: Lutsel K'e  
Sponsor: Dene Cultural Institute  
Project Title: Rediscovery Training Program  
Budget: \$7,420.00  
Description: Funds provided to allow 3 people (including one youth and one elder) to attend the above program. The program will expose participants to concerns about the environment, teach personal and interpersonal development skills and have training sessions on alcohol and drug abuse, native games, native ways, values and ceremonies.

Community: Fort Resolution  
Sponsor: Metis Association Local #53  
Project Title: Country Music Festival  
Budget: \$5,000.00  
Description: Funds provided to help towards the costs of a country music festival in which youth will be directly involved. It will help young people develop their musical talents and skills and will demonstrate to the youth that it is possible to have fun without alcohol.

Community: Lutsel K'e  
Sponsor: Lutsel K'e Dene Council  
Project Title: Che Desnedehe Spiritual and Cultural Gathering  
Budget: \$10,000.00  
Description: Funds provided to allow youth to participate in a traditional gathering. Youth will have the opportunity to interact in a close setting with the elders and to learn about traditional lifestyles and values.

Community: Hay River  
Sponsor: Soaring Eagle Friendship Centre  
Project Title: Cultural Wilderness Program  
Budget: \$9,000.00  
Description: Funds provided to allow youth the opportunity to learn about traditional native lifestyle such as wilderness campout skills and traditional medicines. And also to learn conversational Cree, Slavey and Chipewyan and the value of working with others in cooperation and mutual respect.

**Youth Initiatives Program**

105

**Projects Approved for funding for the 1993/1994 fiscal year:**

**Community:** Fort Simpson  
**Sponsor:** Deh Cho Regional Council  
**Project Title:** Opening of Youth Centre  
**Budget:** \$4,734.00  
**Description:** Funds provided to allow selected youth from the Deh Cho Region, along with the elders, to attend the opening of the Youth Centre in Fort Simpson. This centre will be serving youth in the Deh Cho Region.

**TOTAL:** \$49,158.00

**FORT SMITH REGION**

**Community:** Hay River  
**Sponsor:** Soaring Eagle Friendship Centre  
**Project Title:** Cultural Immersion Program  
**Budget:** \$5,000.00  
**Description:** Funds provided to allow youth the opportunity to learn traditional skills and values in an immersion setting.

**Community:** Fort Smith  
**Sponsor:** Western Arctic Leadership Program  
**Project Title:** Western Arctic Leadership Program  
**Budget:** \$19,410.00  
**Description:** Funds provided to allow youth to participate in cultural summer and winter camps to learn new humane trapping methods, hunting and fishing skills and winter bush survival.

**Community:** Fort Resolution  
**Sponsor:** Deninu Kue First Nation  
**Project Title:** Cultural Program, Drum Making, Drumming and Singing  
**Budget:** \$14,895.00  
**Description:** Funds provided to allow fifteen (15) youth to learn drum making, drumming and singing in the Dene Suline language to enhance traditional and cultural awareness and to promote self-esteem and leadership skills.

**FORT SIMPSON REGION**

Community: Fort Simpson  
Sponsor: Deh Cho Society Friendship Centre  
Project Title: Graduation 1993  
Budget: \$6,825.00  
Description: Funds provided to enable the first Grade 12 graduating class in Fort Simpson to commence graduation ceremonies to serve as an example to other youth.

Community: Wrigley  
Sponsor: Wrigley Dene Band  
Project Title: Family Healing Workshop  
Budget: \$6,500.00  
Description: Funds provided to allow youth, adults and elders from at least 20 communities to participate in a Healing Workshop.

Community: Fort Simpson  
Sponsor: Deh Cho Tribal Council  
Project Title: Youth Leadership Development  
Budget: \$21,174.00  
Description: Funds provided to allow youth from different communities in the region to attend a cultural camp with the elders. Youth will learn about their culture, its technology, legends and values.

Community: Wrigley  
Sponsor: Wrigley Dene Band  
Project Title: Youth Centre  
Budget: \$4,925.00  
Description: Start up funds provided to assist the Wrigley Youth Group in opening a youth drop in centre.

Community: Fort Simpson  
Sponsor: Deh Cho Tribal Council  
Project Title: National Aboriginal Youth Conference  
Budget: \$5,000.00  
Description: Funds provided to allow 3 youth and one adult escort to attend the above conference which exposed them to the diversity and uniqueness of aboriginal cultures and traditions.



**Youth Initiatives Program**

107

**Projects Approved for funding for the 1993/1994 fiscal year:**

**Community:** Fort Norman  
**Sponsor:** Incorporated Hamlet of Fort Norman  
**Project Title:** Outdoor Leadership Experience  
**Budget:** \$6,000.00  
**Description:** Funds provided to allow 6 youth (boys) to learn canoeing, camping and safety skills and to visit historical sites which are part of their heritage.

**Community:** Aklavik  
**Sponsor:** Aklavik Gwichin Council  
**Project Title:** Pokiak River Festival  
**Budget:** \$800.00  
**Description:** Funds provided to allow the youth attending the Pokiak Festival to learn on-the-land skills such as dryfish making.

**Community:** Fort Franklin  
**Sponsor:** Fort Franklin Dene Band  
**Project Title:** Fort Franklin Youth Group  
**Budget:** \$9,950.00  
**Description:** Funds provided to allow the youth to learn land skills such as hunting, fishing while on their camp out. The youth also spend time with the elders, listening to stories and increasing their cultural awareness.

**Community:** Fort McPherson  
**Sponsor:** Tetlit Gwichin Council  
**Project Title:** Educational and Cultural Summer Camp  
**Budget:** \$7,530.00  
**Description:** Funds provided to implement a pilot project focusing on the Gwichin language, culture and traditional skills to help bring about a positive self identity for the youth.

**Community:** Aklavik  
**Sponsor:** Aklavik Gwichin Council  
**Project Title:** Youth Workshop  
**Budget:** \$2,500  
**Description:** Funds provided to allow youth from Aklavik to attend a workshop to discuss issues of concern to youth. This workshop is in conjunction with the Aklavik Gwichin Council's strategy meeting, at which time the youth's concerns will be addressed.

**TOTAL:** \$28,030.00

log

## YOUTH INITIATIVES PROGRAM

Projects approved for Funding for the 1993/1994 fiscal year:

## BAFFIN REGION

Community: Iqaluit  
Sponsor: Arctic Outward Bound Society  
Project Title: Arctic Outward Bound  
Budget: \$25,000.00  
Description: Funds provided to help youth develop ~~the youth help~~ ~~an analytical~~ ~~work~~ participating in challenging activities and to take part in building and planning for their future.

Community: Sanikiluaq  
Sponsor: Municipality of Sanikiluaq  
Project Title: Youth Drop In Centre  
Budget: ~~\$5,000.00~~  
Description: Start up funds provided to help the youth in Sanikiluaq establish a youth drop in centre.

Community: Igloolik  
Sponsor: Attaguttaaluk School  
Project Title: Images From Our Past; Visions for Our Future  
Budget: ~~\$5,000.00~~  
Description: Funds provided to foster in youth a strong sense of cultural identity through sharing of ideas, stories and to build leadership qualities through organization, research and team work.

TOTAL: \$35,000.00

## INUVIK REGION

Community: Inuvik  
Sponsor: Ingamo Hall Friendship Centre  
Project Title: Talent Show 1993  
Budget: \$1,250.00  
Description: Funds provided to allow the Friendship Centre to host Muskrat Jamboree. A talent show in which youth get the opportunity to participate in singing etc.

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The following bibliography contains 341 items and was compiled between November 1993 and January 1994. It is divided into three sections: (i) Government Documents, (ii) Books and Journal Articles, and (3) Miscellaneous. The focus was on materials that dealt primarily with Aboriginal youth issues in Canada. The literature is neither extensive nor accessible, and so it was decided to include minor items (e.g., newspaper articles) in the interests of a thorough listing. As well, because of the paucity of materials on Canadian youth policy, key items dealing with this theme were included as well.

This bibliography was gathered from published bibliographies on Canadian Aboriginal peoples, and from database searches of the following sources:

Department of Canadian Heritage Library  
Department of Indian and Northern Affairs Library  
Library of Parliament  
Public Administration Information Service  
Canadian Youth Foundation

Every reasonable effort (within budgetary constraints) was made to verify each citation, and many were consulted directly for the research report.

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