

Ozosunon Neighbourhood Care Program:

A Program Evaluation

By: Jackie Gagnon

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

in partial fulfilment of the requirements of the degree of

MASTER OF SOCIAL WORK

Faculty of Social Work

University of Manitoba

Winnipeg

copyright © 2011 by Jackie Gagnon

## Table of Contents

Abstract:	.....	ii
List of Tables	.....	iii
Chapter 1:	Introduction.....	1
Chapter 2:	Literature review.....	5
Chapter 3:	History of Program .....	36
Chapter 4:	Methodology.....	50
Chapter 5:	Data Analysis and Findings.....	62
Chapter 6:	Discussion, Recommendations and Conclusion....	76
Chapter 7:	List of Appendixes.....	85
Chapter 8:	References.....	138

## *Abstract*

The following research thesis examined services offered by the Ozosunon program which is an Aboriginal Foster Care program. Its focus is to have Aboriginal families care for Aboriginal children within the community. The Ozosunon Neighbourhood Care Program Evaluation examined two primary questions:

1. Does the Ozosunon program provide services that are culturally appropriate?

If the services are determined to be culturally appropriate, a second question was posed in an attempt to address the benefits of the services:

2. Does the Ozosunon program provide culturally appropriate services that support the child's needs?

The research was a mixed qualitative and quantitative study. The methods used were semi-structured interviews and questionnaires aimed at collecting relevant information regarding the program and the services offered.

The results of the research showed that there are many shared positive views from participants regarding the program and its services. The responses showed that the program is offering cultural services but that perspectives regarding what that means were varied.

After having completed the research it appears there is a need for further study on the services offered by the program, particularly how they are understood by staff, foster parents and families.

*List of Tables*

Table 1:	Numbers of children in care in Canada by province/territory as well as child population by province/territory and provincial/territorial population.....	17
Table 2:	Children in care of Provincial Services and First Nations agencies In the province of Saskatchewan between 2002 and 2006.....	18
Table 3:	Responses from neighborhood care helpers on questionnaires.....	66
Table 4:	Responses from neighborhood care providers on questionnaires.....	68
Table 5:	Responses from parent council on questionnaires.....	71

## Chapter 1

### Introduction:

Ma Mawi Wi Chi Itata Centre (Ma Mawi) is a community agency created to provide a range of services to Aboriginal people residing in the city of Winnipeg. Ma Mawi was given birth in the fall of 1984 with the goal of providing support to Aboriginal families. In particular, improving the care of children by providing opportunities for families within their environment was seen as a priority. One important program provided by Ma Mawi is the Ozosunon Neighbourhood Care Program. This thesis document provides a detailed overview of a program evaluation completed by a graduate student in partial fulfillment of the requirements of an MSW degree.

The Ozosunon Neighbourhood Care Program evaluation examined two primary questions:

- 1) Does the Ozosunon program provide services that are culturally appropriate?

If the services are determined to be culturally appropriate, a second question was posed in an attempt to address the benefits of the services:

- 2) Does the Ozosunon program provide culturally appropriate services that support the child's needs?

The evaluation applied a formative and summative approach. According to Posavac and Carey (1997) one goal of evaluation is to strengthen the services provided in order to improve outcome and efficiency of program delivery. The authors describe this type of evaluation as formative. Posavac and Carey (1997) describe summative evaluations as those that can help in deciding whether a program will be started, continued, or chosen between two alternatives. The researcher's goals included aspects

from both forms of evaluation. The evaluation incorporated qualitative and quantitative data collected from primary sources.

Chapter two provides a historical description of the Ma Mawi Wi Chi Itata Centre and the Ozosunon Program which is being evaluated for the purpose of this study. The description of the program is followed by a literature review aimed at providing some background as to issues facing the Aboriginal population in different parts of the world. Chapter 3 outlines the evaluation's methods and explains both the quantitative and qualitative tools used to assess the program. The chapter also addresses the issues of validity, reliability and the findings section. The final chapters include the discussion, challenges and recommendations.

The evaluation responds to key concerns that have plagued the child welfare system in Manitoba for decades. One of those concerns is how to better serve the Aboriginal population while working within the constraints of the Child Welfare system.

This topic is important for Social Work due to its strong role in child welfare service planning and provision. The child welfare system increasingly focuses on the importance of cultural competency in the area of Aboriginal child welfare in order to support the Aboriginal population and offer a service that could both assist families in becoming healthier as well as offer a cultural component that is respectful to those involved. The child welfare system has suffered scrutiny at the hands of the media and other interested parties regarding the overrepresentation of Aboriginal children within the system and the lack of cultural supports that have been integrated into that system. The cultural component includes ensuring that staff is knowledgeable and respectful about

traditional parenting styles, ceremonies, language and daily rituals and ensuring that service providers are respectful with those beliefs and that way of life.

The social work profession has been both praised and criticized for its involvement with the issues of the Aboriginal population. The lack of Aboriginal social workers practicing both on and off Aboriginal reserves remains a concern within the system and therefore the accessibility of services that are linked to traditional beliefs and practices seems unlikely. This has led to many non-Aboriginal social workers providing services to a population that they often do not understand. Understanding the benefits and drawbacks of the Ozosunon Neighbourhood Care Program could provide insight into a foster care system that continues to suffer due to a lack of understanding and resources for the Aboriginal population in Manitoba and across the world.

An assessment of the Ozosunon program may also provide valuable information on the effectiveness of an Aboriginal focus on foster care and may result in recommendations to improve the service or identify strengths and weaknesses of the program. The assessment could assist the program in becoming the best it can be but also could provide invaluable information and resources for any other agency that may wish to become involved in such an endeavor.

The topic of Aboriginal peoples in the child welfare system has been pervasive in Manitoba for several years. New programs and agencies have been created and publicly funded in order to assist this population. Manitoba's Aboriginal population has experienced many difficulties that began with colonization and have continued through to today's way of life including the welfare of their children. The issue of child welfare has created many debates and political battles that have begun the creation of new programs

with a focus on Aboriginal cultural beliefs and practices. With best intentions in mind, new programs were created requiring outcomes to be assessed in order to provide justification for the particular program to continue. Without this evaluative component the Ozosunon program will have a limited opportunity to prove its worth or make attempts at improvements. For the purpose of this research the term Aboriginal will be used to describe the population in this study.



## Chapter 2

### **Literature Review:**

#### **A brief review of the history of foster care:**

The following is a review of relevant literature aimed at setting the context of foster care around the world, in particular, what has been termed culturally appropriate foster care. The issue of cultural appropriateness will be addressed in chapter four within the methodology section. The following review provides a foundation upon which the evaluation questions were created. The inclusion of research and statistics from around the world assists in emphasizing the overrepresentation of Aboriginal people and their involvement in the child welfare system and stresses the importance of studying culturally appropriate services for Aboriginal children and youth in care. The foster care system, in its many forms, has been around for as long as there have been children who need to be cared for. Whether it has been family, neighbors and/or friends taking care of children who have been left unsupervised for a number of reasons such as lack of medical advancements leading to low life expectancies, war, abandonment, abuse or neglect or the more recently created legal form of foster care made up of people who have decided to make caring for these children a career and/or personal choice. Bass, Shields and Behrmen (2004) state that “foster care refers to children who are placed with non-relative foster families, with relatives, in a therapeutic or treatment foster care home, or in some form of congregate care, such as an institution or a group home” (p. 6).

The foster care system is confusing not only to those who are a part of it but also to those who are on the outside of the system attempting to understand the policies and practices in place. The following literature review provides some statistics regarding

children in care throughout the world. It also focuses on important aspects of foster care in particular, the background and present state of the system in Canada, the provincial systems, and Aboriginal communities. This review of the literature provides the context within which the Ozosunon program was conceptualized and operates.

The following literature provides background and research on the Aboriginal population within the child welfare system and the many difficulties that they have faced. The focus of this thesis is based on the evaluation of a program that aims to provide culturally appropriate care to the Aboriginal population within the child welfare system.

In order to evaluate the Ozosunon program it is helpful to understand the reason for children and youth entering the care system. One basic question regarding the existence of children in care is, “Why are these children taken into care?” According to Dunn (2005) “reasons children are taken into foster care range from physical, sexual and emotional abuse, to what is called ‘neglect’ which can be anything from living in poverty, being left alone too long, due to child or parental disabilities or, sometimes false allegations” (p. 3).

In Canada “76,000 children are under the protection of Child and Family Services across the country, and are referred to as children in care” (Farris-Manning & Zandstra, 2003, p. 1). The authors describe that these children receive protection services because they were identified as being at significant risk of, or actual victims of child abuse, neglect and maltreatment.

In the United States, according to Bass et al. (2004) 3 million referrals were made to child protective services in 2001 in which more than 900,000 were found to be victims of maltreatment and 290,000 entered the foster care system. In that same year “more than

800,000 children spent some time in the foster care system, with approximately 540,000 children in foster care at any one time” (p. 6).

Reading (2006) provides statistics on institutional care throughout the European region of 52 countries and states that there are an “estimated 43,842 children under three years old in institutional care within 46 countries of the European region” (p. 502).

Clearly, the number of children in care is a serious phenomenon on a global level, with politico-economic, social, and personal implications. In Canada, the effect of colonialism on the child welfare system and foster care in particular, requires a review.

### **Colonialism:**

The effects of colonialism on the parenting of the Aboriginal peoples cannot be ignored and is being included due to its importance in the history of the Aboriginal population. The introduction of the Europeans to the way of life of Aboriginal peoples began many of the hotly debated issues that still exist today. Issues surrounding the taking away of children and placing them in care of residential schools and foster families whose main focus was to make them “white” and abandon their cultural roots was only the beginning. There was also the issue of land claims and the Europeans taking land from people who did not understand what was happening to them. Tragedies including massacres, disease, war, racism and slavery were also realities for Aboriginal peoples since the arrival of the European population. These many issues are discussed in the following sections.

### **America:**

Lee (1992) defines colonization as “the subjugation of one people by another through destruction and/or weakening of basic institutions of the subjugated culture and

replacing them with those of the dominant culture” (p. 213). The arrival of Christopher Columbus was marked as the beginning of the decline of the population of Aboriginal peoples. “Indian populations declined by as much as 95% in the first century after the arrival of Christopher Columbus” (Jones, 2003, p. 1). Jones (2003) describes how American Indians suffered terribly by plagues such as smallpox, measles, tuberculosis and many other diseases leading to their mortality. Jones states that these diseases were brought to them by the Europeans and although the European populations thrived the American Indian population began to quickly decline, and were the cause of 75 to 90 percent of all Aboriginal deaths (Lewy, 2004, p. 56). Jones (2003) discussed this spread of disease to a population that had little immunity and reports that it has been given the name ‘virgin-soil epidemic.’ The true numbers of Aboriginal peoples in the United States at the time of European settlement is varied by many scholars according to Lewy (2004). The research describes the unsubstantiated claims of whether these diseases were brought over deliberately in order to rid the population of a people that were seen as ‘savage’. Lewy (2004) discusses the historical stories of military figures offering blankets and handkerchiefs contaminated with small pox to Indian travelers so that they would take the diseases back to their tribes.

### **America and Australia:**

The effects of colonialism did not simply impact the health of the Indigenous peoples: “Colonial officials and settlers in the American West and Australia not only appropriated the land, labor, and resources of Indigenous inhabitants, but also sought to dispossess them of their children” (Jacobs, 2005, p. 2). Lee (1992) discusses how the loss of political power of Aboriginal people is related to their loss of land of which they once

roamed at will. Jacobs (2005) describes how even though the Pacific Ocean lay between them, both the American West and Australia were experiencing a common racial discourse put in place by officials and reformers. Jacobs (2005) provides a brief comparison of colonialism in the American West and Australia and states that

Certainly the first century of settlement in the American West and Australia at roughly the same time from the late eighteenth through the nineteenth centuries- was marked by the elimination of indigenous peoples through dispossessing them of their lands, outright violence, destruction of habitat and traditional food supplies and the introduction of European diseases. (p. 3)

After these events there was an attempt to confine Indigenous to reservations in the American West and missions and small government reserves in Australia. However segregation was failing as sexual contact between Aboriginal women and European men was frequent leading to mixed race pregnancies. In Australia this was seen as a concern and there were separate policies created for “full-blood” and “half-castes.” Australian administrators claimed that these “half-castes” were “a menace and a burden to social order” (Jacobs, 2005, p. 4).

In 1879 after the creation of the ‘Indian boarding school’ in the American West by Captain Richard Henry Pratt, the federal government began promoting boarding schools and the removal of Indian children as a key element of its assimilation policy. The same process occurred in Australia by sending children to boarding schools and also placing children in white families as laborers and servants for periods of time each day. Jacobs (2005) describes that by 1911 all but one Australian state enacted legislation making the forcible removal of Indigenous children to homes and missions permissible.

According to Goodall (1990) the Aborigines Protection Act of 1909 in Australia, with its amendment in 1915, “established the Board’s total power in loco parentis over Aboriginal children” (p. 3). Jacobs (2005) goes on to discuss how although they were truly on opposite sides of the world, they both turned to the removal of Indigenous children as a primary means to control Indigenous populations.

**New Zealand:**

The Maori are Indigenous people in New Zealand who have suffered many of the same cultural crises as the Aboriginal people in terms of colonization. James Cook’s first visit to New Zealand in 1769 began the integration with the outside world. Once settlers began to arrive New Zealand’s natural resources began to be exploited and the introduction of tuberculosis, measles, venereal diseases, alcohol, tobacco and overcrowding became contributors to the massive decline in Maori population. The Treaty of Waitangi was introduced by the settlers and due to inconsistencies in translation the Maori chiefs signed a document that allowed the British settlers to buy their land. The Maori were now fighting their own people for land rights along with the settlers. Unfortunately even after the fighting had stopped the Maori lost their lands and their numbers had dwindled drastically by the year 1900 (The Maori Project, n.d.).

The Maori have worked to change their welfare state including their child welfare system. The “Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare” is a publication that describes the history of the Maori people with respect to the social welfare state as well as discusses thoughts of “the people” of the system and recommendations for change. The Advisory Committee (1998) states “In

recent years, concern has grown at the high numbers of young Maori in the department's institutions and those who make up its social work case loads" (p. 15).

One major concern for the Maori was that since colonization many major decisions had been made without their consultation. This has led to the breakdown of tribal responsibility that the Maori had for their own people. The publication describes what the population reported about their social work profession. Concern from the people included emphasis on academic achievement which was viewed as discriminating to the Maori people who were qualified according to different skills and knowledge. "The social work education system of residential child care work which was imposed on the Maori people was based on the arrogant assumption that the culture of the Pakeha colonizer was far superior and preferable to the Maori and other Polynesian life style" (The Advisory Committee, 1998, p. 23). It was also reported that the court procedures system was seen as detrimental to the traditional responsibilities of the Maori people. Departmental foster care is described as having such high standards that children became unhappy in their own homes when material and recreational standards were unable to be met. The issue of children being placed in inappropriate homes was also a large concern. Often homes were chosen based on material wealth as opposed to traditional beliefs of whanau (extended family) and tribal aroha (love). Extended families were often left out of the loop due to the confidentiality clause and often children were placed without anybody having knowledge of their tribal background.

The Committee describes the three forms of racism in New Zealand. They are: personal racism, cultural racism and institutional racism. "Personal racism manifested by attitude or action is the most obvious form and the one most easily confronted" (The

Advisory Committee, 1988, p. 19). They report that there is social resistance, a range of law and social practice arrayed against it. This type of racism affects individuals or groups and is experienced when people of one group are seen as inferior because of skin color or ethnic origin. This type of racism is basically discrimination based on race. There are many forms that personal racism take, for example jokes and prejudiced attitudes. Personal racism can also occur in rental housing and in classrooms. This form of racism is the most likely to strike a person individually and affect their sense of self-worth.

In contrast, cultural racism is focused not on an individual per se, but the broader group: “Cultural racism is manifested by negative attitudes to the culture and lifestyle of a minority culture or the domination of that culture and its efforts to define itself as a power culture” (The Advisory Committee, 1998, p. 19). An example of cultural racism is the dominant culture choosing what is acceptable or useful for the minority culture. This form of racism is a direct inheritance of colonialism and imperialism and adopts the belief of cultural superiority of the Europeans. In the case of the Maori this form of racism defines the European (Pakeha) values, beliefs and systems as “normal” and therefore leaving the Maori beliefs in the realm of “exotic”. The most damaging aspect of this form of racism is the notion of superiority which is implied in all social areas such as education and advertising.

Institutional racism is seen as the most destructive form. “It is the outcome of monocultural institutions which simply ignore and freeze out the cultures of those who do not belong to the majority” (The Advisory Committee, 1998, p. 19). Expectations are that any minorities who want to participate must be willing to give up their own values and beliefs to match those of the dominant culture. In the case of the Maori the effects of this



racism are seen in their social statistics which represent high proportions of Maori in all negative aspects such as crime, child abuse and infant mortality but are barely if at all present in all positive statistics. This form of racism needs to be dealt with at all levels of institutions in order to be more accommodating of cultural differences and affirmative action is one step at reducing monocultural bias and act as an ingredient of change.

It is only now that the systems have begun to respect the beliefs and traditions of Aboriginal peoples in such a way that policies have been created to address the issue and services have become available to attempt improvements in the current conditions of Aboriginal peoples in our country and particularly our province.

**Mexico:**

In Mexico the Spaniards, led by Hernan Cortes, introduced themselves to the Mexican people who welcomed them openly. They mistook the Spaniard leader for a god named Quetzalcoatl whom they believed would bring the beginning of new era according to Fortes de Leff (2002). Rolstad (2002) reports that the conquest of the Aztecs, or “Mexica” people by Spain began in 1519 and was completed by 1521. Fortes de Leff (2002) reports that their warm welcome left them to later become “victims of a bloody assault and loss of their territories” (p. 620). The land was named New Spain and was built based on military and religious domination. The indigenous people were forced into Christianity and to learn the Spanish language and culture. The language of the Indigenous peoples became forbidden and was only spoken in secret. Slavery was a reality for the Indigenous people in Mexico. Rolstad (2002) states that

genocide or slavery faced most of the indigenous peoples, and those who survived the first terrible years of Spanish domination were then faced with cultural

genocide by being forced to acculturate as rapidly as possible to the language and ways of life of the Spanish speaking oppressors. (p. 4)

According to Cuello (1988) “The widespread use of slavery was a systematic Spanish adaptation on the North Mexican frontier wherever nomadic Indians were encountered” (p. 686). He goes on to state that “The inevitable resistance by hunter-gatherers to Spanish domination, the shortage of labor, and the semi-autonomous political power wielded by provincial and local authorities insured the survival of slavery and *encomienda* in Northern New Spain into the eighteenth century” (p. 687). Cuello (1988) goes on to discuss the slave trade and slave hunting practices that were occurring throughout the north and provides evidence of the slavery profits. Adult males were usually ordered to serve twenty years of service. Women and teenagers usually received a sentence of ten to fifteen years of service. Children were sent to Spanish masters for indefinite periods. The slave hunting trade was a way to make a profit in a short period of time and according to Cuello (1988) “enslavement of Indians for export continued at least until the mid-seventeenth century and probably later” (p. 688). The author reports that slavery was the chief exporter in the province in the first half of the seventeenth century.

### **Canada:**

While these practices were occurring throughout many parts of the world they were also taking place in Canada. Lee (1992) states “colonization has weakened the basic community of Canadian First Nations” (p. 218) and identifies the key role played by residential schools in colonization. Neegan (2005) defines residential schools as “a variety of institutions, which have existed over time including boarding schools, student residences, hostels and billet” (p. 6).

Lee (1992) makes a crucial link between the negative effects of colonization through residential schools and the loss of child-rearing in Aboriginal communities: “as well as allowing for direct control of formal education this policy indirectly, but significantly influenced communities by depriving them of the crucial experience of child-rearing” (p. 215). Neegan (2005) describes an Aboriginal education system pre-colonization that consisted of experiential learning. The process was informal but allowed children to acquire the skills required surviving everyday life. Neegan (2005) goes on to describe how “the coming of the Europeans and the forced assimilation to European ways began the separation of home and school life in residential schools that lead to a dislocation of Aboriginal children from Aboriginal culture that would have deep and long-lasting effects” (p. 6).

Neegan (2005) described how the Protestant and Catholic churches funded and operated these residential schools and were not challenged by the government because the Aboriginal culture was seen as barbaric and savage. The author discusses how language was a primary target in the residential schools. English and French were the only acceptable languages to speak and severe punishment followed if the children were caught speaking their native language. Neegan (2005) goes on to describe that dress codes were another method of assimilation. The author reports that the children had their braids cut and were forced to wear non-Aboriginal clothing in order to assist them in fitting into the European culture.

McKenzie and Morrissette (2003) discuss the parallels between the system of colonization and the creation of residential schools. The authors report that the dominant society was in charge of making child care decisions for Aboriginal children with little

regard to long term effects or cultural beliefs regarding caring for children. McKenzie and Morrissette (2003) state that “the result was the denial of kinship care patterns and the removal of almost all Aboriginal children to cross-cultural foster and adoptive homes within the dominant society” (p. 16).

### **The Canadian Child Welfare System:**

The following literature review provides historical content regarding the involvement of Aboriginal peoples in the child welfare system in Canada (including the individual provinces) with a focus on Manitoba and Winnipeg. A key trend that has been in the spotlight for several years now is the treatment of Aboriginal people within the child welfare system. The review explains why a program such as the Ozosunon Neighborhood Care Program is important.

Farris-Manning & Zandstra (2003) discuss the over-representation of Aboriginal children in the child welfare system and in the care of child protection services. The authors state that an estimated 40% of the combined children in the care of the provinces/territories are Aboriginal children with the majority being First Nations (p. 6). The entire population of Aboriginal people in Canada is 4.4% according to Statistics Canada.

Table 1. Numbers of Children in Care in Canada by Province/Territory as well as Child Population by Province/Territory and Provincial/Territorial Populations.

Province/Territory	Provincial Population (2006)	Child Population (01-14 years) 2006	Child in Care Population
Newfoundland and Labrador	509,700	78,300	*775 (2005/2006)
Prince Edward Island	138,500	24,000	**304 (March 2007)
Nova Scotia	934,400	147,700	*2,050 (2006)
New Brunswick	749,200	118,200	*1,575 (2006)
Quebec	7,651,500	1,241,600	*30,000 (2006)
Ontario	12,687,000	2,262,900	18,000 (2003/2004)
Manitoba	1,177,800	228,000	***6,629(2005/2006)
Saskatchewan	985,400	190,000	4,176 (2006)
Alberta	3,375,800	637,400	9,728 (2005/2006)
British Columbia	4,310,500	690,200	9,271 (2006/2007)
Yukon Territory	31,200	5,600	****187 (2001)
Northwest Territory	41,900	10,200	1,075 (2004/2005)
Nunavut	30,800	10,400	340 (June 2007)

*\*Using numbers as reported by the Centre of Excellence for Child Welfare Province/Territory Fact Sheets [www.cecw-cepb.ca](http://www.cecw-cepb.ca)*

*\*\*Using number as reported by Prince Edward Island Government Web-site [www.gov.pe.ca/hss/index.php3](http://www.gov.pe.ca/hss/index.php3)*

*\*\*\*Using number as reported in Manitoba Family services and Housing Annual Report (2005/2006) [www.gov.mb.ca/fs/about/annual-reports.html](http://www.gov.mb.ca/fs/about/annual-reports.html)*

*\*\*\*\*Using numbers as reported by Human Resource and Social Development Canada [www.hrsdc.gc.ca](http://www.hrsdc.gc.ca)*

*All other statistics are reported using numbers from Statistics Canada [www.statcanada.ca](http://www.statcanada.ca)*

Blackstock and Trocme (2004) discuss the jurisdictional powers of the provinces and territories to provide funding for child welfare services and state that the federal government has legal responsibility to fund on reserve child welfare services for Aboriginal people with status. According to Trocme, Knoke and Blackstock (2004) “some provinces report that Aboriginal Children comprise nearly 80% of children living in out-of-home care” (p. 578). Farris-Manning and Zandstra (2003) report that in

Manitoba at the end of 1999, First Nations (status and non-status) and Métis children constituted 68% of the minors in out-of-home care. Concerns revolve around the issue of Aboriginal children being put in inappropriate placements that take them away from their families and communities which is the basis of their cultural belief system and places them in families that have no cultural or historical knowledge.

Gough (2005) states that child welfare activity in Ontario has nearly tripled in the past decade. In 1993 the number of child maltreatment investigations was 45,000 and 130,000 in 2003. The number of children in care was 10,000 in the early 1990's and over 18,000 in 2003/2004. Ontario has six Aboriginal-managed child and family service organizations that are fully mandated to provide service. Gough (2005) states that five of these agencies are on reserve and one is an urban agency. Gough (2006) provides the following as the statistics for children in care in Saskatchewan since 2002 (p.1).

Table 2: Children in care of provincial services and First Nations agencies in the Province of Saskatchewan between 2002 and 2006

	Year	Year	Year	Year	Year
Children in care in Saskatchewan	2002	2003	2004	2005	2006
Children in care of provincial services	2939	2947	2798	2907	3053
Children in care of First Nations Agencies	1042	1082	1133	1099	1123
Total children in care	3981	4029	3931	4006	4176

The chart states that the number of children in care with provincial services as well as those in care of First Nations agencies has increased since 2002. Gough (2006) describes that those First Nations people living on reserve in Saskatchewan receive services from the delegated First Nations agencies and those off reserve receive service from the provincial Community Resources office in their region. Gough (2006) states that

the Child and Family Services Act is respectful of the importance of the cultural connection of First Nations children. “If out-of-home care is necessary, every effort is made to place Aboriginal children with an extended family member, a member of their band or tribe, or another Aboriginal family” (p. 3).

Gough (2006) reports that children in Alberta living on reserves receive services from delegated First Nations agencies while those off reserve receive service from the Child and Family Service Authority in their region. Gough (2006) reports that all First Nations children on or off reserve along with Métis children are entitled to have a First Nations person designated by their band to be a part of case planning. The Child, Youth and Family Enhancement Act is said to have a stipulation that when a child is placed in care that the placement should take into consideration the child’s “familial, cultural, social and religious heritage, and the person looking after the child is obliged to make the child aware of this heritage” (Gough, 2006, p. 4).

In Nova Scotia, according to Gough (2006), the Province’s Children and Family Services Act makes specific mention of Aboriginal peoples and the belief that they should, whenever possible, provide their own child and family services. It also describes the importance of providing culturally appropriate services. The province has an agency called Mi’kmaw Family and Children’s Services of Nova Scotia. This agency provides services to First Nations people on reserve and is able to maintain service delivery for three months if the family moves off of the reserve. After the specified time frame the case is transferred to the local jurisdiction if intervention is still required. The agency must be notified if any child welfare or adoption proceeding commence with a First Nations child.

In Quebec the Youth Protection Act outlines when the security or development of a child is in danger and in order to apply the act to Aboriginal children, youth and families, “the provincial government can enter into an agreement with Aboriginal groups in order to establish a special youth protection program for Aboriginal children whose security or development may be considered to be in danger” (Lajoie, 2006, p. 3).

### **Manitoba and the Aboriginal Justice Inquiry-Child Welfare Initiative:**

This section of the literature review provides a detailed background of a very important initiative in Manitoba and is a large part of why the program being evaluated was created. It provides background to the issues facing Aboriginal peoples in Manitoba and the responses to those concerns.

The Aboriginal Justice Inquiry Child Welfare Initiative (AJI-CWI) was a response to the situation of Aboriginal Peoples in the social welfare and justice systems in Manitoba. The AJI-CWI is described as “the most significant policy initiative in Aboriginal child welfare in Canada in two decades” (Hudson & McKenzie, 2003, p. 63). The “sixties scoop” is often discussed when describing the colonization and history of Aboriginal peoples in the child welfare system. This was the act of Aboriginal children being massively removed from their homes and families and placed with non-Aboriginal families. Although the name suggests it was over in the sixties in fact it has been reported to have gone on into the eighties (AJI-CWI, 2001). According to this report the system at the time felt that the best foster placements for these children was in non-Aboriginal homes and as a result “between 1971 and 1981 alone, over 3400 Aboriginal children in Manitoba were shipped away to adoptive parents in other societies, and sometimes in other countries” (p. 10).



The AJI-CWI (2001) report states that the “intrusion by child welfare authorities in the past has been paternalistic and colonial in nature” (p. 2). The main focus of the AJI-CWI report was to identify problems faced by the Aboriginal population in terms of familial care and emphasize the importance of Aboriginal people having authority over how their children are cared for and by whom. The report focused on those people living on reserve but many of its visions have been carried over into the mainstream practice in Manitoba. The report speaks to many of the issues that the Aboriginal population faced. While concerns identified in the report continue to exist there appears to be more programs and policies speaking to education and prevention regarding these issues. According to the AJI-CWI (2001) “available evidence indicates that the apprehension of Aboriginal children by the child welfare system tends to set a pattern of multiple foster home placements” (p. 3). The report also goes on to say that these multiple foster homes have tended to lead to placements in young offender institutions and ultimately the adult correctional system.

Until the mid-1950’s, residential schools were the only form of off reserve care that was available until advocacy efforts expanded the provincial child welfare jurisdictions on reserve. In Manitoba, the practice of residential school placements still occurred until the mid-1970’s. According to McKenzie and Morrissette (2003) “residential schools were initially described in glowing terms. However, this description masked a disastrous goal: institutionalized assimilation by stripping Aboriginal people of their language, culture and connection with family” (p. 15). Blackstock and Trocme (2004) describe the history of Aboriginal child welfare as one where, “although there are incidents where interventions by child welfare authorities were experienced as positive

by Aboriginal peoples, the overall impact of child welfare involvement with Aboriginal services has been discouraging” (p. 6). Blackstock and Trocme go on to say that this, was in part, a consequence of social workers who did not have the skill or resources to deal with the enormity of issues including “poverty, disempowerment, multi-generational grief and loss of parenting knowledge” (p.6) and reverted to a practice of mass removals which became known as the “60’s scoop”.

The end of the Second World War saw the expansion of urban social welfare programs to Aboriginal communities with services delivered by non-Aboriginal agencies with non-Aboriginal staff. According to the AJI-CWI (2001) the Indian Child Welfare Sub-Committee was created by the federal and provincial governments in 1977 when the realization of the difficulties Aboriginal people were having within the system finally hit home. The committee came to the understanding that some realities and principles needed to be understood when dealing with Aboriginal people. The report states that “In Aboriginal communities, the extended family is the first resource for the nurturing and protection of children. It also determined some families would need support in their parenting role and that children, for a variety of reasons, might need substitute care” (AJI-CWI, 2001, p. 13).

In 1982 Manitoba was the only province that still allowed out of province adoptions of Aboriginal children. The AJI-CWI report outlines that “Thirty-eight percent of Indian adoptions and 17% of Métis adoptions in 1981 were placements in the USA and between 1971 and 1981 70-80% of Manitoba’s Aboriginal adoptions were in non-Aboriginal homes” (AJI-CWI, 2001, p. 15). In 1982 the province, under scrutiny from all sides, called a stop to out of province adoptions and appointed Associate Chief Judge

Edwin C. Kimelman to head an inquiry about the child welfare system and how it affected Aboriginal people. This was also the year that saw the creation of Manitoba's first mandated child welfare agency known as DOTC (Dakota Ojibway Tribal Council). There was an important theme that occurred over and over again throughout Kimelman's final report. Kimelman stated that

cultural bias in the child welfare system is practiced at every level from the social worker who works directly with the family, through the lawyers who represent the various parties in a custody case, to the judges who make the final disposition in the case. (AJI-CWI, 2001, p. 16)

The report describes how Indian child welfare agencies began to develop quickly in the late 1970's and throughout the 80's. Several Aboriginal communities created their own child welfare systems and hired local Aboriginal social workers and support workers to carry out the work with families and children. The goal was to have complete control over the social services delivered to the communities. The report concluded that the current state of affairs was unacceptable for Indian people and the professionals involved in the child welfare system described it as "fragmented, discriminatory and at the mercy of political and jurisdictional disputes" (AJI-CWI, 2001, p. 14). The report was a catalyst for provincial/federal Band negotiations regarding the jurisdiction of child welfare services. The Manitoba Indian Brotherhood, which represented the 49 Indian bands in the province, was seeking to have specific Aboriginal agencies set up with the ability to provide a full range of services and programs with an appropriate staff complement. The costs were to be covered by the Department of Indian Affairs.

The negotiations immediately sparked feelings of suspicion on behalf of the Aboriginal population as concerns grew over the possibility that Ottawa was seeking to unload its legal responsibilities for Aboriginal people piece by piece, first with child welfare and then later with some other area of responsibility. Due to serious problems in their home communities and strong pressure to provide for their children, the Manitoba Tripartite Agreement was signed but resulted in a split of the Manitoba Indian Brotherhood. The northern bands formed the Manitoba Keewatinowi Okimakinak and the southern bands became the Four Nations Confederacy.

Since the creation of on reserve agencies there has also been the creation of off reserve agencies throughout Canada. Each province has done this differently but there is no doubt that one of the most progressive provinces is Manitoba in its creation of the Aboriginal Justice Inquiry Child Welfare Initiative. McKenzie and Morrissette (2003) argue that the AJI caused the extension of jurisdiction to Aboriginal child welfare authorities off-reserve. This began with the signing of Memorandums of Understanding in 2000 between the provincial government and the Manitoba Métis Federation, the Assembly of Manitoba Chiefs, representing southern First Nations, and Manitoba Keewatinowi Okimakanak, representing northern First Nations. The responsibilities of the authorities are broad and significant: “These Authorities will be responsible for ensuring the delivery of a full range of services outlined in the Child and Family Services and Adoption Acts, including policy development, setting and monitoring standards, providing support services, funding community-based agencies and service coordination” (McKenzie & Morrissette, 2003, p. 18). A Conceptual Plan was released in 2001. This

initiative allowed service users to choose from four child welfare authorities: Northern First Nations, Southern First Nations, Métis or mainstream.

The AJI-CWI (2001) goes on to discuss the importance of non-mandated agencies as a result of a determined effort of Aboriginal people to remove services from the Children's Aid Society of Winnipeg. Ma Mawi Wi Chi Itata Centre, which was established in 1984, was described as an agency that should remain non-mandated and provide services that were beneficial to Aboriginal families. There are two main types of child welfare services which agencies provide: mandated and non-mandated. Mandated agencies have the legal authority to apprehend children, while non-mandated agencies do not. Both types of agencies can offer several forms of child and family support services (AJI-CWI, 2001). Non-mandated services may be seen as more trustworthy as they are unable to apprehend children and can therefore act as a complement to the mandated agency services.

After the new legislation passed in Manitoba in 2003 and the creation of the four authorities was complete it was understood that "child welfare services being provided by non-Aboriginal agencies to Aboriginal families and children will be transferred, along with related funding, to Aboriginal agencies mandated under new authorities" (McKenzie & Morrissette, 2003, p. 18). Individuals were given the choice over which agency they would select and the hypothesis, according to McKenzie and Morrissette (2003) was that most people would choose based on their ethnic or cultural background. Blackstock and Trocme (2004) report that in a conversation with Elsie Flett, CEO of the Southern First Nations Child Welfare Authority 2004, "86% of the families are choosing their culturally based authority" (p. 8). Richard (2004) reports that "While Aboriginal child welfare is

still in the early stages of development many believe that Aboriginal children are now better off in the newer developing Aboriginal controlled systems than in the mainstream context” (p. 103).

Gough (2006) states that the amendments in the 2003 Child and Family Services Act restructured Manitoba’s welfare system and were based on the following central themes:

- The family is the basic unit of society and its well-being should be supported and preserved.
- Children and families are entitled to be informed of their rights and to participate in decisions affecting those rights.
- A child’s cultural and linguistic heritage must be respected when making decisions for the well-being of the child. The Act’s Declaration of Principles states that ‘Indian bands are entitled to the provision of child and family services in a manner which respects their unique status as Aboriginal peoples.’ (p. 1)

Although it was not stated in the article it is crucial to remember that the protection of the child should always be paramount and the first priority.

### **Cultural Ties:**

Trocme et al. (2004) conducted a study attempting to determine what some of the factors are for the overrepresentation of Aboriginal people in the child welfare system and what they discovered was that “overrepresentation appears to be related to a combination of factors that reflect the multiple disadvantages experienced by Aboriginal families” (p. 595). They go on to say that these multiple disadvantages go beyond the child welfare system and believe that

while shifting control of child welfare services to Aboriginal communities should help in the development of services that are more appropriately geared to the needs of Aboriginal children and families, a significant decrease in admission rates may not occur until resources are allocated to address social problems that undermine parents' abilities to care adequately for their children. (p. 596)

Blackstock & Trocme (2004) have stated that "resilient Aboriginal communities provide the best chance for resilient, safe and well Aboriginal children, young people and families" (p. 25).

The concept of placing Aboriginal children within their communities is a strong belief among Aboriginal people. Cultural familiarity and support are seen as paramount in raising a healthy Aboriginal community. Kurtz (2002) describes how culture is not solely defined by one's ethnic background although it is an important aspect. He goes on to state that "Culture involves who a person is and all that is familiar to him or her and the birth family in terms of ethnicity, religion, socio-cultural experiences, geographical roots, traditions, food, dress, values, gender roles, and more" (Kurtz, 2002, p. 36).

According to Kurtz (2002), who has done research on bicultural foster care, transcultural foster placements occur and while safety is the first priority the differences in culture present themselves in many areas including "race, religion, socio-economic status, socio-cultural experiences and geographical location" (p. 36). These differences may become a concern when both parties feel that they are acting appropriately according to their cultural norms but the cultures may clash.

The notion of kinship care is discussed by Gough (2006). Gough reports that kinship is described in its broadest sense as "any living arrangement in which children

live with neither of their parents but instead are cared for by a relative or someone with whom they have an emotional bond” (p. 1). Although the term ‘kin’ refers to family it has also been used to refer to others such as godparents, family friends and the like. Gough (2006) reports that the number of Canadian children being cared for by grandparents, without a parent in the home “increased by 20% between 1991 and 2001” (p. 1). Gough (2006) reports that kinship care is becoming a more popular option among child welfare agencies for many reasons, including:

family preservation policies, a focus on keeping children connected to their communities and cultural heritage, legal requirements to place children with family members or other adults with significant prior relationships to them if at all possible, and a reduction in the number of traditional foster homes in conjunction with increasing numbers of children needing foster care. (p. 1)

Richard (2004) discusses the implications of adoptions of Aboriginal children into non-Aboriginal homes and reports on the different value systems and beliefs that are inherent in Anglo European cultures versus Aboriginal cultures in term of child welfare. It is believed that many of the concerns that adoptive Aboriginal children face are very similar to those Aboriginal children who are in care with non-Aboriginal families. Although this may be the case for some it is not necessarily the case for all. Richard states that “Given that the Canadian child welfare system, its legislations, standards, practices and processes, were crafted by Anglo European settlers it is not surprising that the cultural context of the Aboriginal child bears little weight” (p. 103). The issue of what defines a family is also discussed by Richard (2004). The idea of the traditional family varies greatly between the Anglo European version and the Aboriginal version.



The reality is that an Aboriginal child may have a childhood surrounded by a variety of community members caring for them and rather than that being seen as an inability to parent it is considered an experience that allows the child, according to Richard, “the totality of tribal experience, its values, knowledge and ways of behaving” (Richard, 2004, p. 105). This, of course, is assuming that the culture is a stable thriving one with a support system available to the community.

Gough et al. (2005) also discuss the emphasis that is placed on the extended family in terms of the well-being of the child. He reports that “An Aboriginal child in a traditional community has access to a large network of kinship and informal community care that provides a set of values and expectations for behavior” (p. 1). The authors remind the reader that children are seen as a gift from The Creator in Aboriginal culture and extended family as well as community members are responsible to keep this gift safe. Gough (2006), as reported by the Centre of Excellence for Child Welfare, states that “Kinship placements have the advantage of maintaining cultural continuity and ties to the community, such as with school and friends” (p. 3). The author goes on to say that,

A recent study of kinship care in a Cree community in Northern Manitoba reported that many of the kinship caregivers had a strong, culturally-based commitment to kinship care that was rooted in a traditional ‘connectedness’ between the child, the caregivers built upon their own experiences as former kinship foster children. (p. 3)

Richard (2004) describes a statement made by Dr. Leo Steiner, a former director of The Aboriginal Community Crisis Team in Toronto, to the Family Court in 1990 regarding cross cultural adoption. He stated that

A child who is conflicted about his identity is severely handicapped. He may have developed a host of functional skills, but he is also subject to a gnawing, chronic self questioning. The child becomes a victim of a self-fulfilling prophecy, self sabotaging his own attempts at success for he strongly believes he is doomed to failure. With low self esteem and a confused sense of self, the child is ill equipped to form healthy and mature relationships with others. He is then more likely to seek short term pleasures rather than more productive realistic long term goals. Unable to interact meaningfully in adulthood, he often develops a self centered, impulse pleasing self destructive life style. (p. 105)

Critically, the child needs to feel valued and secure by whoever is caring for them.

It is crucial that they are able to feel a sense of closeness and love so that they may be able to bring those qualities into their relationships throughout their lives. Attachment theory was one of psychopathology as well as a theory of normal development. Sroufe, Carlson, Levy and Egeland (1999) state that “it was concerned both with the formation and normal course of attachment relationships and the implications of atypical patterns of attachment” (p. 1). Bowlby brought this theoretical concept to light in 1944 when he asked the question regarding the link between early experience and psychological health and pathology. The authors go on to summarize Bowlby’s argument by saying,

Bowlby did not say, nor does attachment-oriented research suggest, that early anxious attachment causes later pathology. He did claim that pathology would be a joint product of early experience and ongoing support or challenge, that cumulative maladaptation would be less easily changed than early anxious attachment, and change would be predictable. (p. 3)

The authors report that Bowlby drew an idea from Freud based on the primacy of the earliest attachment relationships as the first experiences of emotional closeness. According to Sroufe et al. (1999), “These vital relationships represent prototypes for close relationships throughout life, especially for intimate love relationships and parenting” (p. 5). According to Byng-Hall (1995) “The presence of an attachment figure can provide a secure base from which a child can explore, safe in the knowledge that the parent is available and will insure protection when needed” (p. 1). The author goes on to sum that Attachment theory suggests “an overall aim of increasing the security of the family base, thus helping all family members to be self-sufficient” (p. 8). The Attachment theory provides some evidence as to why young children need to be cared for in more than just the physical sense and that the need for closeness and emotional connection is imperative to their future development. There is a necessity to consider this when we have children who are in need of foster care placement.

Extended family care can offer a sense of attachment, confidence, familiarity and comfort that many children who are in care may never receive. Using extended family, who are in a position to offer appropriate care, should be considered the next best thing to being with biological parents. The importance of early attachment has been established and if extended family is able to provide that important piece of emotional development for a child in need of care it seems desirable to allow that union to take place rather than putting that child in an unfamiliar environment that may lack the appropriate supports. The culturally appropriateness of the care is an important piece in this equation and it involves allowing that child in need of care to have the opportunity to grow up according to the beliefs and traditions that their people live by. The opportunity to be a part of their

own community rather than being placed outside of a circle that they were born into. The opportunity to take part in traditional rituals, speak the language, learn the customs and have access to family ties should be available to these children. That may not always be a possibility but should be a priority.

Bass et al. (2004) provide an analysis and recommendations for the foster care system and begin by stating that “public opinion polls reveal that the public is largely uninformed about foster care, yet highly critical of the system” (p. 5). The authors go on to describe the public view of citizens in the United States and some of the possible causes for these assumptions and lack of knowledge. One major point of discussion was that of media accounts. The tragedies that are portrayed in the media have an impact on how the population sees the child welfare system and the perceived lack of necessary services. They go on to discuss how these tragedies force changes and upheaval within the system but that these changes are not lasting ones. Rather what they state is that policy changes and service provisions should be debated with clear minds and not as a result of an abused child or even worse a dead child.

Media reports and portrayals of what has occurred throughout the child welfare system have played a role in the current public views. Before the creation of the Aboriginal agencies the media portrayal of the system was that of a non-Aboriginal workforce that was making poor decisions for families and not respecting their culture. After the new system was created both in the Aboriginal communities and in the city of Winnipeg the media portrayal has tended to focus on the unfortunate and tragic events that have occurred since the beginning of the changing system even though the lack of supports has made it difficult at best to provide the services that are required.

Unfortunately what comes from the media, although very powerful in the art of persuasion, does not always accurately portray the true picture of the current system.

**Conclusion:**

The literature review outlined the common themes that exist in several different parts of the world facing the Aboriginal population. The review of research provided historical content and background for why the research questions were relevant. It is imperative to note that colonization was the beginning of the Aboriginal people losing their way of life as they knew it. They were forced into a cultural way of life that did not fit what they had previously known. Their focus on families and communities raising their children was halted by the European belief system that placed their children with ‘white’ families who would teach them ‘proper’ values and would help them to abandon their cultural roots and adopt the European way. This foster care system that left children in residential schools and foster placements continued for decades. This resulted in generations of confusion and resentment that left Aboriginal peoples with little support and resources.

The Canadian foster care system was also a part of the crisis and it has made some strides to better assist Aboriginal families in providing adequate supports. Some positive changes have included Aboriginal Child and Family Services Agencies that have Aboriginal staff who are able to offer services that are appropriate to the families they serve as well as making attempts to use extended family for foster placements and/or families with similar cultural backgrounds in order to offer that support to the children and their families.

Foster care is a system that has strengths in terms of providing care for children who are not receiving the basic necessities in their life from their caregivers. It also allows, in some instances, for extended family to care for children and offer them some sense of familial connections. On the other hand there are some weaknesses in the system in terms of the care that is provided to these children. There have been historical problems with Aboriginal children being placed with families who do not have the cultural awareness to provide them with a sense of where they came from or the ability to connect them with their culture through knowledge of traditional beliefs and values. Without this connection, Aboriginal children and their communities will continue to struggle with negative experiences within the child welfare system.

The literature review discussed three different forms of racism in New Zealand. These three forms of racism were called personal racism, cultural racism and institutional racism. The researcher found that these forms of racism were not exclusive to New Zealand but that it could be argued that they existed all over the world for Aboriginal people. The descriptions of personal, cultural and institutional racism helped to shape the research questions and the research methods of the following study.

The review clearly demonstrates that there is an over-representation of Aboriginal children in care and makes a strong link between the number of Aboriginal children in care to the experiences of colonization, and personal, cultural, and institutional racism. While legislation and agencies have changed with a growing understanding of the importance of culturally appropriate services for Aboriginal children in care there is a corresponding need to evaluate the effects of culturally-based services. The following

chapter will include a history of the program that has been evaluated for the purpose of this study. It will also outline the goals and priorities of the program.

### **Chapter 3**

This chapter provides a history and description of the MaMawi Wi Chi Itata Centre. This is provided for clarification regarding programs and services available to Aboriginal peoples living in Winnipeg. The description and history are linked to the research questions aimed at evaluating whether the program is achieving its goals of culturally appropriate care for the children involved in the program being evaluated.

#### **History of MaMawi Wi Chi Itata Centre, Inc.:**

Ma Mawi was given birth in the fall of 1984 by committed community members who sought an Aboriginal solution to supporting and rebuilding families. Ma Mawi has worked to support families to better care for children by creating meaningful opportunities for community and family involvement. The agency's mission is: To maintain a resource centre in Winnipeg that provides culturally relevant preventive and supportive programs and services for Aboriginal families. The vision is as follows: "Our Vision for the community is that a safe and happy and inter-dependent community results when caring, sharing and respect are present" (MaMawi, n.d.).

Currently there are three community sites in Winnipeg offering a variety of programming including parenting skills, anger management, drop ins and cultural teachings and support. The three community sites offer a safe and welcoming environment for community members to come and spend time connecting with other people in their community, have coffee and food and also allows a place for children to play. The agency provides other programs which include a volunteer program, a foster care program and a pow wow club.



The Ozosunon Neighborhood Care Program is the foster care program run by Ma Mawi and “is dedicated to helping First Nation and Métis children and families involved in the child welfare system connect to a range of supports and opportunities, and to empower families and communities to raise healthy, happy children” (Ozosunon Neighborhood Care Program, 2003, p. 4). The program has been running since 2003 in its present form. It was created when it and another program through Ma Mawi were reviewed in an effort to use the strengths of both programs to create one strong program that was able to deliver all services. Ozosunon is an Ojibway word for “nest” – a place where little ones are kept safe.

In 2003 Ma Mawi undertook an extensive review of its Ozosunon program and Widening the Circle foster care program (which was another foster placement program at the time) in the hopes of creating the best possible foster care services. An integration of both programs took place and the new program is now called Ozosunon: Neighbourhood Care Program. Since the inception of the newly created program there has not been an evaluation or follow up of services in order to get feedback from those involved. The Ozosunon program

is viewed as part of a comprehensive vision of a continuum of care which emphasizes service coordination, culturally sensitive care for children in the child welfare system, and a belief that a strong community can ultimately make a profound difference in the strength of families to care for children. (Ozosunon Neighborhood Care Program, 2003, p. 5)

Ozosunon is a program of Ma Mawi Wi Chi Itata Centre Inc. It has been viewed as a critical component of Ma Mawi's efforts to strengthen connections to the Aboriginal community by:

1. Building upon individual and family capacity;
2. Mobilizing communities to support children, youth and families
3. Creating a service delivery system that is child/youth centered, family supportive, and builds the capacity of the community to care for their children and families

(Ozosunon Neighborhood Care Program, 2003, p. 4)

The main purpose of the community-based program is to "provide a culturally specific alternative for the disproportionate number of First Nation and Métis children in the child welfare system" (Ozosunon Neighborhood Care Program, 2003, p. 5). McKenzie and Morrissette (2003) state that "Of particular importance to social work is the growing evidence that traditional values and practices are associated with well-being, and a reduction in social problems" ( p. 23).

The program's interventions are holistic with a focus on using informal and formal resources within the local neighbourhoods of the children to ensure continued success. One of these successes is the return to primary or extended family whenever possible with the best interests of the child always being the primary concern. The goal is to provide short term care while families become healthy and receive the services they require. The goal is for the child to be reunited with family but long-term care is also provided if reunification is not an option.

The program provides several resources. Neighbourhood Care Helpers

(Social/Support Workers) and Parent Councils work at sustaining the child's connection to their neighborhood and family by doing the best they can to place children in homes that are in or close to the neighborhood where they were previously living as well as promoting mentoring of birth parents by the Neighborhood Care Helpers. McKenzie and Morrisette (2003) report that "cultural values and traditions play a significant role in shaping Aboriginal identity and self-esteem" (p. 24). The program augments the support of Neighbourhood Care Helpers for the Neighborhood Care Provider (foster parents) homes by incorporating the use of Resource Helpers to strengthen training and increase links in the community and a part-time support worker to support all homes that are caring for high needs children. The guiding principles of the program are that the:

1. Safety and well being of the children is of paramount importance at all times.
2. Every effort is made to keep children in their familiar community, day care, or school.
3. First Nation and Métis children are placed in culturally sensitive homes, respecting of their values, beliefs and practices.
4. Children, families and communities have inherent strengths and decision-making power, and as such, their input in finding solutions is recognized at every level of the program process.
5. Children, families and communities need adequate resources to implement plans for change.
6. Every effort is made to preserve and reunify families with the necessary supports or interventions based on the least restrictive alternative.

7. Work is done within a community care philosophy where protection is understood within a broader context of mobilizing informal and formal networks and relationships, to support neighbourhood and family capacity for self care.
8. All services are provided within a holistic model of care and a deep respect for the whole person – physical, emotional/social, cultural/spiritual, and intellectual.
9. While it is recognized that the Agency has ultimate decision-making authority, a spirit of collaboration and teamwork, and a commitment to make things work are recognized as essential conditions for successful decisions and outcomes.
10. The working relationship between the Agency staff and, the Centre staff and Neighborhood Care Provider, is characterized by mutual respect, trust, honesty, and fairness.
11. Aboriginal community values will guide the overall protocol agreement. (Interagency Protocol Agreement, 2006, p. 9)

It is important to note that the researcher could locate no definition of “culturally sensitive homes”, an issue addressed by the evaluation. When these goals conflict with one another there is a dispute resolution process that is in place. The following is an explanation of the dispute resolution process that it used when interpretation of the guiding principles differ. The time frames refer to working days:

The following is the general process which does not include the crisis and/or clear protection issues.

1.a) Firstly, every effort shall be made to resolve the issue at the level of the Agency Social Worker and, the Centre’s Neighborhood Care Helper and/or Neighborhood Care Provider.

1. b) Where a matter is not resolved at the direct service worker level the Centre's Program Coordinator and the Agency's Supervisor shall become directly involved with each other on the matter.
2. Initial Notification: The initiating party i.e. the Centre's Program Coordinator or the Agency Supervisor, shall notify the other party by phone or e-mail and the receiving party will review the matter and return communication within 2 days.
3. Day 1-7: The Agency's Supervisor and the Centre's Program Coordinator shall discuss and, when necessary, meet with each other and the direct service workers to find common ground and an agreeable plan. Objectivity and, at times, compromise are necessary to obtain the best, or at minimum, the least harmful result for the child. While providing support to their respective workers, the supervisor and coordinator shall recognize the entity of larger importance, namely the child. Most or all matters should be resolved at this level and during the first 7 days. Where the Agency's Supervisor and the Centre's Program Coordinator cannot resolve the matter, the Supervisor and Coordinator shall notify their respective superiors, in most cases a Program Manager, by the seventh day from the date of initial notification.
4. Day 8-15: The Agency's Program Manager shall contact and, when necessary, meet with the Centre's Director of Programs. When this applies, the Manager and Director will facilitate resolution by the fifteenth day.
5. Day 16-20: In highly exceptional cases, the matter shall go to the Executive Director level at the Agency and Centre for a final decision within 20 days of the communication from initiating party.
6. The process and the decision shall be documented, signed off and kept on file.

7. When a decision has been made but mutual resolution has not been obtained the matter shall be revisited in 15 days by the Agency's Program Manager and the Centre's Director of Programs, to review the process as it unfolded and whether the above dispute resolution process was effectively implemented.

Qualifications to enter the program are that children must be living in Winnipeg, between the ages of newborn and age of majority and have been apprehended by ANCR (Child and Family All Nations Coordinated Response Network). The program model has been laid out as follows:

Ozosunon Neighborhood Care Program, 2003, p. 5

Service Components	Purpose	Time Frame	Resources and Partners	Outcome Indicators
I. Pre-placement assessment of care provider, child and family	Finding strengths of child/family. Best match with care provider	1 week	Foster Program; Parent Council; CFS workers; Previous assessments; Family; Ma Mawi HBCIS (home based crisis intervention services); School; Prevention Programs	Assessment complete; Decision made to return child home with support; or placement within Ma Mawi Program for short or long term
II. Admission of child; Goal setting and Initiation of family Intervention	Support strengths; Encourage learning of new skills; set a care plan	6 weeks	Same as above plus Ma Mawi Care Providers as mentors; family group conferencing	Referrals for programs have been made; child and/or family begin to attend programs; They feel actively supported
III. Implementation of programming and network building	Development of strengths, new skills and positive relationships	12 weeks	Same as above plus community partners; external treatment programs; specialists to support placement	Ongoing regular attendance at programs; Increased capacity to cope and to care for children
IV. Reassessment of child and family	Ascertain if added strengths equal the return of child to the family	12-26 weeks	All of the above, including the court system	All options are considered, including ongoing/additional intervention or after care services. Continued link to Ma Mawi and community centers

Some of the priorities of the program include:

1. The children and youth in care with the program have vital, positive connections with family.
2. The children and youth in care with the program have vital, positive connections with neighborhood.
3. The children and youth in care with the program have vital, positive connections with culture.
4. The children and youth in care with the program have vital, positive connections with school.
5. The communities have strength and resources to care for their children and families.

These priorities are met by:

- Establishing culturally appropriate Neighbourhood Care Homes (NCH) within Winnipeg that provide a nurturing, safe environment for children and decrease the number of children in hotel/shelter placements.
- Developing networks of NCH's that are neighbourhood based, culturally sensitive and located in the communities in which the children live.
- Forming supportive, mentoring relationships between NCH's and families to increase parenting capacity of the children's families.
- Developing a continuum of care within each neighbourhood to decrease placement moves outside the neighborhood for children in care.
- Providing families with support for family preservation and reunification, through initiatives and strategic relationship building by parent councils to decrease the length

of stay in out-of-home placements, increase the number of aftercare interventions, and decrease the number of re-entries into care.

- Providing support/supervision to NCH's and Neighbourhood Care Helpers to increase the retention and recruitment of Neighbourhood Care Providers.
- To offer a variety of training, skill building, employment and leadership opportunities to Neighbourhood Care Providers, staff and the community to increase the number of people involved from the community care network and to increase the wellness of the community.

**Research Question:**

In order to facilitate the research process the writer has established there are three goals of the program and they are as follows:

1. Care for kids - based on culturally appropriate service focused on the child's needs.
2. Building a sense of community - for foster parents and children in care by providing supports and resources.
3. Maintaining and facilitating connections with family of origin wherever possible.

Although there are three goals, the different descriptions and documents already studied regarding the program suggest that the first goal of care for kids is the one of utmost importance and due to time and resource constraints it will be the goal that will be studied for the purpose for this evaluation. The goal of care for kids must be operationally defined in order to be able to measure it.

The children in care of the program are of a similar cultural background as the caregivers in their home. In the case of this program the children in care are Aboriginal children being placed with Aboriginal Neighborhood Care providers (foster parents) The



program strives for quality of care in the area of cultural services by way of providing all Aboriginal staff and promoting the value of children and community. There is emphasis on decolonization as well as providing supports to foster families so that they are able to care for the children. Mandatory training is made available to foster parents again to offer supports, education and resources so that the children in their home are able to receive the best possible care in all areas. The program works on a strength based philosophy and focuses on nurturing existing skills and assisting foster parents and families of origin to be connected to the children in care. There is a major focus on extended family and the support of those foster parents that have made themselves available to care for Aboriginal children and an emphasis on positive community involvement.

The child's best interests are emphasized as a high priority in child welfare legislation. The Child and Family Services Act describes best interests as the following: The best interests of the child shall be the paramount consideration of the director, an authority, the children's advocate, an agency and a court in all proceedings under this Act affecting a child, other than proceedings to determine whether a child is in need of protection, and in determining the best interests of the child all relevant matters shall be considered including:

1. The child's opportunity to have a parent-child relationship as a wanted and needed member within a family structure;
2. The mental, emotional, physical and educational needs of the child and the appropriate care or treatment, or both, to meet such needs;
3. The child's mental, emotional and physical stage of development;

4. The child's sense of continuity and need for permanency with the least possible disruption;
  5. The merits and the risks of any plan proposed by the agency that would be caring for the child compared with the merits and the risks of the child returning to or remaining within the family;
  6. The views and preferences of the child where they can reasonably be ascertained;
  7. The effect upon the child of any delay in the final disposition of the proceedings; and
  8. The child's cultural, linguistic, racial and religious heritage
- (The Child and Family Services Authorities Act, 2002)

Accordingly the child's cultural background must be a central piece for service planning and provision. The child's best interests are of paramount importance to Ozosunon's service planning for children's needs in particular the importance of culturally appropriate services. The agency strives to ensure that the child's best interests are met through meeting their needs: The child's needs are considered top priority.

For example, Ozosunon uses neighborhood care homes that are neighbourhood based; The agency attempts as much as possible to place children in homes that are geographically situated in the neighborhood that they were living in before being taken into care with the child welfare agency. Neighborhood care homes must have positive connections to parents or previous guardians who were caring for the child(ren) whenever possible. The term parent is described by the Child and Family Services Act as "a biological or adoptive parent of a child and includes a person declared

to be the parent of a child under Part II of The Family Maintenance Act.” The term guardian is described in The Child and Family Services Act as “a person other than a parent of a child who has been appointed guardian of the person of the child by a court of competent jurisdiction or to whom guardianship has been surrendered under section 16.” (The Child and Family Services Authorities Act, 2002)

The foster parents in the neighborhood care homes are positively connected to parents of the children in their care. Further, foster parents act as mentors to parents in the hope that they will be able to teach parenting skills and offer support.

The neighborhood care homes policies and practices regarding retention, recruitment, and training focus on providing supports to foster parents to ensure they remain involved with Ma Mawi over an extended period of time. Retention refers to efforts aimed at maintaining foster parents’ employment with the Ozosunon program for a maximum period of time. Retention includes enforcement of provincial licensing regulations of neighborhood care homes. Recruitment focuses on the identification of individuals and seeking applications from potential foster parents. A process of applying the provincial standards and testing to all interested individuals before they are allowed to become foster parents is then followed. Training includes ongoing professional development aimed to support foster parents in coping with the role of fostering. Topics include first aid, non-violent crisis intervention, history of Aboriginal people, interpersonal communication (talking to kids), dealing with grief, sharing circles, dealing with trauma, behavior management and dealing with schools and special education. This training is expected to screen out inappropriate candidates and foster parents as there are expectations of the care givers to attend these trainings and apply the skills to their daily

work with the children in care. The training requires a substantial amount of time and motivation as well as dedication in implementing strategies.

The two research questions for the program evaluation are concerned with Ozosunon's emphasis on culturally appropriate foster homes. The first question focuses on whether or not the foster homes are culturally appropriate:

1. Does the Ozosunon program provide services that are culturally appropriate?

The second question stems from findings related to the first. If the Ozosunon program is found to provide culturally appropriate services then the evaluation is interested in whether the services meet children's needs:

2. Does the Ozosunon program provide culturally appropriate services that support the child's needs?

The three program goals provide the conceptual foundation for the program. They are as follows:

1. Care for kids - based on culturally appropriate service focused on the child's needs.
2. Building a sense of community - for foster parents and children in care by providing supports and resources.
3. Maintaining and facilitating connections with family of origin wherever possible.

The importance and practice of the second and third goals are what make the primary goal a possibility. According to the agency's Executive Director, care for kids is the primary concern and therefore the focus of the evaluation is how effective the practice is on making this a reality.

This chapter provided a history of the MaMawi Wi Chi Itata Centre and a brief description of the programs and services it offers. The chapter described in detail the Ozosunon program which is the focus for the evaluation in an attempt to answer the research questions. The following chapter provides a summary of the methodology used in the thesis research. The chapter describes the sample that was used, the issue of informed consent, and the data collection methods.

## Chapter 4

### Methodology:

#### Introduction

This goal of the thesis was to complete an evaluation of the Ozosunon program using both a summative and formative approach. The main questions were

1) Does the program deliver culturally appropriate services?

And:

2) If the program delivers culturally appropriate services, do the services support the child's needs?

The researcher used the term culturally appropriate to describe the cultural component attached to the foster care system within Ozosunon. Perhaps a term that is more specific and measurable could have resulted in more meaningful data. For example, culturally appropriate can refer to children's participation in activities such as pow wows but can also refer to issues such as language, parenting techniques and practices such as storytelling. This study used involvement in cultural activities and encouragement to participate in cultural activities as well as encouragement to use Aboriginal languages when applicable as culturally appropriate. Based on the study one recommendation would be for future studies to clearly define the term culturally appropriate and determine whether this includes children attending cultural events such as pow wow clubs and sweat lodges (as this study found) but also if they are exposed to their languages and aware of their family histories and stories. It is also important to note that this term may have different meanings for Aboriginal people than it does for Métis people. For the purpose of this study cultural appropriateness focused on the staff involved being open

and supportive to the foster children in their care being active in their culture. The participants were able to verbalize this through discussions of how they encourage and facilitate cultural practices with the children in care of the program.

The following discussion provides detail regarding the sample site, selection, and size. The chapter also discusses the data collection methods as well as ethical issues such as confidentiality. The evaluation framework is presented and provides an outline of the methods used to complete the evaluation.

Data collected in the evaluation was primarily qualitative albeit a small portion of the research included quantitative data presented as descriptive data, primarily for frequency counts. The framework used was based on Clifton and Dahms's (1980) four essential elements of evaluation. They are as follows:

- 1) The questions posed;
- 2) The methods used to gather data;
- 3) The procedures used to provide feedback of the research findings; and
- 4) The implementation process. (p. 56)

The authors discuss the questions posed in an evaluation and describe that one such question can be "is the program meeting its stated goal?" (p. 56). The authors define evaluations aimed at responding to this question as "outcome" evaluations. This was the goal of the researcher in this particular study. It was believed that through understanding of the program's policies and practices this particular question could be answered. The second stage of evaluation is focused on the methods used to gather data. Of the three methods that Clifton and Dahms (1980) describe to gather data the one that the researcher used in this instance is to ask people about their behavior. The researcher felt that only

through getting the perspectives and opinions of staff in the program could there be a sense of what the program provides to all the people involved.

The third part of the evaluation stages deals with the procedures used to provide feedback of the research findings. The authors note that both quantitative and qualitative research have their benefits and one should not be considered more superior than the other. The authors discuss some of the different ways of providing the feedback from both forms of research. The researcher reported findings from both qualitative and quantitative through counts and charts of responses from participants. The last stage in evaluation according to the authors is the implementation process. The researcher's goal in this process was to have a finished product that could be shared with program participants regarding outcomes. The job of the evaluator of a program is not to decide what to do about a program but rather provide information and statistics.

**Sample Site, Selection and Size:**

The Ma Mawi Centre is a large agency with multiple sites and programs. The Ozosunon program is aimed at providing quality culturally appropriate alternate care and foster homes for Aboriginal and Métis children. There are many different people involved with the program, some of whom are paid and others voluntary.

When a mandated child welfare agency is seeking to find a placement for a child that has been apprehended they have the option of contacting the Ozosunon program to inquire whether they have any spaces available. If they do then that child may be placed in one of the foster homes that are attached to the program. At that point the child is associated to several different supports within the program.



The term Neighborhood Care Helpers refers to the Social/Support Workers attached to the program who are paid employees assigned to particular homes in order to provide support and resources. The Neighborhood Care Providers are the foster parents who are employed by the program to provide care to children who have been apprehended by one of the mandated Child and Family services agencies. The Resource Worker is employed to cover recruitment, licensing and renewing licenses for all the foster and potential foster parents within the program. The parent council positions are volunteer based and are in place to provide support and connections to communities within the city of Winnipeg.

In consultation with the Executive Director of the agency, and the administrative assistant of the program, the researcher decided to randomly choose from the staff members and volunteers associated with the program and offer them an opportunity to participate in an interview to provide the researcher with their perception of Ozosunon's culturally appropriate services. The administrative assistant provided the researcher with the list of names of staff and volunteers. The names were entered into the Microsoft Excel program which then provided a random sample of names. Once the names of the sample were chosen randomly they were approached by the administrative assistant of the agency and asked if they would be interested in taking part in the study. The researcher and the administrative assistant discussed who would be an appropriate person to make the calls and she felt as though she had a very positive and strong connection to the staff members and the volunteers associated with the program. She reported to the researcher that she felt they would be the most open minded with her being the contact person. The researcher provided a script to the administrative assistant from the program

so that she was able to speak to each potential participant and offer an explanation of the research and discuss what their roles would be. The discussion also outlined the concept of informed consent and any risks that would be involved with participating in the study. The scripts are provided as Appendix 1 through 5. If anybody responded that they were not interested their name would have been taken out and another name randomly chosen by the researcher to replace them.

The evaluation site that was chosen was the Ozosunon program head office on McGregor. The researcher gave interviewees the option to participate in an interview in their home or at the office. Any participant who chose to do an interview in a neutral zone had the opportunity to request this.

The sample included six Neighborhood Care Providers (foster care providers), three Parent Council Members, four Neighborhood Care Helpers (Support Workers) and a Resource Worker. The researcher also attempted to interview some previous foster children who have reached the age of majority and had gone through the program. A random sample of the Neighborhood Care Providers and Parent Council were chosen to participate in the study because there were a large number to choose from. The Resource Worker and Neighborhood Care Providers were all included due to the small sample size. The names that were chosen were all contacted and invited to take part. All but one Neighborhood Care Provider chose to participate. The person who chose not to participate in the study did so due to personal obligations.

A total of fourteen participants were interviewed: Three parent council members, six foster parents (Neighborhood Care Provider), one resource worker and four

social/support workers (Neighborhood Care Helper). There were five foster homes visited but one consisted of two people who wanted to answer questionnaires separately.

The decision to stop data collection was made by the researcher due to the participants' responses and the researchers' resource limitations. The researcher believed that saturation was reached as many of the participants had similar responses to several questions regarding the program. Grady (1998) states that "in interviews, when the researcher begins to hear the same comments again and again, data saturation is being reached" (p. 26). The researcher had planned to interview a former foster child who had since left the program and was of age but at the time of the interview process the staff was unable to locate any such participant.

There were limitations within the study, one of which included the lack of perspectives from a child in care who had been a part of the program. Another limitation was the lack of clear roles within the program which made the interview and questionnaire process difficult for some participants. Another limitation was that the researcher was subject to time constraints due to having a full-time job as well as having limited resources in terms of funds and full access to the program, making it clear that a more in depth study of the program and its services are required.

### **Informed Consent:**

Consent in writing was obtained from each participant who was interested in taking part. The researcher reviewed the consent form with each participant in person before the interview process and ensured that they were informed about the study and what was expected of them as a participant. The consent forms are provided as Appendix 6 through 9.

There was no deception involved in the study and no coercion. If participants requested the completed final report or a summary of it they will be provided with that information. Every precaution was taken to ensure that the confidentiality and anonymity of participants was secured. The researcher used a coding system to match the participants to the responses of the interview questions and questionnaires. The recruiter knew who had agreed to participate in the study and the researcher was aware of the names of participants and their responses due to being present during the interviews and possibly during questionnaires. Although the researcher had this knowledge the participants were not matched to the responses in any way in the final product. Data obtained from the study was stored in a locked filing cabinet in the home of the researcher. A tape recorder was present for the interviews so that the researcher could more easily transcribe the data.

There was a possibility that throughout the research process an abuse report of a child in care or another minor be made. Participants were informed before the interview began that if any abuse of children in care or any minor was reported, the researcher was obligated by law to make a report of the abuse. This information was included in the consent form and was a part of the script given to the agency representative so they could share this in the initial discussion. There was no compensation for the participants in the study. This study was approved by the Research Ethics Board of the University of Manitoba.

### **Data Collection Methods:**

The data collection methods included semi-structured in person interviews, questionnaires, document analysis, and data analysis. Combining these methods allows the study to derive the benefits of qualitative and quantitative methods.

Using semi-structured interviews allowed those involved to verbalize what their thoughts were on the issues and provided a personal connection. According to Strauss and Corbin (1990), qualitative research is broadly defined as “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification” ( p.17) as reported in Golfshani (2003). Usually the data is presented as text as opposed to statistical output of numbers. Jarratt (1996) states that “qualitative research methods are more intrusive and less structured than quantitative research techniques and, thus, is appropriate when the research is exploratory in nature” (p. 9). He states that semi-structured interviews allow researchers to cover chosen topics in a given time period that is at the discretion of the interviewer but also allows for some exploration of facts and attitudes as the interview progresses. Sofaer (1999) describes the process as “a small number of one on one interviews conducted with people who would meet the criteria for completing a particular survey. In each interview, the person is asked to complete all or a part of the survey instrument being tested” (p. 1112). He describes that sometimes people are asked to verbalize their thoughts on what the questions mean to them and how and why they answered the way that they did. Other times participants have already completed the survey and are then asked to go over the survey and include their perceptions afterwards on their responses.

**Validity:**

There are some standard criteria of assessing validity and they include:

1. The impact of the researcher on the setting;
2. The values of the researcher;
3. The truth status of a respondent's account.

Because the use of qualitative and quantitative methods have been chosen triangulation was used as a form of validation. Mathison (1988) states that "Good research practice obligates the researcher to triangulate, that is, to use multiple methods, data sources, and researchers to enhance the validity of research findings" (p. 13). Methodological triangulation is the most discussed form and refers to the use of different methods of data collection. Mathison (1998) states that,

first there is an assumption that the bias inherent in any particular data source, investigator, and particularly method will be cancelled out when used in conjunction with other data sources, investigators and methods. The second, and related, assumption is that when triangulation is used as a research strategy the result will be a convergence upon the truth about some social phenomena. (p. 14)

**Reliability:**

Silverman (1993) states that "the reliability of interview schedules is a central question in quantitative methods textbooks" (p. 229). Silverman (1993) explains how these texts have expectations that each respondent in an interview must understand the questions in the same way and that coding of responses must be done without the possibility of uncertainty. Silverman (1993) states that the following are suggested methods of achieving this:

- pre-testing interview schedules
- training of interviewers
- use fixed-choice answers as much as possible
- inter-rater reliability checks on the coding of answers to open-ended questions (p. 229)

Although Silverman (1993) states that these methods may deflect the meanings that we take from interviewee's answers he still states that we must not "altogether ignore conventional issues of reliability" (p. 229). For the purpose of this assessment all interview were tape recorded and transcribed and responses are provided in the final thesis. The interview questions included as many fixed questions as possible and any further discussions were coded accordingly. Questionnaires were used to provide statistical data as well as some basic thoughts on the program's services and commitment to its original goals. Each participant was interviewed and completed a questionnaire. The survey consisted of responses based on a Likert Scale. This option allowed for some openness in responses but still provided the opportunity for statistical data.

There are issues of validity and reliability in the quantitative aspect of the study. The question of validity in quantitative research has been described by Wainer and Braun (1998) as "construct validity" as reported in Golafshani (2003). Golafshani (2003) extends this description by describing the construct as the "initial concept, notion, question or hypothesis that determines which data is to be gathered and how it is to be gathered" (p. 599). The question then is whether the means of measurement are measuring what they are intended to measure.

For the purpose of the program assessment it is argued that the questionnaire provides feedback to assist in answering the research questions. The information provides data on whether the program goals are being met in the minds of the key players working directly within the system and those who are directly involved in the system. Construct validity is achieved by ensuring that there is a reason for asking questions in both the interviews and questionnaires.

A concern was that there are no other agencies providing this particular service so there is no comparative standard. Another concern was the possible lack of response in questionnaires. For this reason the researcher gave participants the option of doing the questionnaire right after the interview while the researcher was present. They were also given the option to have them picked up by the researcher if they chose to do it on their own. The concept of reliability is defined by Joppe (2000) in Golafshani (2003) as

the extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable. (p. 1)

The interview schedule, questionnaires and proposed coding systems are included as Appendixes 10-24. There were different processes for foster parents, previous foster children, parent councils and Neighborhood Care Helpers.

The goal of the research was to be able to obtain information regarding whether the Ozosunon program provides a culturally appropriate fostering service based on the needs of the child. Using the interviews and questionnaires allowed the researcher to access information from direct front line workers in the program. The research was being



done to provide the agency with information regarding the program and make recommendations for the future. The following chapter describes the data analysis procedures and the finding based on the interviews and questionnaires.

## Chapter 5

### Data Analysis

In order to answer the two research questions, the researcher interviewed fourteen participants who provided a range of perspectives on the programs' policies and goals. Predominantly qualitative data was collected, in order to reflect the participants' breadth and depth of their perceptions regarding the Ozosunon program.

The data analysis method applied relied heavily on the approach as described by Pope, Ziebland, and Mays (2000). These authors discuss the relationship between qualitative data and analysis and stress that qualitative data analysis requires "the systematic and rigorous preparation and analysis of these data is time consuming and labour intensive" (p.114). The authors discuss that, although this research may not provide causal explanations, it gives the researcher the ability to expand on ideas and themes that may emerge in research to provide more in depth information. Qualitative research is less focused on frequencies and "uses analytical categories to describe and explain social phenomena" (Pope, Ziebland & Mays, 2000 p.114). Given the Ozosunon program, their model provides a framework for the program evaluation's data analysis.

Pope, Ziebland and Mays (2000) describe the "framework approach" to analyzing qualitative research data. The five stages of this approach are as follows:

1. Familiarization: immersion in the raw data (or typically a pragmatic selection from the data) by listening to tapes, reading transcripts, studying notes and so on, in order to list key ideas and recurrent themes.
2. Identifying a thematic framework: identifying all the key issues, concepts, and themes by which the data can be examined and referenced. This is carried out by

drawing on a priori issues and questions derived from the aims and objectives of the study as well as issues raised by the respondents themselves and views or experiences that occur in the data. The end product of this stage is a detailed index of the data, which labels the data into manageable chunks for subsequent retrieval and exploration.

3. Indexing: applying the thematic framework or index systematically to all the data in textual form by annotating the transcripts with numerical codes from the index, usually supported by short text descriptions to elaborate the index headings. Single passages of text can often encompass a large number of different themes, each of which has to be recorded, usually in the margin of the transcript.
4. Charting: rearranging the data according to the appropriate part of the thematic framework to which they relate, and forming charts. For example, there is likely to be a chart for each key subject area or theme with entries for several respondents. Unlike simple cut and paste methods that group verbatim text, the charts contain distilled summaries of views and experiences. Thus the charting process involves a considerable amount of abstraction and synthesis.
5. Mapping and interpretation: using the charts to define concepts, map the range and nature of phenomena, create typologies and find associations between themes with a view to providing explanations for the findings. The process of mapping and interpretation is influenced by the original research objectives as well as by the themes that have emerged from the data themselves. (p. 116)

The reason that the framework approach was chosen was because it best suited the research question and offered the opportunity for expansion and explanation of information that was being shared.

In terms of process, the researcher used the Word document to transcribe all the interviews that were completed with participants. The responses were then read and placed in a chart. Once completed the researcher was able to group the responses and report findings that outlined similarities and differences. An example would be that many of the respondents reported positively about the program in terms of its support to both staff and employees. An example of a difference is the way in which some respondents perspectives were different from others in the same group regarding certain facets of the program.

The researcher reported the responses from the questionnaires by doing counts from each respondent. The counts were presented in chart form to represent three of the groups of respondents. One of the sample job positions included only one respondent and was represented through discussion. These results from the research provided the information for the findings and discussion sections which are in the following section.

### **Findings:**

There were two principal research questions posed in order to evaluate the Ozosunon program. This chapter presents the evaluation's findings based on the analysis of the data. Findings are presented as descriptive statistics of the participants in terms of frequency counts.

The three parent council members consisted of two women and one man, the Neighborhood Care Helpers (Social/Support Workers) consisted of four women and the six Neighborhood Care Providers consisted of four women and two men. Their residences were situated all across Winnipeg and all had some form of Aboriginal background, including Métis and First Nations. In order to answer specific questions concerning their involvement in the program as well as their perceptions regarding the program, respondents filled out questionnaires based on a Likert Scale design. The following table provides frequency counts from the Neighborhood Care Helpers (Social/Support Workers) concerning the program. The Neighborhood Care Helpers' answers reported agree and strongly agree which lead the researcher to believe that the respondents had a positive experience with the program and that they all felt similarly regarding the goals and support provided within.

Table 3: Responses from Neighborhood Care Helpers on questionnaires

	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
1.Offer cultural supports to NCP				*	***
2.Assist in mentoring of NCP with bio families when family reunification is an option				*	***
3.Encourage and support connections of children in care with bio families when Family reunification is an option				**	**
4.Offer NCP resources regarding professional development				*	***
5.Given the opportunity to participate in professional development				**	**
6.Offer children in care resources regarding community programs				**	**
7.Support and encourage children in care in program to practice traditional customs.				***	*
8.Support and encourage children in care to speak their language if they have expressed desire to do so				***	*
9. Nurture a sense for community with NCP and foster children whenever possible.				*	***
10.1 worst and 5 best rate overall experience with the program					*****

Interviews with the Neighborhood Care Helpers resulted in many similarities. The respondents stated that when Family Reunification is an option, it is part of their position to support connections between children in care and biological families. They stated that the first priority is devising a plan for the children with the biological and foster families. They also stated that they become involved to assist with visits, connecting biological parents to foster parents where appropriate and advocating for all parties. Half of the respondents stated that when family reunification is an option mentoring of biological parents by foster parents is a priority as it allows for teaching and the process to be a collaborative one. In contrast, the other half of respondents stated that the mentoring is not always a priority and this is because each situation is different and the mentoring

requirement is based on the needs of the individual and the families. The respondents stated that they encourage children in care of the program to participate in cultural traditions and customs. They also stated that they do not push or force but are available to offer resources and support. Neighborhood Care Helpers reported that they suggest community resources to the children in their care to assist them in maintaining a connection to their culture. One respondent stated that yes she does encourage children in care to participate in cultural traditions and customs “if it is in their family history.” Three or four of the respondents had been involved with other agencies and all respondents had different reasons for working for the program.

The respondents reported that cultural training sessions and workshops are available to them and all had taken part in one within the previous month. They also reported that they provide cultural support and resources to the Neighborhood Care Providers because of the importance of the connection to the culture. When asked about benefits to being involved with the program the responses were similar and included:

- Supportive agency
- Family oriented
- Culturally based program
- Sense of belonging

When asked how they ensured the needs of the children were being met they all stated that this was based on communication and advocacy. The focus was on communication with CFS workers and with foster parents as well as the children in care. Accordingly to these responses the four employees felt that they agreed and strongly agreed with all the statements made in the questionnaire.

The following table demonstrates the responses made by the Neighborhood Care Providers (Foster Parents).

Table 4: Responses from Neighborhood Care Providers on questionnaires

	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
1.As NCP I am offered training and workshops that assist in offering quality care to children in my home					*****
2.Am offered adequate supports and resources from agency staff to offer quality physical care to children in my home					*****
3.Am offered adequate supports and resources from agency staff to offer quality emotional care to children in my home					*****
4.hildren in my care are given the opportunity to practice their traditional beliefs and customs					*****
5.I encourage those cultural traditions and practices with the children in my care.					*****
6.Children in my care are encouraged to speak their language freely if they have expressed a desire to do so			*		*****
7.I share cultural resources with children in my care				*	*****
8.Family Reunification is sometimes an option in the program					*****
9.When family Reunification is an option the staff encourages bio families to connect with the children in care				*	*****
10.The program assists me in nurturing that connection when Family Reunification is an option.			*		*****
11.I have had the opportunity to connect and work with bio families of the children in my care.			*	**	***
12.1 best and 5 worst rate experience with the program					*****

These table shows that the respondents agreed and strongly agreed with most responses and two of the respondents returned a statement of neutral. This provides



evidence that the respondents were feeling supported and had a shared positive experience with the program.

After interviews with foster parents there were several common themes in terms of responses. The majority of respondents became involved because of the desire to make a difference. The cultural focus was the second most common reason. Another common theme was that all the children in all their homes were First Nation treaty children. Cultural trainings and workshops were available to all and all had taken part in one within the year. All the respondents stated that the children in their care benefited from the services provided by the program by way of cultural teachings, beliefs and rituals. All respondents stated that they provided encouragement of cultural practices to the children in their care. This was done by way of sweats, pow wows, sharing circles, dancing, Aboriginal camp, drumming and smudging. All respondents reported feeling supported in providing adequate services to the children in their homes.

Where family reunification is an option all respondents reported that they support and encourage connections between biological parents and children in their care. All respondents also stated that they felt supported by the Neighborhood Care Helpers in these situations. All interviewees reported that their experience with the program has been a positive one. All the foster parents stated that building a sense of community in their foster children meant being involved and making the children a part of their family by including them and being involved in their daily activities (school, doctor appointments and finding jobs). The majority of respondents stated that they would make no changes in the program while the minority stated that the only change they would

make is the CFS involvement in the program. They would have more support or have them pull out all together.

There was a wide variety in responses when the foster parents were asked how they ensured the needs of the children in their care were being met. The responses were all different indicating that the respondents saw the concept of needs differently. Some of the responses were focused on basic needs such as food shelter and clothing while other responses focused on emotional and financial needs. For instance one respondent stated “I provide food, shelter and they choose their clothes” while another respondent stated “We communicate with them to find out what their needs are. We advocate and help them financially. We help them define between needs and wants.”

Table 5 provides a summary of the responses made by the Parent Council.

Table 5: Responses from the Parent Council on Questionnaires

	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)
1. Building community relationships is a priority in the program				*	**
2. PC has been working toward building those relationships			*	**	
3. Having groups such as the 4 PC provides program with ability to connect with the children that come into care as well as their families				**	*
4. Cultural respect and knowledge are priority when considering applicants for NCP			*	**	
5. The PC assisting in screening of NCP help to recruit those who have cultural respect and knowledge			**	*	
6. Training on cultural issues is a priority of the program				***	
7. As PC we are able to assist in providing professional development opportunities to program participants			*	**	
8. PC offers support and encouragement to NCP			***		
9. PC offers support and encouragement to NCH				**	*

The Parent Council responses were varied probably due to the lack of clear roles for the job. The responses by participants made it clear that the researcher had not asked questions that were relevant to the role that they played within the agency. The Parent Council interviews indicated that duties of the position were not as they had been described in program descriptions. The roles of the parent council were described as fundraising, poster making and distribution as well as administrative duties (phone coverage). One of the parent council members stated that “they can serve in a variety of capacities based on their individual skills.” All the respondents stated that the qualifications of being a member of the parent council included having no criminal record and although it is not a necessity to live in the community it is considered a bonus.

The respondents all reported that they are not responsible for organizing training or workshops to Neighborhood Care Providers or Neighborhood Care Helpers. The foster parents reported that being on the parent council gave them an advantage in building relationships with the Neighborhood Care Providers and the Neighborhood Care Helpers. They all stated that they do not make connections to biological families of children where family reunification is an option.

When asked if they work as a team with the Neighborhood Care Helpers to encourage and support cultural education to foster parents, two respondents from the parent council said that yes they do this when the need arises. One of the respondents stated “no it is not part of the role.” The respondents stated that they have no role in organizing services for the children in care with the program. They also stated that they had no role in recruitment but one respondent did state that the most difficult part of recruitment is licensing the foster parents because standards need to be more culturally appropriate. The respondent went on to say that there is no consideration for Aboriginal people. They stated that recruitment is done by word of mouth and that retention of Neighborhood Care Providers was done through offering training opportunities, support, respite, building relationships and a cultural component. The respondents stated that the benefits of being involved were relationship building, friendships, connections to the community and a sense of belonging.

The Resource Worker’s results show that she was neutral on all parts of the questionnaire. Her responses suggest that the questions did not adequately discuss the roles of her position. The interview with the Resource worker resulted in responses that were not congruent with program description of staff. Descriptions stated that the

position was based on providing resources to foster parents and social/support workers. When asked if this was a part of her position she stated that this was in fact not part of her responsibilities. She also stated that she does not provide cultural support and resources to foster parents, which was also described as part of her role in the program description. She reported that “foster parents never ask me questions like that. All questions are geared toward the Neighborhood Care Helpers (Social/Support Workers)” The Resource worker stated that she only sees foster parents in the beginning process when they are attempting to become licensed and once a year after that for reviews. She also stated that she may also see foster parents at trainings or workshops. She reported to interviewer that she is responsible for recruitment-licensing which includes a family study for potential foster parents, and foster home reviews. She stated that they must follow provincial guidelines which include a criminal record check and abuse registry every year at yearly review time. She reports that cultural training and workshops are available to her. She stated that she sometimes offers suggestions to foster parents regarding cultural trainings but really tries to connect them with their Neighborhood Care Helper. She also reported that she does work as a team with Neighborhood Care Helpers to provide appropriate services to foster parents and children in care. The benefits as she sees them are that she can practice her language and culture as well as have connections in the community. She stated to interviewer that she answered 3’s to all questions because “It’s a team approach and not just me”

The researcher noted through the interview process that the participants expressed an intense appreciation and passion regarding the program and its goals. One of the social workers stated that “peoples’ faces reflected how I felt and within five minutes I felt at

home” The participants all described their roles and their involvement with Ozosunon with pride and admiration. They all reported feeling connected to the agency and the program which, they reported, allowed them the opportunity to be connected to the community as well. The researcher anticipated that there would some discussion regarding some of the changes that participants would like to see within the program. After interviews and questionnaires were completed it became clear that no suggestions for change were evident indicating the level of commitment and comfort that the participants felt within the program and the agency. One of the Neighborhood care Providers reported that they provided support to the children in their care by making them a “part of their family” which made it evident to the researcher that the desire to ensure these children are cared for is paramount.

The literature review reported three different forms of racism in New Zealand that consisted of personal, cultural and institutional racism. The researcher believes that these forms of racism exist all over the world for Aboriginal people. After having analyzed the data in this thesis it would seem that the ideas and goals of the Ozosunon program began the process of facing these forms of racism in the child welfare system in Winnipeg.

The researcher found that after having analyzed the data it seemed that being able to determine whether the agency was providing culturally appropriate care was a manageable task. Answering the second research question of whether this culturally appropriate service was meeting the needs of the children in care of the program clearly required further study.

This chapter presented the data analysis procedures as well as the findings based on respondents’ questionnaire and interview responses. The following chapter continues

with a discussion of the findings, highlights recommendations based on the research findings, and provides concluding remarks.

## Chapter 6

### Discussion, Recommendations and Conclusion

#### Discussion

The focus of the thesis was to complete an evaluation on the Ozosunon program due to the child welfare context in Manitoba and to answer the following research question:

1. Does the Ozosunon program provide services that are culturally appropriate?

If the services were determined to be culturally appropriate, a second question was posed in an attempt to address the benefits of the services:

2. Does the Ozosunon program provide culturally appropriate services that support the child's needs?

Policy and practice guidelines emphasize the importance of culture in children's lives. The goal of this discussion section is to report the commonalities and differences in responses during the course of the research and to be able to note any discrepancies between the program descriptions and findings based on participants' responses.

The findings of the study provide some feedback that begin to answer the research questions. The participants of the study were able to express their views of the program and their experiences within the program. Many participants commented on their own personal and cultural beliefs.

A major challenge of the program evaluation relates to the term culturally appropriate. While all participants believed that the program was offering culturally appropriate services this term is a difficult term to define, and the researcher is aware that



it may have a different meaning for different people. Ma Mawi does not provide a definition of culturally appropriate services and consequently findings reported are based purely on participants' understanding of the term and how they personally define the term. The researcher used the term culturally appropriate to describe the cultural component attached to the foster care system within Ozosunon. Perhaps a term that is more specific and measurable could have resulted in more meaningful data. For example, culturally appropriate can refer to children's participation in activities such as pow wows but can also refer to issues such as language and practices such as story-telling. Based on the study one recommendation would be for future studies to clearly define the term culturally appropriate and determine whether this includes children attending cultural events such as pow wow clubs and sweat lodges (as this study found) but also if they are exposed to their languages and aware of their family histories and stories. It is also important to note that this term may have different meanings for Aboriginal people than it does for Métis people. For the purpose of this study cultural appropriateness focused on the staff involved being open and supportive to the foster children in their care being active in their culture. The participants were able to verbalize this through discussions of how they encourage and facilitate cultural practices with the children in care of the program.

Nevertheless, based on the analysis of the data, the results show that the program provides culturally appropriate services to children in care. The second research question asked if these culturally appropriate services meet the needs of the children. This question proved to be difficult to answer. Respondents believed that their program met the needs of the children in care, however the researcher interprets this position with caution and is

aware that “meeting children’s needs” is a complex concept that requires further investigation and specific descriptions in order to measure appropriately. For example, there was some confusion by respondents during the interview process with the question regarding the child “needs”. The social workers focused more on supporting the children in terms of advocacy and communication while the foster parents focused on the basic needs such as food and clothing.

It is important to note that findings of this study are based on the perceptions of the participants and no children involved in the program were interviewed. Ideally having children and youth involved in the research as well as including collateral service providers (external to the agency) would provide a richer understanding of whether the culturally appropriate services meet the children’s needs.

In terms of the analysis, findings show that there are many shared views. Of particular note is that all the respondents rated the agency very favorably. As a matter of fact there was not one response about the agency and/or the program that was negative. Many of the respondents stated that being a part of the program allowed them to maintain connections to their community and gave them opportunities for training. The enthusiasm for the agency and the program itself as expressed by participants was notable.

In having the opportunity to do both questionnaires and interviews with the varied groups involved with the program it became clear that some of the program descriptions did not match with the actual roles attached to specific individuals. When researching the program it seemed as though the roles were well defined and duties were well laid out. After getting a sense of how the program runs the roles were less clear and duties were shared among different players within the program. This is not necessarily a negative

observation but one that made some of the questionnaire and interview questions confusing and irrelevant to that participant.

It was also evident that there were great diversities in levels of experience and training with the people that are involved with the program. The researcher also noted a high level of staff turnover and felt that the change in personnel may have altered some of the responses due to differing levels of experience with the agency and/or the program. For example three of the four Neighborhood care Helpers had been with the program fewer than two years. When asked about mentoring of biological families in cases where family reunification was an option, two responded that yes it was a priority while two others responded that it may or may not be a priority depending on circumstances.

There was also a notable response by one of the social workers when asked if they encourage children in care to participate in cultural traditions and customs. All of the workers answered yes to the question but one added “If it’s in their family history”. The respondent went on to describe that they attempt to place children in homes that they feel they can connect to in terms of culture and interests and that if the cultural piece is not in their family history then “it is left to the foster parent whether they want to show that to them to kind of give them a glimpse so they can decided if they want to follow that path”. This is potentially problematic as some children will simply not be exposed to their family traditions and culture if left to their own initiative. As well, given the history of colonization and the severe disruption experienced by the Aboriginal communities in Canada and Manitoba, cultural connections may need to be supported for service providers as well as for families receiving services. This would be an opportunity where

the Ma Mawi agency could become innovators in terms of providing progressive services and supports to their staff as well as their communities.

**Recommendations:**

This section provides several recommendations stemming from the research findings. There were some pieces of the research that were not able to occur due to difficulties within the system. It was hoped that a previous foster child who had been through the program but had since come of age would be interviewed but unfortunately it was not possible to make that connection happen. One recommendation for future research is to include the voice of adults who were in the program as children, as well for children, youth, and their families who are currently receiving services to better understand the effect of culturally appropriate services.

Another recommendation is to complete further research on how the effects of the staff turnover rate may and the outcome of services. The researcher found that the staff's time with the agency varied from lengthy to relatively newly hired. It may be of interest to look at how the time with the program may or may not affect perspectives.

Another recommendation is to have a clearly defined role for each position within the program before commencing any further research within the Ozosunon program and clear expectations of culturally appropriate services. The researcher believes that this would have provided more relevant responses from particular groups and a more meaningful interview and questionnaire process. An orientation process could allow them the opportunity to all receive the same information regarding roles and responsibilities. This would also allow the staff to be aware of the programs goals and what the expectations are to implement them. Ensuring that all participants are working toward the

same outcome may result in improved service delivery and possibly an opportunity to make any necessary policy changes.

Although the hiring and training of staff was not studied for the purpose for this research it was noted that making that part of the evaluation may have been a benefit. The cultural background of staff was noted in the study but experience with cultural traditions and rituals were not. Although the program provides training for staff, it is not all focused on cultural traditions. Evaluating experience at the time of hiring staff and welcoming volunteers would provide useful in deciding what training and programs they may require. It may also be helpful to implement some supervision requirements to ensure that the staff members are receiving and providing culturally appropriate support. This supervision may also be offered to those staff members who have not had past experiences with cultural practices so that they may take part in workshops and training programs to further educate themselves regarding the culture.

Another recommendation is for the agency to provide ongoing evaluations of the program to ensure that the goals are being met. This would also allow for ongoing updates on staff changes and staff concerns. The evaluation process would also provide invaluable information on Aboriginal child welfare that would potentially benefit any other agency hoping to start a similar program. The programs' funding may also be at risk and having evaluation data could assist in deciding whether funding will continue or cease.

It was noted that the program provides service to Aboriginal families including the Métis population. The child welfare system now includes a Métis CFS and the researcher believes that starting a Métis Ozosunon program may also be beneficial. The

Métis CFS was started to meet the unique needs of that population and a fostering system to accommodate that group would further support that belief.

The service provided by agency staff reportedly provided support and resources for the service users but it may be beneficial for the agency to consider some of the previously noted recommendations in order to enhance the programs delivery.

**Conclusion:**

Chapter one provided an introduction to the research and described the topic and why it was being studied for the purpose of this thesis. This was followed by a literature review and focused in particular on the effects of colonialism and the link to child welfare. The review noted that many of the issues identified are shared by Aboriginal people in many parts of the world. The topic of Aboriginal child welfare was reported and the historical context was set through a provision of statistics and descriptions of past and present difficulties within the system. The review underlined the seriousness in which Aboriginal children are disproportionately represented in the child welfare system. Key policy documents such as the AJI were highlighted with specific relevance to child welfare in Manitoba noted.

The thesis followed with a description of the MaMawi Wi Chi Itata Centre including a brief history of its beginnings in chapter 3. This was followed by a lengthy description of the program that was being evaluated, the Ozosunon program. Chapter 4 provided a description of the methodology used including a discussion of the sample, informed consent, and data collection methods. Chapters 5 and 6 were focused on findings from the research and a discussion of those findings. Recommendations for change was the final section of the research.

In conclusion it is clear that, although there was a great deal of valuable information that came from the research, there is also more work to be done in this area. The Aboriginal child welfare system is one that lacks the appropriate research to be able to define clearly what the roles are and how effective the system is. The study showed that the problems faced by Aboriginal people in the child welfare system is a worldwide concern and although there has been strides to make improvements, there is still clearly insufficient supports and resources.

The goal for this study was to answer the research question which was twofold.

1. Does the Ozosunon program provide services that are culturally appropriate?
2. Does the Ozosunon program provide culturally appropriate services that support the child's needs?

After having done the research and conducting both semi-structured interviews and administering questionnaires it seems that part of the question has been answered based on the information from the research tools. The answer to the research question is that yes, it would seem as though the program is providing culturally appropriate services. The other conclusion is that there needs to be further research to be able to answer the second part of the question regarding whether the culturally appropriate services are meeting the children's needs. The concept of needs is one that would have required more in-depth interviews and clarity of terms to measure.

The Aboriginal population has fought to have a child welfare system that is able to support and care for their families while encouraging and supporting the idea that it takes a community to raise a child. The Ozosunon program, at its core, is aimed at doing just that by keeping Aboriginal children with Aboriginal families. It is imperative to note

that this work must continue and must focus on the need for excellence in services for Aboriginal families and their children.



Appendix 1

Script for agency representative as introduction and explanation to potential participants:

Neighborhood Care Providers (Foster Parents)

Name: \_\_\_\_\_ Phone Number: \_\_\_\_\_

I was hoping that you might give me a few minutes of your time to discuss a research project with you regarding the Ozosunon Neighborhood Care Program.

Jackie Gagnon, who is a student working on her Master's Thesis at the University of Manitoba in the Social Work faculty, is doing a research project on the Ozosunon Neighborhood Care Program. She would like to do individual interviews and questionnaires with those involved with the program in order to get information regarding Ozosunon and its cultural component. She is hopeful that she will be able to offer feedback and recommendations for change to the program participants and administrators.

Your name was randomly chosen from all the care providers to contact and offer the opportunity to participate in this research project. The requirements of participation include at least 30 minutes of your time for an interview and at least 15 minutes of your time to fill out a questionnaire. The interviews will take place at your home or in another venue of your choice. The questions you will be asked will be about the supports that the program has to offer to both yourself as a Neighborhood Care Provider and to the children in your care. Questions regarding training and resources available to you and the children you care for will also be a part of the interview and questionnaire process. There is minimal risk involved with agreeing to participate in that there is a possibility that some of those involved with the program may be able to connect responses with who

stated them. Your names will not be connected to any responses but rather your name will be assigned a number and your responses will be connected to that number.

Participation should not be seen as a threat to your involvement with the program.

Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

If you are comfortable with it, a tape recorder will be present during the interview process in order to ensure accurate recording of responses. All information will be kept in a locked cabinet in the home of the researcher. All information from interviews and questionnaires will be destroyed after the research is complete by the researcher. The risk of being involved with the study is low but there is a possibility of staff members being able to connect responses with who stated them. All participants will be connected to their responses only by code. It is also imperative to state that confidentiality cannot be protected if there are reports of child abuse of a child in care or any other minor.

If you agree to take part in this study a consent form will be discussed with you and you will be asked to sign it.

Would you be interested in taking part in this study? \_\_\_\_\_

## Appendix 2

Script for agency representative as introduction and explanation to potential participants:

### Neighborhood Care Helpers (Support Workers)

Name: \_\_\_\_\_ Phone Number: \_\_\_\_\_

I was hoping that you might give me a few minutes of your time to discuss a research project with you regarding the Ozosunon Neighborhood Care Program.

Jackie Gagnon, who is a student working on her Master's Thesis at the University of Manitoba in the Social Work faculty, is doing a research project on the Ozosunon Neighborhood Care Program. She would like to do individual interviews and questionnaires with those involved with the program in order to get information regarding Ozosunon and its cultural component. She is hopeful that she will be able to offer feedback and recommendations for change to the program participants and administrators.

There are four Care Helpers and each of you are being contacted and offered the opportunity to participate in this research study. The requirements of participation include at least 30 minutes of your time for an interview and at least 15 minutes of your time to fill out a questionnaire. The interviews will take place in your office or in another venue of your choice. The questions you will be asked will be about the supports that you are able to offer to the participants of the program including the Neighborhood Care Providers and Foster Children. You will also be asked about the supports that are provided to you as a Support Worker with the program. There is minimal risk involved with agreeing to participate in that there is a possibility that some of those involved with the program may be able to connect responses with who stated them. Your names will not

be connected to any responses but rather your name will be assigned a number and your responses will be connected to that number. Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

If you are comfortable with it, a tape recorder will be present during the interview process in order to ensure accurate recording of responses. All information will be kept in a locked cabinet in the home of the researcher. All information from interviews and questionnaires will be destroyed after the research is complete by the researcher. The risk of being involved with the study is low but there is a possibility of staff members being able to connect responses with who stated them. All participants will be connected to their responses only by code. It is also imperative to state that confidentiality cannot be protected if there are reports of child abuse of a child in care or any other minor.

If you agree to take part in this study a consent form will be discussed with you and you will be asked to sign it.

Would you be interested in taking part in this study? \_\_\_\_\_

### Appendix 3

Script for agency representative as introduction and explanation to potential participants:

#### Resource Worker

Name: \_\_\_\_\_ Phone Number: \_\_\_\_\_

I was hoping that you might give me a few minutes of your time to discuss a research project with you regarding the Ozosunon Neighborhood Care Program.

Jackie Gagnon, who is a student working on her Master's Thesis at the University of Manitoba in the Social Work faculty, is doing a research project on the Ozosunon Neighborhood Care Program. She would like to do individual interviews and questionnaires with those involved with the program in order to get information regarding Ozosunon and its cultural component. She is hopeful that she will be able to offer feedback and recommendations for change to the program participants and administrators.

There is one Resource Worker you are being contacted and offered the opportunity to participate in this research study. The requirements of participation include at least 30 minutes of your time for an interview and at least 15 minutes of your time to fill out a questionnaire. The interviews will take place in your office or in another venue of your choice. The questions you will be asked will be about the supports that you are able to offer to the participants of the program including the Neighborhood Care Providers and Foster Children. You will also be asked about the supports that are provided to you as a Resource Worker with the program. There is minimal risk involved with agreeing to participate in that there is a possibility that some of those involved with the program may be able to connect responses with who stated them. Your names will not

be connected to any responses but rather your name will be assigned a number and your responses will be connected to that number. Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

If you are comfortable with it, a tape recorder will be present during the interview process in order to ensure accurate recording of responses. All information will be kept in a locked cabinet in the home of the researcher. All information from interviews and questionnaires will be destroyed after the research is complete by the researcher. The risk of being involved with the study is low but there is a possibility of staff members being able to connect responses with who stated them. All participants will be connected to their responses only by code. It is also imperative to state that confidentiality cannot be protected if there are reports of child abuse of a child in care or any other minor.

If you agree to take part in this study a consent form will be discussed with you and you will be asked to sign it.

Would you be interested in taking part in this study? \_\_\_\_\_

Appendix 4

Script for agency representative as introduction and explanation to potential participants:

Parent Council Members

Name: \_\_\_\_\_ Phone Number: \_\_\_\_\_

I was hoping that you might give me a few minutes of your time to discuss a research project with you regarding the Ozosunon Neighborhood Care Program.

Jackie Gagnon, who is a student working on her Master's Thesis at the University of Manitoba in the Social Work faculty, is doing a research project on the Ozosunon Neighborhood Care Program. She would like to do individual interviews and questionnaires with those involved with the program in order to get information regarding Ozosunon and its cultural component. She is hopeful that she will be able to offer feedback and recommendations for change to the program participants and administrators.

We are seeking to have one parent council representative from each of the four groups and your name was randomly sampled from your group. You are being offered the opportunity to take part in this research study and the requirements of participation include at least 30 minutes of your time for an interview and at least 15 minutes of your time to fill out a questionnaire. The interviews will take place at a venue of your choice. The questions you will be asked will be about the supports that are offered to those who are a part of the program including Neighborhood Care Providers, Support Workers and Foster Children. You will also be asked questions regarding recruitment of Neighborhood Care Providers and the involvement of the Parent Council in the training and professional development of program participants. There is minimal risk involved with agreeing to

participate in that there is a possibility that some of those involved with the program may be able to connect responses with who stated them. Your names will not be connected to any responses but rather your name will be assigned a number and your responses will be connected to that number. Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

If you are comfortable with it, a tape recorder will be present during the interview process in order to ensure accurate recording of responses. All information will be kept in a locked cabinet in the home of the researcher. All information from interviews and questionnaires will be destroyed after the research is complete by the researcher. The risk of being involved with the study is low but there is a possibility of staff members being able to connect responses with who stated them. All participants will be connected to their responses only by code. It is also imperative to state that confidentiality cannot be protected if there are reports of child abuse of a child in care or any other minor.

If you agree to take part in this study a consent form will be discussed with you and you will be asked to sign it.

Would you be interested in taking part in this study? \_\_\_\_\_



Appendix 5

Script for agency representative as introduction and explanation to potential participants:

Previous Foster Children

Name: \_\_\_\_\_ Phone Number: \_\_\_\_\_

I was hoping that you might give me a few minutes of your time to discuss a research project with you regarding the Ozosunon Neighborhood Care Program.

Jackie Gagnon, who is a student working on her Master's Thesis at the University of Manitoba in the Social Work faculty, is doing a research project on the Ozosunon Neighborhood Care Program. She would like to do individual interviews and questionnaires with those involved with the program in order to get information regarding Ozosunon and its cultural component. She is hopeful that she will be able to offer feedback and recommendations for change to the program participants and administrators.

Your name was randomly chosen from all previous foster children who were a part of the Ozosunon program to be contacted and offered the opportunity to participate in this research project. The requirements of participation include at least 30 minutes of your time for an interview and at least 15 minutes of your time to fill out a questionnaire. The interviews will take place at a venue of your choice. The questions you will be asked will be about the supports and resources that were available to you while you were in care with the Ozosunon program. Questions about cultural connections and biological family involvement will also be a part of the interview and questionnaire process.

There is minimal risk involved with agreeing to participate in that there is a possibility that some of those involved with the program may be able to connect

responses with who stated them. Your names will not be connected to any responses but rather your name will be assigned a number and your responses will be connected to that number. Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

If you are comfortable with it, a tape recorder will be present during the interview process in order to ensure accurate recording of responses. All information will be kept in a locked cabinet in the home of the researcher. All information from interviews and questionnaires will be destroyed after the research is complete by the researcher. The risk of being involved with the study is low but there is a possibility of staff members being able to connect responses with who stated them. All participants will be connected to their responses only by code. It is also imperative to state that confidentiality cannot be protected if there are reports of child abuse of a child in care or any other minor.

If you agree to take part in this study a consent form will be discussed with you and you will be asked to sign it.

Would you be interested in taking part in this study? \_\_\_\_\_

## Appendix 6 – Consent Form

### Neighbourhood Care Providers (Foster Parents)

Research Project Title: Ozosunon: A Program Assessment

Researcher: Jackie Gagnon - M.S.W. Student

Telephone Number: 795-9826

Research Supervisor: Professor Grant Reid

Telephone Number: 474-8455

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or something not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence.

I would like to begin by stating that my name is Jackie Gagnon and I am a student in Master of Social Work program at the University of Manitoba. I am here because I am doing a research study for my Master of Social Work Thesis.

The purpose of this research is to get an understanding about whether the Ozosunon Neighborhood Care Program goals are being met. The issue of having culturally respectful foster homes focused on the needs of the child is an important one and this research will help bring forward what aspects of the program are working and which may need some recommendations for change.

Your name was chosen randomly from all the care providers to contact and offer the opportunity to participate in this research project. The procedures that you are being asked to take part in are twofold. You will be asked to be involved in a one on one interview, which will require a minimum of thirty minutes, regarding your involvement in the Ozosunon Neighbourhood Care Program. The interview will take place in your home or in a venue of your choice. You will also be asked to complete a survey, which will require a minimum of fifteen minutes, on your own or with the researcher that will be taken after it is completed or picked up if you choose to do it on your own. The questions you will be asked will be about the supports that the program has to offer to both yourself as a Neighborhood Care Provider and to the children in your care. Questions regarding training and resources available to you and the children you care for will also be a part of the interview and questionnaire process.

The reason for asking the questions is to provide feedback to the program administration and offer recommendations for change if necessary. Your answers will be kept confidential and the risk of participation is minimal as your responses will be attached to a code that only the researcher will have access to. Your name will be assigned a number and all responses that are given will be connected to that number. Your names will not be attached to any responses. In addition, the researcher will not use data that will in any way identify responses to individual participants. However, there is a slight possibility that your identity could be determined by a reader who is familiar with the program. Participation in the research project should not be seen as a risk to your involvement with the program because you are under no obligation to take part. If you

agree to participate, there will be a tape recorder at the interviews to assist the researcher in accurately reporting your responses.

It is imperative to inform you before the interview begins, that if any abuse of children in care or any minor is reported, the researcher is obligated by law to make a report of the abuse.

Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

At the completion of the study data will be disposed of by shredding paper documentation and the tapes will be destroyed by the researcher. The final product including a summary of responses and recommendations will be given to program administrators as well as being published in the University of Manitoba Library. The final product or summary should be expected to reach you by approximately December of 2008 and materials will also be destroyed in December of 2008.

Any person involved with this project that makes a request to the researcher for a copy or summary of the final product will have full access.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights or release the researchers, sponsors or involved institutions from the legal and professional responsibilities. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Jackie Gagnon (researcher), 795-9826

Grant Reid (supervisor), 474-8445

This research has been approved by the Psychology & Sociology Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail [margaret\\_bowman@umanitoba.ca](mailto:margaret_bowman@umanitoba.ca). A copy of this consent form has been given to you to keep for your records and reference.

\_\_\_\_\_ (Participant's Signature)

\_\_\_\_\_ (Date)

\_\_\_\_\_ (Researcher's Signature)

\_\_\_\_\_ (Date)

**Feedback**

Please check which of the following you would like to request:

Summary of the final report \_\_\_\_\_

Copy of the entire final report \_\_\_\_\_

Address: \_\_\_\_\_

Do not wish any information from the final report \_\_\_\_\_

## Appendix 7 – Consent Form

Neighbourhood Care Helpers (Support Workers/Social Workers) & Resource Worker

Research Project Title: Ozosunon: A Program Assessment

Researcher: Jackie Gagnon – M.S.W. Student

Telephone Number: 795-9826

Research Supervisor: Professor Grant Reid

Telephone Number: 474-8455

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or something not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence.

I would like to begin by stating that my name is Jackie Gagnon and I am a student in Master of Social Work program at the University of Manitoba. I am here because I am doing a research study for my Master of Social Work Thesis.

The purpose of this research is to get an understanding about whether the Ozosunon Neighborhood Care Program goals are being met. The issue of having culturally respectful foster homes focused on the needs of the child is an important one and this research will help bring forward what aspects of the program are working and which may need some recommendations for change.

There are four Care Helpers and one Resource Worker. Each of you are being contacted and offered the opportunity to participate in this research study. The procedures that you are being asked to take part in are twofold. You will be asked to be involved in a one on one interview, which will require a minimum of thirty minutes, regarding your involvement in the Ozosunon Neighbourhood Care Program. The interview will take place in your office or in the venue of your choice. You will also be asked to complete a survey, which will require a minimum of fifteen minutes, on your own or with the researcher that will be taken after it is completed or picked up if you choose to do it on your own. The questions you will be asked will be about the supports that you are able to offer to the participants of the program including the Neighborhood Care Providers and Foster Children. You will also be asked about the supports that are provided to you as a Support Worker/Resource Worker with the program.

The reason for asking the questions is to provide feedback to the program administration and offer recommendations for change if necessary. Your answers will be kept confidential and the risk of participation is minimal as your responses will be attached to a code that only the researcher will have access to. Your name will be assigned a number and all responses that are given will be connected to that number. Your names will not be attached to any responses. In addition, the researcher will not use data that will in any way identify responses to individual participants. However, there is a slight possibility that your identity could be determined by a reader who is familiar with the program. If you agree to participate, there will be a tape recorder at the interviews to assist the researcher in accurately reporting your responses.



It is imperative to inform you before the interview begins, that if any abuse of children in care or any minor is reported, the researcher is obligated by law to make a report of the abuse.

Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

At the completion of the study data will be disposed of by shredding paper documentation and the tapes will be destroyed by the researcher. The final product including a summary of responses and recommendations will be given to program administrators as well as being published in the University of Manitoba Library. The final product or summary should be expected to reach you by approximately December of 2008 and materials will also be destroyed in December of 2008.

Any person involved with this project that makes a request to the researcher for a copy or summary of the final product will have full access.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights or release the researchers, sponsors or involved institutions from the legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Jackie Gagnon (researcher), 795-9826

Grant Reid (supervisor), 474-8445

This research has been approved by the Psychology & Sociology Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail [margaret\\_bowman@umanitoba.ca](mailto:margaret_bowman@umanitoba.ca). A copy of this consent form has been given to you to keep for your records and reference.

\_\_\_\_\_ (Participant's Signature)

\_\_\_\_\_ (Date)

\_\_\_\_\_ (Researcher's Signature)

\_\_\_\_\_ (Date)

**Feedback**

Please check which of the following you would like to request:

Summary of the final report \_\_\_\_\_

Copy of the entire final report \_\_\_\_\_

Address: \_\_\_\_\_

Do not wish any information from the final report \_\_\_\_\_

## Appendix 8– Consent Form

### Parent Council Members

Research Project Title: Ozosunon: A Program Assessment

Researcher: Jackie Gagnon – M.S.W. Student

Telephone Number: 795-9826

Research Supervisor: Professor Grant Reid

Telephone Number: 474-8455

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or something not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence.

I would like to begin by stating that my name is Jackie Gagnon and I am a student in Master of Social Work program at the University of Manitoba. I am here because I am doing a research study for my Master of Social Work Thesis.

The purpose of this research is to get an understanding about whether the Ozosunon Neighborhood Care Program goals are being met. The issue of having culturally respectful foster homes focused on the needs of the child is an important one and this research will help bring forward what aspects of the program are working and which may need some recommendations for change.

We are seeking to have one parent council representative from each of the four groups and your name was randomly sampled from your group. The procedures that you are being asked to take part in are twofold. You will be asked to be involved in a one on one interview, which will require a minimum of thirty minutes, regarding your involvement in the Ozosunon Neighbourhood Care Program. The interview will take place at a venue of your choice. You will also be asked to complete a survey, which will require a minimum of fifteen minutes, on your own or with the researcher that will be taken after it is completed or picked up if you choose to do it on your own. The questions you will be asked will be about the supports that are offered to those who are a part of the program including Neighborhood Care Providers, Support Workers and Foster Children. You will also be asked questions regarding recruitment of Neighborhood Care Providers and the involvement of the Parent Council in the training and professional development of program participants.

The reason for asking the questions is to provide feedback to the program administration and offer recommendations for change if necessary. Your answers will be kept confidential and the risk of participation is minimal as your responses will be attached to a code that only the researcher will have access to. Your name will be assigned a number and all responses that are given will be connected to that number. Your name will not be attached to any responses. In addition, the researcher will not use data that will in any way identify responses to individual participants. However, there is a slight possibility that your identity could be determined by a reader who is familiar with the program. If you agree to participate, there will be a tape recorder at the interviews to assist the researcher in accurately reporting your responses.

It is imperative to inform you before the interview begins, that if any abuse of children in care or any minor is reported, the researcher is obligated by law to make a report of the abuse.

Participation should not be seen as a threat to your involvement with the program. Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

At the completion of the study data will be disposed of by shredding paper documentation and the tapes will be destroyed by the researcher. The final product including a summary of responses and recommendations will be given to program administrators as well as being published in the University of Manitoba Library. The final product or summary should be expected to reach you by approximately December of 2008 and materials will also be destroyed in December of 2008.

Any person involved with this project that makes a request to the researcher for a copy or summary of the final product will have full access.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights or release the researchers, sponsors or involved institutions from the legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Jackie Gagnon (researcher), 795-9826

Grant Reid (supervisor), 474-8445

This research has been approved by the Psychology & Sociology Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail [margaret\\_bowman@umanitoba.ca](mailto:margaret_bowman@umanitoba.ca). A copy of this consent form has been given to you to keep for your records and reference.

\_\_\_\_\_ (Participant's Signature)

\_\_\_\_\_ (Date)

\_\_\_\_\_ (Researcher's Signature)

\_\_\_\_\_ (Date)

**Feedback**

Please check which of the following you would like to request:

Summary of the final report \_\_\_\_\_

Copy of the entire final report \_\_\_\_\_

Address: \_\_\_\_\_

Do not wish any information from the final report \_\_\_\_\_

## Appendix 9 – Consent Form

### Previous Foster Children

Research Project Title: Ozosunon: A Program Assessment

Researcher: Jackie Gagnon – M.S.W. Student

Telephone Number: 795-9826

Research Supervisor: Professor Grant Reid

Telephone Number: 474-8455

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or something not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence.

I would like to begin by stating that my name is Jackie Gagnon and I am a student in Master of Social Work program at the University of Manitoba. I am here because I am doing a research study for my Master of Social Work Thesis.

The purpose of this research is to get an understanding about whether the Ozosunon Neighbourhood Care Program goals are being met. The issue of having culturally respectful foster homes focused on the needs of the child is an important one and this research will help bring forward what aspects of the program are working and which may need some recommendations for change.

Your name was randomly chosen from all previous foster children who were a part of the Ozosunon program. The procedures that you are being asked to take part in are twofold. You will be asked to be involved in a one on one interview, which will require a minimum of thirty minutes, regarding your involvement in the Ozosunon Neighbourhood Care Program. The interview will take place at a venue of your choice. You will also be asked to complete a survey, which will require a minimum of fifteen minutes, on your own or with the researcher that will be taken after it is completed or picked up if you choose to complete it on your own. Each will be asked of you on a one time basis. The questions you will be asked will be about the supports and resources that were available to you while you were in care with the Ozosunon program. Questions about cultural connections and biological family involvement will also be a part of the interview and questionnaire process.

The reason for asking the questions is to provide feedback to the program administration and offer recommendations for change if necessary. Your answers will be kept confidential and the risk of participation is minimal as your responses will be attached to a code that only the researcher will only have access to. Your name will be assigned a number and all responses that are given will be connected to that number. Your name will not be attached to any responses. In addition, the researcher will not use data that will in any way identify responses to individual participants. However, there is a slight possibility that your identity could be determined by a reader who is familiar with the program. If you agree to participate, there will be a tape recorder at the interviews to assist the researcher in accurately reporting your responses.



It is imperative to inform you before the interview begins, that if any abuse of children in care or any minor is reported, the researcher is obligated by law to make a report of the abuse.

Participation is entirely voluntary and if you should choose not to participate there will be no negative consequences for you.

At the completion of the study data will be disposed of by shredding paper documentation and the tapes will be destroyed by the researcher. The final product including a summary of responses and recommendations will be given to the program administrators as well as being published in the University of Manitoba Library. The final product or summary should be expected to reach you by approximately December of 2008 and materials will also be destroyed in December of 2008.

Any person involved with this project that makes a request to the researcher for a copy or summary of the final product will have full access.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors or involved institutions from the legal and professional responsibilities. You are free to withdraw from the study at any time, and/or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

Jackie Gagnon (researcher), 795-9826

Grant Reid (supervisor), 474-8445

This research has been approved by the Psychology & Sociology Research Ethics Board. If you have any concerns or complaints about this project you may contact any of the above-named persons or the Human Ethics Secretariat at 474-7122, or e-mail [margaret\\_bowman@umanitoba.ca](mailto:margaret_bowman@umanitoba.ca). A copy of this consent form has been given to you to keep for your records and reference.

\_\_\_\_\_ (Participant's Signature)

\_\_\_\_\_ (Date)

\_\_\_\_\_ (Researcher's Signature)

\_\_\_\_\_ (Date)

**Feedback**

Please check which of the following you would like to request:

Summary of the final report \_\_\_\_\_

Copy of the entire final report \_\_\_\_\_

Address: \_\_\_\_\_

Do not wish any information from the final report \_\_\_\_\_

Appendix 10

Questionnaire

Neighborhood Care Providers (Foster Parents)

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1.....2.....3.....4.....5  
strongly disagree   disagree                      neutral                      agree                      strongly agree

Using the scale above, 1 being strongly disagree and 5 being strongly agree, could you rate the following statements:

- As a Neighbourhood Care Provider I am offered training and workshops that assist me in offering quality care to the children in my home \_\_\_\_\_
- I am offered adequate supports and resources from agency staff to offer quality physical care to the foster children in my home \_\_\_\_\_
- I am offered adequate supports and resources from agency staff to offer quality emotional care to the foster children in my home \_\_\_\_\_
- The children in my care are given the opportunity to practice their traditional beliefs and customs \_\_\_\_\_

- I encourage those cultural traditions and practices with the children in my care \_\_\_\_\_
- The children in my care are encouraged to speak their language freely if they have expressed a desire to do so \_\_\_\_\_
- I share cultural resources with the children in my care \_\_\_\_\_
- Family reunification is sometimes an option within the Ozosunon Children in Care Program \_\_\_\_\_
- When Family Reunification is an option the staff connected to my Neighbourhood Care Home encourages biological families to connect with the children in my care \_\_\_\_\_
- The Ozosunon program assists me as a foster parent in nurturing that connection when Family reunification is an option \_\_\_\_\_
- I have had had the opportunity to connect and work with biological families of the children that I have had in care \_\_\_\_\_
- Using the same number scale 1 being the worst and 5 being the best how do you rate your experience with the Ozosunon Neighbourhood Care Program? \_\_\_\_\_

Appendix 11

Interview Schedule

Neighborhood Care Providers (Foster Parents)

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1. How long have you been involved with the Ozosunon program? \_\_\_\_\_

(months or weeks)

2. Have you ever been a foster parent with another agency?

If yes, whom? \_\_\_\_\_ How long? \_\_\_\_\_

No \_\_\_\_\_

3. Why did you decide to become involved with the Ozosunon program?

Please choose one of the following.

a. Because of the services the program offered \_\_\_\_\_

b. Because of the cultural focus \_\_\_\_\_

c. Because of the desire to make a difference \_\_\_\_\_

d. Because of previous connections with staff or children involved with the system \_\_\_\_\_

e. Because of finances \_\_\_\_\_

f. Other \_\_\_\_\_

4. Of the children that currently reside in your home, how many are:

a. First Nations (treaty) \_\_\_\_\_

b. First Nations (non-treaty) \_\_\_\_\_

c. Métis \_\_\_\_\_

d. Other \_\_\_\_\_

e. Unknown \_\_\_\_\_

5. Were you made aware of Ozosunon's program goals prior to becoming involved?

Yes\_\_\_\_\_

No\_\_\_\_\_

6. Are cultural training sessions and workshops available to you?

Yes\_\_\_\_\_

No\_\_\_\_\_

7. When did you last take part in a training or workshop? What was it?

\_\_\_\_\_

8. Do the children in your home benefit from the services offered in the Ozosunon program?

Yes\_\_\_\_\_

No\_\_\_\_\_

Why? \_\_\_\_\_

9. Do you provide encouragement of cultural practices to the foster children in your care?

- If yes can you give an example \_\_\_\_\_
- If no, go can you give a reason why \_\_\_\_\_

10. Are you receiving support in providing adequate services to the children in your care?

Yes \_\_\_\_\_

No \_\_\_\_\_

11. If Family Reunification is an option do you encourage connections between biological parents and the children in your care?

Yes \_\_\_\_\_

No \_\_\_\_\_

If yes, are you supported by the Neighbourhood Care Helpers in assisting with this connection? \_\_\_\_\_

If no, why? \_\_\_\_\_

12. Has your experience so far with this program been a positive one?

Yes \_\_\_\_\_

No \_\_\_\_\_

13. How do you help build a sense of community with the children in your care?

---

---

14. How did you ensure that the needs of the children in your care were being met?

---

---

15. If you could choose to make 1 change, what would it be?

---

Appendix 12

Coding Agenda for Foster Parents

Interview Schedule

Questions requiring responses	Definitions	Frequency Counts	Coding Rules
Types of Workshops attended	Cultural training re: Parenting Skills Language Cultural practices ie, sweats, pow wows, connections with elders, cultural crafts		
Do you provide cultural education?	Teachings Stories Medicine Wheel History		
Why do you not feel supported by staff in encouraging connection between child and biological family?	Not available Do not believe in that vision or goal		
If one change could be made what would it be?	More resources More money More programming More support from staff		
Length of time fostering for program	1 week to number of weeks at time of study		
Fostered for another agency?	Southern Northern Métis Mainstream		
How build a sense of community	Cultural supports Connections to biological family		
How children's needs being met	Financial assistance Community programming Cultural opportunities		



Appendix 13

Questionnaire

Neighbourhood Care Helpers (Support Workers/Social Workers)

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1.....2.....3.....4.....5  
strongly disagree   disagree                      neutral                      agree                      strongly agree

Using the previous scale as a guide, 1 being strongly disagree and 5 being strongly agree, please rate each of the following statements:

- I offer cultural supports and resources to the Neighbourhood Care Providers \_\_\_\_\_
- I assist in the mentoring of Neighbourhood Care Providers with biological families of children in care when Family Reunification is an option \_\_\_\_\_
- I encourage and support connections of children in care with biological families when Family Reunification is an option \_\_\_\_\_

- I offer Neighbourhood Care Providers resources regarding professional development \_\_\_\_\_
- I am given the opportunity to participate in professional development \_\_\_\_\_
- I offer children in care resources in regards to community programs \_\_\_\_\_
- I support and encourage children in care with the program to practice traditional customs \_\_\_\_\_
- I support and encourage children in care to speak their language if they have expressed a desire to do so \_\_\_\_\_
- I nurture a sense of community with foster parents and foster children whenever possible \_\_\_\_\_
- Using the same number scale with 1 being the worst and 5 being the best please rate your overall experience in the Ozosunon foster care placement program \_\_\_\_\_

Appendix 14

Interview Schedule

Neighbourhood Care Helpers (Support Workers/Social Workers)

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1. What is your job title? \_\_\_\_\_

2. How long have you been involved with the Ozosunon program? \_\_\_\_\_

3. When Family Reunification is an option, is part of your position to encourage and support connections between children in care and their biological families?

If Yes,

How? \_\_\_\_\_

If No,

Why not? \_\_\_\_\_

4. Is mentoring of biological families by Neighbourhood Care Providers a priority when Family reunification is an option?

If Yes, How can you help encourage this relationship?

\_\_\_\_\_

If No, Why not?

---

5. Do you encourage the children in care of the program to participate in cultural traditions and customs?

Yes \_\_\_\_\_

No \_\_\_\_\_

6. Do you suggest community resources to the children in care to assist them in maintaining a connection with their culture?

Yes \_\_\_\_\_

No \_\_\_\_\_

7. Have you ever been involved with another child welfare agency?

If Yes, which one? \_\_\_\_\_ How long? \_\_\_\_\_

No \_\_\_\_\_

8. Why did you decide to work for Ozosunon?

Please choose one of the following.

a. Because of the services the program offered \_\_\_\_\_

b. Because of the cultural focus \_\_\_\_\_

c. Because of the desire to make a difference \_\_\_\_\_

d. Because of previous connections with staff or children involved with the system \_\_\_\_\_

e. Because of finances \_\_\_\_\_

f. Other \_\_\_\_\_

9. Are cultural training sessions and workshops available to you?

Yes \_\_\_\_\_

No \_\_\_\_\_

If Yes, When did you last take part in a training or workshop?

---

What was it?

---

10. Do you provide cultural support and resources to the Neighbourhood Care Providers?

Yes \_\_\_\_\_

No \_\_\_\_\_

Why? \_\_\_\_\_

11. What are some benefits of being involved with the Ozosunon program?

---

12. How do you ensure that the needs of the children in care with the Ozosunon program are being met?

---

---

Appendix 15

Coding Agenda for Neighbourhood Care Helpers (Support Workers/Social Workers)

Interview Schedule

Questions requiring responses	Definition	Frequency Counts	Coding Rules
Encourage support between child and bio family Yes? How? No? Why Not?	Yes, Encourage family counselling Attempts to work with bio parents about parenting skills Being available for support and resources No, Lack of resources Lack of interest (bio family) (child in care) Unable due to concerns of abuse Other		
Training or workshops taken	Cultural training Aboriginal history		
Mentoring a priority Yes? What done? No? Why Not?	Yes, Provide opportunities for providers to offer mentoring Discuss the opportunity to do so with both parties No, Lack of resources Lack of time Lack of interest (provider) (bio family) (child in care)		
Length of time with program	1 week to number of weeks at time of study		
Worked with another agency	Northern Southern Métis Mainstream		
Benefits of program	Culturally appropriate Program Goals		
How children's needs met	Financial assistance Community programming Cultural opportunities		

Appendix 16

Questionnaire

Resource Worker

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1.....2.....3.....4.....5  
strongly disagree   disagree                      neutral                      agree                      strongly agree

Using the previous scale as a guide, 1 being strongly disagree and 5 being strongly agree, please rate each of the following statements:

- I seek out training sessions that will provide Neighborhood Care Providers with cultural knowledge \_\_\_\_\_
- I offer Neighbourhood Care Providers resources regarding professional development \_\_\_\_\_
- I am given the opportunity to participate in professional development \_\_\_\_\_
- I offer children in care and Neighborhood Care Providers resources in regards to community programs \_\_\_\_\_

- I encourage Neighborhood Care Providers and children in care to make connections with cultural programs in the community \_\_\_\_\_
- I offer cultural supports and resources to the Neighbourhood Care Providers \_\_\_\_\_
- I offer Neighborhood Care Helpers (Support Workers) resources and supports within the communities \_\_\_\_\_
- I work as part of a team to offer cultural services to Neighborhood Care Providers and children in care \_\_\_\_\_
- I work with the Parent Council to ensure that appropriate training and workshops are available to those involved with the Ozosunon program \_\_\_\_\_
- Using the same number scale with 1 being the worst and 5 being the best please rate your overall experience in the Ozosunon foster care placement program \_\_\_\_\_



Appendix 17

Interview Schedule

Resource Worker

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1. What is your job title? \_\_\_\_\_

2. How long have you been involved with the Ozosunon program? \_\_\_\_\_

3. Do you suggest community resources to the Neighbourhood care Providers to assist

them in maintaining a connection with their culture?

Yes \_\_\_\_\_

No \_\_\_\_\_

4. Do you provide cultural support and resources to the Neighbourhood Care Providers?

Yes \_\_\_\_\_

No \_\_\_\_\_

Examples? \_\_\_\_\_

5. Have you ever been involved with another child welfare agency?

If Yes, which one? \_\_\_\_\_ How long? \_\_\_\_\_

No \_\_\_\_\_

6. Why did you decide to work for Ozosunon?

Please choose one of the following.

- g. Because of the services the program offered \_\_\_\_\_
- h. Because of the cultural focus \_\_\_\_\_
- i. Because of the desire to make a difference \_\_\_\_\_
- j. Because of previous connections with staff or children involved with the system \_\_\_\_\_
- k. Because of finances \_\_\_\_\_
- l. Other \_\_\_\_\_

7. Are cultural training sessions and workshops available to you?

Yes\_\_\_\_\_ No\_\_\_\_\_

If Yes, When did you last take part in a training or workshop?

\_\_\_\_\_

What was it?

\_\_\_\_\_

If No, Why? \_\_\_\_\_

8. Do you offer any cultural training sessions and workshops to

Neighborhood Care Providers?

Yes \_\_\_\_\_ No \_\_\_\_\_

9. Do you work as a team with the Neighborhood Care Helpers (Support Workers) to

provide appropriate services to Neighborhood Care Providers and children in care?

Yes\_\_\_\_\_ No\_\_\_\_\_

10. What are some benefits of being involved with the Ozosunon program?

\_\_\_\_\_

Appendix 18

Coding Agenda for Resource Worker

Interview Schedule

Questions requiring responses	Definition	Frequency Counts	Coding Rules
Cultural training and workshops available?	Yes? What was last one?  If No why?		
Benefits of being involved with program?	Cultural component  Sense of family  Team working		
Cultural support and resources to Neighborhood Care Providers and children in care	If Yes, examples  Pow pow  Sweats		

Appendix 19

Questionnaire

Previous Foster Children

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1.....2.....3.....4.....5  
strongly disagree   disagree                      neutral                      agree                      strongly agree

Using the previous scale as a guide, 1 being strongly disagree and 5 being strongly agree please rate each of the following statements:

- I was in a physically nurturing environment while in care with the Ozosunon Neighbourhood Care Program \_\_\_\_\_
- I was in an emotionally nurturing environment while in care with the Ozosunon Neighborhood Care Program \_\_\_\_\_
- My cultural beliefs and traditions were respected and encouraged while I was in care with the program \_\_\_\_\_
- I was encouraged to speak my language freely while in care with the program \_\_\_\_\_

- I was given the opportunity to connect with my biological family while I was in care \_\_\_\_\_
- While in care reunification with my biological family was a priority \_\_\_\_\_
- The Neighbourhood Care Providers that I was placed with attempted to act as mentors to members of my biological family \_\_\_\_\_
- My foster placement helped me stay connected to my culture \_\_\_\_\_
- I was encouraged to take part in community programs while in care \_\_\_\_\_
- I was offered the opportunity to take part in cultural trainings and workshops while I was in care \_\_\_\_\_
- I could go to my foster parents to access traditional programming \_\_\_\_\_
- I could go to the agency staff to access traditional programming \_\_\_\_\_
- Using the same number scale with 1 being the worst and 5 being the best please rate your overall experience in the Ozosunon foster care placement program \_\_\_\_\_

Appendix 20

Interview Schedule

Previous Foster Children

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1. How long were you a foster child with the Ozosunon Neighbourhood Care Program? \_\_\_\_\_
2. Were you ever a foster child in another agency?  
If yes, which one \_\_\_\_\_  
No \_\_\_\_\_
3. Overall, approximately how many foster homes have you been in? \_\_\_\_\_
4. How long were you in the care of Ozosunon? \_\_\_\_\_
5. What is your cultural background?
  - a. First Nations (status) \_\_\_\_\_
  - b. First Nations (non-status) \_\_\_\_\_
  - c. Métis \_\_\_\_\_
  - d. Other \_\_\_\_\_
6. Was your cultural background supported in the Ozosunon

Neighbourhood Care Home you were in?

Yes \_\_\_\_\_

No \_\_\_\_\_

How or Why?

---

7. Were your foster parents resourceful in accessing traditional ceremonies or teachings?

If Yes, How? \_\_\_\_\_

If No, Why? \_\_\_\_\_

8. Did you have access to your biological family?

Yes \_\_\_\_\_

No \_\_\_\_\_

9. Was a connection with your biological family encouraged by your foster parents?

Yes \_\_\_\_\_

No \_\_\_\_\_

10. What are some benefits of being placed in a home through the Ozosunon program?

---

---

11. How did the foster parents ensure that your needs were being met?

---

---

12. If you could have changed one thing about your experience with the Ozosunon foster care placement program what would it be?

---

Appendix 21

Coding Agenda for Previous Foster Children

Interview Schedule

Questions requiring responses	Definition	Frequency Counts	Coding Rules
Cultural background supported, why?	<p>Yes, Encouraged participation in traditional practices Was offered resources on traditional ceremonies</p> <p>No, Discouraged from practicing cultural traditions No acknowledgment or respect of cultural background</p>		
Helpful in accessing cultural teachings or training, if yes how? If no, why?	<p>Yes, Offered resources regarding cultural practices sweats, pow wows, sun dances, workshops</p> <p>No, Unsupportive of culture Disrespectful of cultural background No acknowledgement of culture</p>		
If you could have changed one thing what would it have been?	<p>More cultural supports More community supports More connections with bio family encouraged by staff More assistance to bio family by staff Different placement</p>		
Benefits of being in program	<p>Cultural support Connection to biological family</p>		
How needs were met	<p>Financial assistance Community programming Cultural opportunities</p>		



Appendix 22

Questionnaire

Parent Council Members

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1.....2.....3.....4.....5  
strongly disagree   disagree                      neutral                      agree                      strongly agree

Using the previous scale as a guide, 1 being strongly disagree and 5 being strongly agree, please rate each of the following statements:

- Building community relationships is a priority in the Ozosunon Neighbourhood Care Program \_\_\_\_\_
- The Parent Council has been working toward building those relationships \_\_\_\_\_
- Having groups such as the four parent councils provides this program with the ability to connect with the children that come into care of the Ozosunon Neighbourhood Care Program as well as their families \_\_\_\_\_
- Cultural respect and knowledge are a priority when considering applicants for Neighborhood Care Providers \_\_\_\_\_

- The Parent Council assisting in screening of Neighborhood Care Providers helps in recruiting those individuals who have cultural respect and knowledge \_\_\_\_\_
- Training on cultural issues is a priority of the Ozosunon Neighbourhood Care Program \_\_\_\_\_
- We, as Parent Council, are able to assist in providing cultural training to program participants \_\_\_\_\_
- We, as a Parent Council, are able to assist in providing professional development opportunities to program participants \_\_\_\_\_
- The Parent Council offers support and encouragement to Neighbourhood Care Providers \_\_\_\_\_
- The Parent Council offers support and encouragement to Neighbourhood Care Helpers \_\_\_\_\_

Interview Schedule

Parent Council Members

\*\* This is just a reminder that participants are free to not answer any question they do not wish to answer and are also free to withdraw from the research at any time without explanation.

\*\* If any participant becomes upset or overwhelmed by any information discussed in the following document the Researcher is prepared to offer telephone numbers for crisis counselling and/or telephone numbers for further intensive counselling.

1. How long have you been a member of the Parent Council with the Ozosunon?

\_\_\_\_\_

2. What are the main roles of the Parent Council?

\_\_\_\_\_

3. What are the qualifications for being a member of the Parent Council?

\_\_\_\_\_

4. Is the Parent Council responsible for organizing training workshops for the

Neighbourhood Care Providers?

Yes \_\_\_\_\_

No \_\_\_\_\_

5. Is the Parent Council responsible for organizing training workshops for the

Neighborhood Care Helpers?

Yes \_\_\_\_\_

No \_\_\_\_\_

6. Does being on the parent council give you an advantage in building relationships with the Neighbourhood Care Providers?  
Yes \_\_\_\_\_ No \_\_\_\_\_
7. Does the Parent Council make connections to biological families of the children in care with the program when Family Reunification is an option?  
If Yes, How? \_\_\_\_\_  
If No, Why Not? \_\_\_\_\_
8. Do you work as a team with the Neighbourhood Care Helpers to support and encourage cultural education for the Neighbourhood Care Providers?  
If Yes, How? \_\_\_\_\_  
If No, Why not? \_\_\_\_\_
9. Do you have a role in organizing services for the children in care with the program?  
Yes \_\_\_\_\_ No \_\_\_\_\_
10. What is the most difficult thing about recruitment of Neighbourhood Care Providers?  
\_\_\_\_\_
11. How is recruitment done?  
\_\_\_\_\_
12. What is done to ensure retention of Neighborhood Care Providers?  
\_\_\_\_\_
13. What are some benefits of being involved with the Ozosunon program?  
\_\_\_\_\_

Appendix 24

Coding Agenda for Parent Council Members

Interview Schedule

Questions requiring responses	Definition	Frequency Counts	Coding Rules
Main roles of Parent Council	Connecting with birth parents Role clarification Organize services for children and staff Teaming with Neighbourhood Care Helpers		
Qualifications	Education Experience with children Experience in child welfare		
Connections with bio family If Yes, How? If No, Why Not?	Yes, Individual meetings Telephone consultation Presentations Resource referral No, Lack of resources Lack of time		
Support and encourage cultural education for Providers If Yes, How? If No, Why Not?	Yes, Workshop organization Offer teachings Offer community resources No, Lack of resources Lack of time		
Most difficult thing of recruitment	Lack of interested foster parents Difficult because of training component		
How is recruitment done?	Advertising Headhunting Word of Mouth		
Benefits of being involved with program	Community Building Connections with Care Providers Assisting in professional development and training		

## References

- Aboriginal Justice Inquiry-Child Welfare Initiative (AJI-CWI). (2001). *Promise of Hope: Commitment to Change: Child and Family Services in Manitoba Canada*. Winnipeg, Manitoba: Executive Committee of the AJI-CWI. Retrieved from [www.aji-cwi.mb.ca/pdfs/promiseofhope.pdf](http://www.aji-cwi.mb.ca/pdfs/promiseofhope.pdf)
- Bass, S., Shields, R., & Behrman, E. (2004). Children, families, and foster care: analysis and recommendations. *The Future of Children*, 14 (1), 4-29.
- Blackstock, C., & Trocme, N. (2004). Community based child welfare for Aboriginal children: supporting resilience through structural change. In Ungar, M. (Ed.) (in press). *Pathways to resilience: A handbook of theory, methods and intervention* (pp.1-28). Thousand Oaks, CA: SAGE.
- Byng-Hall, J. (1995). Creating a secure family base: some implications of attachment theory for family therapy. *Family Process*, 34, 45-58.
- Campbell, D., T. & Fiske, W. (1959). Convergent and discriminant validation by the multitrait-multimethod matrix. *Psychological Bulletin*, 56 (2), 81-105
- Clifton, R. L., & Dahms, A. M. (1980). *Grassroots administration. A handbook for staff and directors of small community-based social-service agencies*. Illinois. Waveland Press, Inc.
- Cuello, J. (1988). The persistence of Indian slavery and encomienda in the Northeast of colonial Mexico, 1577-1723. *Journal of Social History*, 21 (4), 683-700.
- Dumaret, A., & C., Rosset, D., J. (2005). Adoption and child welfare protection in France. *Early Childhood Development and Care*, 175, 661-670.

- Dunn, J. (2005). Ottawa's foster kids...where do they end up? Ottawa, Ontario: The City of Ottawa Task Force on the Homeless and Safe Streets Act.
- Farris-Manning, C., & Zandstra, M. (2003). Children in Care in Canada: a summary of current issues and trends with recommendations for the future. Child Welfare League of Canada.
- Fortes De Leff, J. (2002). Racism in Mexico: cultural roots and clinical interventions. *Family Process, 41* (4), 619-623.
- Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report, 8* (4), 597-606.
- Goodall, H. (1990). Gender and the colonization of Aboriginal children in NSW, 1788 to 1990. *Aboriginal Law Bulletin, 20*, 1-8.
- Gough, P., Blackstock, C., & Bala, N. (2005). Jurisdiction and funding models for Aboriginal child and family service agencies. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2005). Ontario's child welfare system. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2006). Manitoba's child welfare system. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2006). Nova Scotia's child welfare system. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2006). Kinship care. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2006). Alberta's child welfare system. Centre of Excellence for Child

- Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Gough, P. (2006). Saskatchewan's child welfare system. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Grady, P., Michael. (1998). Qualitative and Action Research: a practitioner handbook. Phi Delta Kappa International.
- Hudson, P., & McKenzie, B. (2003). Extending Aboriginal control over child welfare services. *Canadian Review of Social Policy, 51*, 49-66.
- Interagency Protocol Agreement. (2006)
- Jacobs, M., D. (2005). Maternal colonialism: White women and Indigenous child removal in the American west and Australia, 1880-1940. *The Western Historical Quarterly, 36* (4), 1-22.
- Jarrat, D., G. (1996). A comparison of two alternative interviewing techniques used within an integrated research design: a case study in outshopping using semi-structured and non-directed interviewing techniques. *Marketing Intelligence & Planning, 14* (6), 6-15.
- Jones, D., S. (2003). Virgin soils revisited. *The William and Mary Quarterly, 60* (4), 1-37.
- Kurtz, A. (2002). Bicultural foster care: a holistic commitment to the child. *Envision: The Manitoba Journal of Child Welfare, 1* (1), 36-49.
- Lajoie, J. (2006). Quebec's child welfare system. Centre of Excellence for Child Welfare. Retrieved from [www.cecw-cepb.ca](http://www.cecw-cepb.ca)
- Lee, B. (1992). Colonization and community: implications for First Nations development. *Community Development Journal, 27* (3), 211-219.



- Lewy, G. (2004, September). Were American Indians the victims of genocide? Commentary, 55-63.
- Ma Mawi Wi Chi Itata Centre: Children in Care Programs. Retrieved from [www.mamawi.com](http://www.mamawi.com)
- Mathison, S. (1988). Why triangulate? *Educational Researcher*, 17 (2), 13-17.
- McKenzie, B., & Morrisette, V. (2003). Social work practice with Canadians of Aboriginal background: guidelines for respectful social work. *Envision: The Manitoba Journal of Child Welfare*, 2 (1), 13-39.
- Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare. (1988). Puaoteata-tu. Wellington, New Zealand.
- Neegan, E. (2005). Excuse me: who are the first peoples of Canada? A historical analysis of Aboriginal education in Canada then and now. *International Journal of Inclusive Education*, 9 (1), 3-15.
- Ozosunon: Neighborhood Care Program (2003) (Brochure)
- Pope, C., Ziebland, S. and Mays, N. (2000). Qualitative research in health care. Analyzing qualitative data. *BMJ*, 320, 114-116.
- Posavac, E. J., & Carey R. G. (1997). *Program evaluation. Methods and case studies. Fifth Edition*. New Jersey. Prentice-Hall, Inc.
- Reading, R (2006). Overuse of institutional care for children in Europe. *Child: Care, Health & Development*, 32 (4), 502.
- Richard, K. (2004). A commentary against Aboriginal to non-Aboriginal adoption. *First Peoples Child & Family Review*, 1 (1), 101-109.
- Rolstad, K. (2001/2002). Language death in central Mexico: the decline of Nahuatl and

- the now bilingual maintenance programs. *Bilingual Review*, 26 (1), 3-18.
- Silverman, D. (1993). *Interpreting qualitative data: Methods for analyzing talk, text and interaction*. London. Sage Publications.
- Sofaer, S. (1999). Qualitative methods: what are they and why use them? *Health Science Research*, 34 (5), 1101-1116.
- Sroufe, L., A., Carlson, E., A., Levy, A., K., & Egeland B. (1999). Implications of attachment theory for developmental psychopathology. *Development and Psychopathology*, 11, 1-13.
- The Child and Family Services Act (n.d.). Retrieved from <http://web2.gov.mb.ca/laws/statutes/2002/c03502e.php>
- The Maori Project (n.d.). Retrieved from [www.geocities.com/popfam/maori.html](http://www.geocities.com/popfam/maori.html)
- Trocme, N., Knoke, D., & Blackstock, C. (2004). Pathways to the overrepresentation of Aboriginal children in Canada's child welfare system. *Social Service Review*, 78, 577-600.
- Yu, J., & Cooper, H. (1983). A quantitative review of research design effects on response rates to questionnaires. *Journal of Marketing Research*, 20 (1), 36-44.
- Government of Canada Statistics (n.d.). Retrieved from [www.statcanada.ca](http://www.statcanada.ca)