Empowering Northern and Native Communities for Social and Economic Control: An Annotated Bibliography of Relevant Literature

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Empowering Northern and Native Communities
Introduction

This document is in fulfillment of an agreement between the Canadian Circumpolar Institute of the University of Alberta, and Uncle Gabe's Friendship Centre of Fort Smith, N.W.T., which specified the provision of "an annotated bibliography describing recent literature related to critical/emancipatory and interpretive models of community empowerment". The emphasis of the bibliography was to be placed on literature published since 1988. In constructing this bibliography, the authors operated under a number of implicit assumptions and biases that influenced the scope of the work undertaken and the comprehensiveness of the final product.

Paradigms, Biases, and Perspectives

First and foremost, following Morgaine (1992), Kopp (1989), and Price (1990), among others, articles espousing the 'positivistic instrumental/technical paradigm" currently dominating human and family service professions, have been rejected. This particular paradigm focuses on the individual as the source of his/her self-defeating behaviour. Such approaches may be useful in certain contexts. However, those who have had other people mandate and direct their change may view instrumental/technical programs as condescending, disrespectful, or power-laden (Morgaine 1992). People whose life experiences and values differ from those held by members of the dominant culture, such as northern aboriginals, may especially find instrumental/technical applications unhelpful, and even offensive.

Under the instrumental/technical paradigm, human problems are simply analyzed according to 'scientific principles', and the discovery of 'cause and effect relationships' is considered the first step for controlling human behaviour. As these relationships are discovered, findings are converted into programs for learners. Thus, the application of scientific knowledge is perceived as being able to control and shape human action. Under this paradigm, individuals are expected to analyze their situations, look for solutions, make the appropriate changes, and proceed along the pathway of life -- sociopolitical factors are simply not addressed nor considered.

Alternatively, 'critical social science' views individuals as actors influenced strongly by their surrounding ecological systems, or sociopolitical context. Critical social scientists perceive change as necessarily involving individuals, micro-systems (individual relationships), macro-systems (society), and macro-sociopolitical systems. While individuals exhibiting self-defeating behaviours are seen as needing change, they are viewed as capable of self-selecting and controlling any changes to be made, and are encouraged to become active agents in reconstructing their oppressive societal situations. Consequently, self-defeating behaviours naturally perpetuate themselves when individuals have not been critically reflective of their oppressive social contexts, and/or denied the opportunity to participate in the restructuring of these conditions. Because the instrumental/technical paradigm fails to envision such a role for the individual, the substantial body of social work practice employing this perspective is considered to be inappropriate for empowering northern and native communities for control over their lives.

Unfortunately, because critical social theory is a relatively recent paradigm in social work practice, few concrete examples, models, or applications of such theory to contexts
relevant to northern and native communities were found during literature searches. Moreover, most studies employing critical social science perspectives, while long on theory, are short on practical applications. Whereas this may be, in part, a function of the infancy of the paradigm, it may also be a function of the possibility that every disempowered community is unique in terms of the historical, social, political, and economic circumstances in which it finds itself. Thus, unlike the universal, positivistic instrumental/technical paradigm, the application of critical social science approaches to particular communities is likely to be context-specific. Nonetheless, there is much to be learned from specific case studies -- their present scarcity notwithstanding -- and, where appropriate, these have been included in the annotated bibliography.

The following bibliography also includes numerous studies relevant to empowering northern and aboriginal communities for local control and self-sufficiency at the economic level. In so doing, it goes considerably beyond the terms of reference of "describing recent literature related to critical/emancipatory and interpretive models of community empowerment." It is particularly important to acknowledge the importance of the role of economy in community empowerment and self-sufficiency. Without a sustainable economic base, northern and native communities must ultimately rely on outside funding to support social and other services, thus jeopardizing control. Just as importantly, productive activity and the maintenance of productive relationships engenders a sense of self-worth and well-being that self-defeating behaviours such as substance abuse, domestic violence, etc. so effectively extinguish. Therefore, considerable emphasis has been placed on community economic development studies. This is perhaps as it should be: the separation of society and economy is a product of the western philosophical tradition, and may not be applicable in the context of northern and aboriginal communities. Economic development studies which enhance culture-specific values, traditions, and productive relationships, rather than simply replacing them with 'capitalistic' structures, have been given special attention.
Methodology

Several approaches were adopted in the construction of the following annotated bibliography. Initially, a number of social science references and abstracts were consulted including: Social Work Research and Abstracts, SAGE Family Studies, Social Planning/Policy and Development Abstracts, Sociological Abstracts, the Inventory of Marriage and Family Literature, and Rural Development Abstracts. In accordance with the terms of reference, only those volumes dating from 1988 onwards were consulted (unfortunately, the 1990 and 1991 volumes of Rural Development Abstracts were unavailable as they had been recently sent to the university binder). These sources provided approximately 30% of the abstracts contained in the following bibliography. In addition, two other sources dealing specifically with Native American Justice were consulted: The Native Law Bibliography and Native North Americans: Crime, Conflict, and Criminal Justice Bibliography, Fourth Edition.

A compact disk computer service available at the Social Sciences and Humanities Section of Rutherford Library, University of Alberta, known as "Sociofile", was also employed to search for relevant material. This program contains over 25,000 social science abstracts. Numerous searches were run on this data base employing various combinations/permutations of the following key words: empowerment, emancipation, self-help, community, family, social group, social organization, social action, social service, native, rural, participation, power, control, self-determination, self-government, grass-roots, Inuit, Dene, Indian, self-reflection, critical, decentralization, development, and political. Similar abstract searches of materials housed at the Canadian Circumpolar Library were also carried out by library staff on behalf of the author. These searches contributed another 30% of the annotated bibliography.

Finally, working from the bibliographies of a number of main sources, including Northern Communities: The Prospects for Empowerment. (1988), and a special volume of The Northern Review (Volume 7, 1991) devoted to social work in the North, numerous materials were located pertaining to the issues at hand. These materials were then accessed directly and abstracted for the purposes of this bibliography. This exercise accounted for another 30% of the bibliography, with the remaining 10% being derived from a variety of different sources.

In order to assist the reader, the annotated bibliography is divided thematically into five sections, including: 1) Methods, Models, and Theories Relevant to Empowering Northern and Native Communities for Social and Economic Control, 2) Empowering for Social Control: Applications and Practice in the International Arena, 3) Empowering for Economic Control: Applications and Practice in the International Arena, 4) Empowering for Social Control in Northern and Native Communities: Applications and Practice, and 5) Empowering for Economic Control in Northern and Native Communities: Applications and Practice. It is with considerable reservation that we do this, as social and economic forces and issues cannot, nor should they, be readily separated in indigenous native society throughout Canada and the world. This is particularly evident in the literature addressing Third World societies. Nonetheless, for ease of reference, it seemed desirable to divide and categorize the literature in some fashion. Studies dealing with attainment of political control (e.g., marxist theory, sociopolitical theory, etc.) were not the specific object of intensive searches. While it is self-evident that northern and native peoples must achieve political control of their lives if they are ever to gain social and economic control, literature treating political dimensions and issues are included under sections dealing with social control. Also included under these sections are...
articles dealing with community control of health and education. Where a paper or study covers issues or contains discussion relevant to two or more sections (e.g., social and economic control), entries have been duplicated and cross-referenced. Finally, principal words and phrases in each abstract have been highlighted to aid the reader. Included at the end of the bibliography are unabstracted titles and sources that may or may not be relevant to empowering northern and native communities for social, political, and economic control.

The assistance of Dr's. A. D. Fisher, and R. Riewe, as well as Janet Williamson and Elaine Simpson in the preparation of this annotated bibliography is gratefully acknowledged.
1:0 Methods, Models, and Theories Relevant to Empowering Northern and Native Communities for Social and Economic Control


This article describes and addresses the art of organizing for community control, with special emphasis on community participation. The variables and dynamics of community participation are explored, with the role of government beyond the community level highlighted. The benefits, pitfalls, and challenges of community control -- the power to shape social, political, and economic conditions that characterize the community at the rural level -- are discussed. Reasons why community control can provide opportunities to shape and deliver social and health services are presented.


The task of organizing groups of activists that will work toward solving their problems is the ideological basis of community organization in general and of self-help programs in particular. Following a literature review, a general model based on in-depth interviews with community organizers who had succeeded in activating groups of community residents is presented. The model describes the basic stages and principal content the group acquires during their progression from a collection of individuals suffering a specific problem to an active organization that solves problems for themselves. The model may be used by field workers, instructors, and supervisors, and community organization teachers.


This thesis reviews colonial and internal colonialism theory to describe the social, legal, political, and economic relations between superordinate and subordinate cultures. The history of Canadian Indian policy is described to explain government control over Indian lives and education. This work also shows how legal and administrative powers affect individual and collective social and political rights of Indians. Historical relations between the Joseph Bighead Cree (Saskatchewan) and the Canadian government is reviewed to illustrate asymmetrical power relationships. Resistance theory is used to explain the social and political measures taken by this band to change its relationship to contemporary Canadian society. While the self-defined aboriginal rights and powers of the band are described, this thesis provides an excellent example of a band attempting to empower itself from within.

Cites a need for a new learning agenda in social work education that would respond more appropriately to changing and newly-emerging human conditions and social problems. Argues for an increased emphasis on societal power imbalances using empowerment as the unifying practice strategy and desired outcome, particularly community organizing. It is suggested that empowerment is accomplished through interventions that target both individuals and the social environment. These efforts, in turn, can focus at several levels; personal, interpersonal, and political. The desired outcome in the collectivity of these levels is to help individuals and groups to develop the ability to change negative situations and the recurrence of social problems.


Study of lower socioeconomic background mothers which demonstrates that until insight as to the sources of one's personal oppression begins, victims of oppression will continue the cycle of discriminating against, or abusing, others. Mothers who had been able to reflect upon these experiences and received validation from someone else were then able to integrate their abusive realities of life into their self-perception. As a result, they were able to disrupt intergenerational family pattern of abuse as they interacted with their own children.


Powerlessness appears to be associated with widespread problems of living. Enhancing community empowerment has been suggested as an important emphasis for human service professionals. A role for human service professionals in creating and using social technologies to facilitate empowerment is illustrated. Seven case studies are presented that represent seven frequently cited goals of empowerment efforts. The ethics of the empowerment strategy are also analyzed, and other implications of designing and using empowerment technologies are considered.


In a special journal section it is proposed that empowerment theory and practice can be enriched through concepts and methods drawn from studies of citizen participation, voluntary community organizations, and community development. Descriptions, examples, and major findings from each domain are discussed in the context of empowerment concepts and issues. Several
rationales for a profitable convergence of research in these domains with empowerment and community psychology themes are offered. The two large research projects from which the articles in this special journal section were drawn are described and related to themes in previous work.


An early 'critical social science' application among illiterate Brazilian peasants. Realizing that merely teaching peasants to read would not change their socioeconomic status in an economically stratified society and country, Freire taught them to read in ways that facilitated their enlightenment about the processes of social inequality. As a result, they became instrumental in reconstructing social inequities within their society.


This book fashions a theory of education based on the relationship between 'radical critical theory' and the imperatives of radical commitment and struggle. Education of Third World peasants is seen as both an ideal and a referent for change in a new kind of society. In addition, education is viewed as a struggle over power relations. This book promotes ongoing forms of critique and encourages struggle against objective forces of oppression. Also discussed are the social worker's role in the process of change, the adult literary process as cultural action for freedom and emancipation in the peasant Third World, and the continuing role of conscientization.


A review of recent contributions to the solution of social and community problems with a focus on primary rather than restorative interventions. A summary of the prevention literature reveals psychology's major areas of influence including competence building, social support, empowerment, mutual help groups, increased focus on diverse cultures and groups, etc. In relation to traditional mental health services, social and community interventions have made considerable impact, though in relation to the full range of social problems needing attention, progress has been only modest. Suggestions for future interventions are offered.


Examines three basic tenets of feminist theory as examples of principles that are particularly relevant for informing social work practice with ethnic minorities. Delineates problem areas in the operation of these principles in relation to
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Third World communities (and women) and incorporates recommendations made by minorities for solutions to these concerns. Finally, the study illustrates how ethnic-sensitive feminist practice might better serve the needs of people of colour.


Exploration of the empowerment of women of colour in the United States (blacks, Hispanics, Asian Americans, and Native Americans, specifically), and how individual empowerment contributes to group empowerment, which in turn, increases the abilities of all group members to function better in society. Four associated changes are crucial in moving individuals from despair to action, 1) increasing self-efficacy, 2) developing group consciousness, 3) reducing self-blame, and 4) assuming personal responsibility for change. The double burden of racism and sexism exacts a severe toll on the mental health of women of colour, with considerable impact on their ability to take advantage of economic opportunities. Social workers must become more aware of the psychological effects of powerlessness, in addition to problems brought about by poverty before they can effectively help women of colour to empower themselves.


Advances a model for participatory action research in small communities. Includes the following basic elements: 1) problem originates and is defined, analyzed, and solved by community, 2) goal of research is to radically transform social reality, and thus to improve the lives of the people involved, 3) full and active participation of community, 4) involvement of whole range of powerless groups, 5) participation can create awareness of people in their own resources, enabling to mobilize for self-reliant development, 6) participation of community facilitates a more accurate and authentic analysis of reality, and 7) the researcher is committed to, and is thus a facilitator rather than a detached participant of, social change.


Provides a brief review of the multiple service needs of spouse abuse families and describes a framework for developing, organizing, and implementing a community-based spouse abuse protection and family preservation team. The proposed model recognizes the needs of victims, perpetrators, and their family members.

As Asian immigrants are often powerless in American society, client empowerment should be a major goal in working with this group. Workers should help these clients adapt to their environment without abandoning their ethnic heritage, values, and beliefs. Because Asians emphasize family and community loyalty, solidarity, and cooperation, it may be more appropriate for social workers to be concerned with the empowerment of the family or community as a whole, rather than to focus on individuals.


Describes the delegation of child welfare services, and more recently family services, delivery to a Yukon Indian band from government hands. This pilot project allowed the band to develop and demonstrate achievement in using the 'Indian way' of child welfare practice. Describes some of the accomplishments and administrative and practice features of this unique community-based, community-controlled delivery of family and child services. Advocates emphasis away from individual and nuclear family responsibility to extended family and entire community responsibility, with direction of elders playing a key role. Demonstrates what is possible when a northern native community embraces the opportunity to manage the welfare of its children.


A community organization project run by a private, religious social agency in Iliaka, Alaska, is examined. Iliaka is a native village in which social, economic, and personal problems are severe. The broad goal of the project was to increase the peoples' self-determination, while the narrower goal was to develop a community welfare organization with the capacity to manage child and family problems locally. The project, which ran for more than two years, largely failed in these objectives, but succeeded in achieving an unanticipated one -- the development of a model village health organization. The reasons for these outcomes are analyzed in terms of ideological, strategic, and tactic dilemmas confronting project planners and organizers. The central analytic concept is strategy straddling, i.e., the vacillation between the mandates of two opposed strategies, which reflects planners' and organizers' ideological ambivalence regarding consensus and conflict models of community organization.


The role of self-help groups in the social development of both developed and developing countries is examined. Self-help is defined as involving face-to-face
interactions, originating spontaneously, and dependent on personal participation. A discussion of studies on self-help organizations shows that a self-help/mutual aid model of national development provides a vehicle for people empowerment, via citizen participation, which could create significant potential for community organization, national institution building, and global social development.


Looks at the future impact of political emancipation on the structure of the Namibian family. Includes an historical analysis of the Namibian family followed by case studies of the impact of political emancipation on family structure in the Republic of Zimbabwe and the Kingdom of Lesotho. Based upon these case studies, post-occupation alternative scenarios for Namibia are constructed using family-related social indicators to measure the possible impact of political emancipation on family life. Study develops scenarios, specific policy guidelines for a majority-ruled Namibia, and discusses implications for social work and future research.


Contrary to the belief held by many social work educators, community organization continues to be aligned with grass-roots community work for the purpose of political, social, and economic betterment. However, social work has relinquished its proper place in that field, having apparently lost interest in grass-roots organization. It is argued that social work should try to redefine the functions of community organization and develop a skills base relevant to community empowerment. Some of the key skills necessary for effective community empowerment are outlined, including an enlarged capacity for critical and political analyses, analysis of power relationships, coalition building, fundraising, etc.


An alternative to the commonly held "scarcity paradigm" of thinking about valued human resources, which assumes that individuals must compete because resources are scarce, is suggested. This alternative is epitomized in "synergistic community," in which valued human resources are renewable and expanding, and distributed equitably to members, so that what is good for one is good for all, i.e., the whole is greater than the sum of its parts. Three field studies provide cross-cultural evidence for the functioning of empowerment within a synergistic paradigm. Empowerment is considered as access to and control of valued resources; the specific valued resource focused on is community healing. Analysis suggests that community healing resources can
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become renewable and expanding, as can the process of empowerment that accesses them. Community members share these resources, combining conflicting resources into unexpectedly effective treatment packages. Transformative education is offered as one means to support a shift in thinking toward synergy.


Contemporary policy, planning, and management processes tend to emphasize 1) structure rather than process, 2) stability rather than flexibility, and 3) containment rather than exchange. However, cooperation, coordination, and integration are recognized to be the key concepts for planning and managing for sustainable economic development in the north. Flexibility and exchange are necessary conditions for community-based development and the centering of communities in the local development process is fundamental to the evolution of self-organizing and self-regulatory systems for resource planning and management. Thus, self-determination is accomplished in a very real systemic sense --- in approaches which accord to all interests, authority, and responsibility in keeping with sustainable well-being of the community.


Since the late 1970's the notion of empowerment has appeared with increasing frequency in discussions of preventive social and community intervention. While the idea of empowerment is intuitively appealing for theory and practice, its applicability has been limited by continuing conceptual ambiguity. Based on a small study of citizen leaders in emerging grassroots organizations, a view of empowerment is proposed as a necessarily long-term process of adult learning and development. In this framework, empowerment is further described as the continuing construction of a multidimensional participatory competence, i.e., improving one's ability to affect change. This conception encompasses both cognitive and behavioural change. Implications for practice are also discussed.


Empowerment is defined as a critical component of social work intervention with oppressed clients. It is suggested that self-observation/self-monitoring/self-recording, a data gathering tool, can empower clients by giving them a central role in gathering information and assessing their problems. The definition and advantages of self-observation are exemplified in case material. Considering the extensive empirical literature on self-monitoring parameters and effects, recommendations for its application with families, individuals, and small groups are presented,
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along with ways to encourage clients to record data about themselves. Literature on the reliability and validity of self-monitoring as a measurement tool is also reviewed.


An editorial which recognizes that community health cannot be improved without community empowerment, and that community empowerment over health services cannot occur until political relationships are analyzed and restructured to serve community needs.


A network utilization model is outlined for ethnic- and gender-sensitive group work practice that is based on the preliminary results of an ongoing empowerment study with African-American mothers. Components and goals of the model are described, and the initial implementation of the model and some of its outcomes (e.g., leader/member participation, group cohesion, empowerment, composition) are discussed. These outcomes are examined in terms of their implications for group work practice with other ethnic-group identified women of colour.


Advocates a conflict perspective for social work in northern Canada. Acknowledges that, while an ecosystems theory approach can be a helpful guide for northern social workers, a second theoretical perspective is necessary to assist in the recognition of conflicting values and positions within human ecosystems. Thus, it is argued that, because a fit for one group may involve considerable cost for another, a conflict perspective is a necessary adjunct to ecosystems theory for practice in northern Canada.


A curriculum designed to teach human service professionals how to address parent-child relationships in the everyday lives of recovering chemically-dependent parents. Provides opportunities for recovering chemically-dependent parents to reflect on oppressive childhood experiences. Recovering parents were asked to reflect upon their life experiences and to explore the links between self and society. Used by human service professionals to assist clients in examining self-defeating behaviours and to make significant life changes. Discusses the relationship between society and sexism, and power and shame, as mechanisms of social control over the individual.

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Review of the assumptions, commonly held by family life educators about helping people change themselves. Replaces the belief that the discovery of cause and effect relationships is the first step in controlling human behaviour -- the instrumental/technical paradigm -- and affecting change, with a more critical social science paradigm. This 'critical' paradigm refers to the potential people have for self-reflection and self-determination in a social context or milieu, and offers explanations of the relations between social conditions, intersubjective interpretations of those conditions, and participants' actions. Shifts emphasis from the individual to society whereby individuals are viewed as actors influenced by their surrounding social environment, or ecological system. Central to the critical social science paradigm is change through non-manipulative self-reflection and critical analysis as people began to realize that their behaviours are influenced by systemic contradictions, societal myths, and hidden assumptions. As contradictions are realized, enlightenment about self and self in society occurs. As critical social science provides an appropriate educational paradigm for individuals caught in the strongholds of societal oppression, it is appropriate for family life education programs designed for natives and northern families.


Description of M.A. thesis research on violence against women. Advocates analysis of problem using feminist, critical, social welfare-state theory, and state theory. Critical social welfare theory examines how the state has co-opted grass-roots movements and institutionalized, subjugated, and diffused their activities. Proposes to examine how power relations between women and the so-called legitimate institutions has resulted in a hegemony of agencies that, institutionally, reinforce men's violence to women. Specific case studies include two shelters for battered women, including Kaushie's Place in Whitehorse, Yukon.


In a comment on articles appearing in this special journal section, it is argued that the contributions represent a convergence of community research on participation with theoretical developments on empowerment. As a group, the papers extend conceptual models of empowerment and participation in a variety of ways by identifying individual and community perceptions, elements of the physical and social climate, and organizational characteristics as areas of study that broaden and connect the ideas of participation and empowerment. Theory and research on participation and empowerment still lack strong connections to other existing bodies of theory and do not yet focus
adequately on the mechanisms by which individual groups and communities become empowered. Empowerment and participation researchers have yet to explicitly acknowledge and explore the tensions that exist between partisan advocacy and scientific inquiry. These are challenges for the future.


Suggests that the study of empowerment is a leading candidate for structuring theoretical developments in community psychology since the concept captures both the field's worldview and its phenomena of interest. In contrast to the exemplar of mere prevention, empowerment connotes a dedication to the promotion of community health. The kinds of research and some of the terms and assumptions of a theory of (community) empowerment are described, demonstrating its essential ecological nature.


Community narratives-- the telling of stories-- are increasingly recognized by community health professionals as powerful tools for both learning and self-understanding. Many of the assumptions of preventive psychology and empowerment, including beliefs concerning the competence of individuals, the utility of self-help groups, and the power of community healing, are consistent with beliefs about the healing power of communities prominent in Judeo-Christian religious narratives. These narratives, incorporated into personal stories, and acted on, serve as a counter to the tendency of medical and mental health stories to isolate people and force reliance on scarce resources and inaccessible expertise. Several of these narratives, i.e., those concerned with the value of every individual, the power of the people in the community to care for one another, and attributes of self, etc. are described, and their functions illustrated within the context of a particular congregational community.


Outlines a conception of the northern economy as stability through diversification and advances elements of a strategy for community development in the north. This paper is not a 'how-to' handbook for community economic development, but a framework for thinking about social, economic, and biophysical environments particular to northern communities. Personal flexibility and internal diversity (as manifested in a mixture of both formal and informal economies) are equally important for the survival of native communities. The community-based economy is a mixed economy, which, unlike our industrial economy, is largely based on renewable resources. Incorporating elements of both the formal and informal sectors, this village economy includes subsistence production for domestic consumption, and an exchange component.
producing goods for sale or trade. Argues that economic diversity will generate economic stability in the north. Thus, rather than treating the mixed economy as a barrier to progress, development policy should protect and enhance it. Indeed, the attributes of this pre-adapted social system should be studied so that key structural elements can be incorporated into the organization and operation of new social institutions and business enterprises. Presents some specific features for a 'True Northern' economic policy, focusing on stabilizing the economy via diversification of the renewable resource sector.


Argues that sexual abuse is, universally, not a sexual problem, but an abuse of power and control. In this regard, traditional counsellor training is inadequate for meeting the needs of native communities. A different educational process is required in the training of native sexual abuse counsellors. A n empowerment training model based on previous work in the north, and some of the principles of empowerment articulated by Rappaport (1981) is advanced. This model recognizes that, because native counsellors come with a background of subordinate power relationships, they require training that empowers them to deal with power issues in their own as well as other's lives. Such training allows trainees to gain control over their own lives and assumes the following conditions, which differentiates it from more traditional models: 1) native counsellors come with competences and experiences, 2) local programs must assist trainees to develop their own solutions to local problems, and 3) different training formats must be developed to ensure local control and to address the rights and needs of native people. Training must address individual and cultural needs of the trainee to exercise control of one's self before helping others. Four learning principles are advanced which provide a different educational process and create a different learning context for trainees. Understanding the self-component of the model is integral for teaching self-empowerment. It is imperative that native counsellors engage in a healing process of power and control issues in order to have and maintain a positive sense of self and to be empowered in their affiliations and relationships with others. In other words, the model posits that native sexual abuse counsellors undergo a healing process of their own power and control issues, and that this healing process be viewed as education, not therapy. In so doing, native sexual abuse counsellors will be more solidly empowered to assist individuals and communities with power abuse issues.


Organizations that empower are examined with a focus on feminist movement organizations. This contemporary movement has generated a wide variety of organizations that provide social services to women and act as vehicles for social change. Factors affecting the survival of such organizations are examined.
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The organizational consequences of ideology and the role of organizations within social movements are emphasized.


Discusses the self-help or community health movement, reflecting on its close relationship with the women's, peace, and 'green' movements. It is shown that the development of these movements has been politically promoted by both the Left and Right, suggesting community self-help as a means of reform. Reliance on sophisticated approaches to change, and the flexibility to work within, alongside, or in opposition to existing health systems, are central features of these new movements. Their commitment to empowerment has cultivated flat organizational structures, the promotion of health for all, and a distinctive approach to knowledge. It is contended that health concerns have been largely the focus of women and that gender blindness on the part of health promoters is theoretically negligent and pragmatically counterproductive. A review of American and British activity in this area suggests that understanding of such movements must include knowledge of their political and cultural context in order to effect positive change.


Community-based agencies with an empowerment orientation most often enter a local community interorganizational field made up of other organizations whose ideological base is expressed in paradigms authorizing intervention from an defective individual explanatory framework. The existence of conflicting ideological paradigms in the same local organizational environment creates conflict. Community-based, empowerment-oriented agencies must recognize this fact for their survival. A case study is described that demonstrates the utility of an alternative strategy based on organizing a support constituency from within the community rather than from among its social agencies and institutions. The connection between empowerment paradigms, recognition of interagency conflict contexts, and community organization is developed.


As the forward to this book points out, the authors "observe that neither the political right, or the left, has anything to offer by way of policies that would enable people as individuals, families and communities to become more productive, creative or self-reliant...both sides still equate progress with even greater industrialization and 'rationalized' production of goods and delivery of services... whereas the essential and distinguishing characteristic of informal economic activity (by, e.g., households, small businesses, community enterprises, local voluntary groups, workers' cooperatives, etc.) is that economic decisions -- what to produce, where, how, and for whom -- are made only after weighing the human consequences: the needs of the producers, the consumers, and the local community."
This book argues that economic and social balance, and by implication local empowerment, can only be achieved by policies to promote small-scale economic activities and social accounting embodied in the informal economy.


Community empowerment has become a non-issue in the current political climate, despite continuing community problems of many kinds. A radical perspective on community organization is described and applied to social work as a profession. An alarming tendency in social work toward emphasis on individual and apolitical approaches and work with relatively advantaged clients is evident. It is necessary to identify and work with constituencies, but within a radical ideological perspective. As a means to this end, a metapractice approach to community organization is outlined.


Community participation has been confused with perfunctory attendance at inconvenient meetings, or physical labour, often sustained by coaxing or cajoling, with a vague hint of extortion. This article argues that participation must be distinguished from 'ownership', and that there is a need for a truer partnership between development specialists and beneficiaries. The benefits of genuine participation are, in fact, the true ownership of the project by its beneficiaries.


Rural development is a dynamic, unified, democratic process of social action, and people's participation in the formation of its objectives, ideology, and methodology is not only desirable, but necessary. The objectives, needs, rationale, and philosophy behind people's participation are examined, together with the range, variety, and magnitude this participation takes. People's failure to participate in development activities, their reasons for nonparticipation, and the mockery development agencies make of this are explored. Suggestions are then offered for facilitation of people's participation.


The People's Participation Programme (PPP) of FAO has both participatory goals and strategies. It aims to establish self-managed and self-reliant group capacities at the community level so that people can improve the social and economic conditions of themselves and their families through collective action. Such capacities should be developed in a participatory manner through the ideas and actions of group members themselves. Group promoters play a
catalytic role in this process, and evaluation is a key element in capacity development. This paper presents a methodology designed to help group promoters working in villages with rural people to assist PPP groups in creating their own participatory self-evaluation capability. The methodology is based on evaluations and reports of the PPP group activity in Ghana, Sri Lanka, Zambia, and Zimbabwe, and provides a standard continuing way for groups to consider relevant questions and to arrive at a consensus on the group's current situation. If the process of self-evaluation is carried out regularly and openly with all group members participating, it is hoped that this will help educate and strengthen the group. In four parts, this paper gives examples of how the methodology actually works in practice, discusses potential benefits, outlines a process for introducing the system, and looks at various issues in participatory self-evaluation.


There are a number of difficulties with which development assistance groups should be concerned when attempting to work at the grass roots level: 1) accommodation to or acceptance of their level of living by the poor that reinforces resistance to initiatives, including cultural attitudes and mores that discourage change in institutional patterns, 2) the dangers of promising more than can be delivered, 3) counter-productive attitudes and policies of funding agencies, etc. This paper describes these and other constraints, and offers some solutions as to how people might become involved in community development experiences at the grass-roots level.


Identifies prerequisites for a partnership strategy between rural communities and social workers, including willingness of professional staff to risk and share responsibility with members of the community and to expand their job definitions and functions into new and uncharted territory.


The empowerment of participants in the context of program evaluation is explored using a recent case example. Empowerment is defined as a process involving change at individual, group, and action-oriented levels with its ultimate goal of enhancing the control disempowered people have over institutions that affect their lives. An evaluation of a prenatal program for single expectant mothers was conducted by program participants, and the evidence suggests that they were empowered at all three levels. A set of strategies outlines ways to operationalize the process in evaluating a program.
Empowering Northern and Native Communities


It is argued that the ideal of community exhibits "a metaphysics of presence." The ideal community presumes subjects who are present to themselves and one another, and thus denies differences within and among them. It also denies social mediation by valuing face-to-face relations. The desire for community relies on the same desire for social wholeness and identification that underlies racism and ethnic chauvinism. A politics of difference rather than community is proposed as the normative ideal of political participation, and the unoppressive city is offered as an image of such emancipation.


Argues that conventional rural social work theory cannot move far enough from the urban base of the profession to generate useful practice models for remote regions, such as northern Canada, for northern Canada is not just another rural area, but possesses problems unique only to the north. Implications for social work education and preparation for practice in remote northern regions are discussed. Urban bias in northern social work is revealed and conflict of world views is exposed. Acknowledgement of the need to build a new model of social work practice in the north starting with northern world views and metaphors. Finally, challenges us to move on and further distinguish between rural and remote social work practice, and to identify the skills, knowledge, and theories needed to prepare social workers for useful roles in Canada's north.
Empowering Northern and Native Communities
2:0 Empowering for Social Control: Applications and Practice in the International Arena


An action research project is described that explored the role of women in Pakistan. The project evolved into participatory action programs that were planned, implemented, managed, and financed by the poor, young, literate women of the community to improve the education of girls and women. The creation of a home school program, which also offered preventive health care, is described and the results are evaluated.


Several questions concerning the conditions and ways in which rural communities in the Peruvian Andes and Amazon can modernize and develop, and the role that cooperatives and other commercial organizations can play, are presented in a series of papers from a seminar on "Experience and policy recommendations for rural communities and cooperatives in Peru." The first part (2 papers) offers a general approach, by introducing the theme of cooperatives and self-management as an alternative form of development for rural communities. Part two (6 papers) offers specific examples of community organization and development in different parts of Peru, while proposals are made and conclusions reached in the Third Part. It is found that active participation and self-management offer rural communities the best chance of development, given the capacity to face up to their own problems.


In the Philippines, self-help has been seen as a vital factor in eradicating poverty, improving the lot of the poor, and empowering rural communities in social and economic matters. This article describes the various approaches that have been taken at the community or grass-roots level in building self-help groups under the Marcos regime. As 83% of the country is Roman Catholic, organizing self-help groups has been a recurrent theme in the Church's support for the poor, deprived, and oppressed, provided through credit unions, socioeconomic projects, and church organizations. Described are the self-help activities of the BCC (Basic Christian Communities) and PCART (Palawan Centre for Appropriate Rural Technology), which does organizing and education work among swidden farmers in one of the largest island provinces in the southern Philippines.
Empowering Northern and Native Communities


The concepts of self-help and mutual aid are explored as exemplified by the existence of an expanding self-help movement. The activities of self-help organizations can create appropriate conditions for the actualization of people empowerment. Thus, they have important consequences for the realization of developmental objectives at individual, institutional, and community levels.


The use of participatory research in the Third World as a tool for maximizing the use of human resources to deal with local concerns is suggested. Traditional approaches have down-played human development in favour of producing physical and economic resources. A brief discussion of a research project involving rural farmers in India highlights the differences between participatory and more traditional research methodologies, and suggests the legitimacy of participatory research as a form of inquiry. The ability of participatory research to promote local education, research, and empowerment consistent with the assumptions of "people-centered development" is demonstrated.


Health status is directly affected by environmental conditions and personal health-related behaviours, and indirectly by environmental conditions that influence health behaviours. A comprehensive approach to health promotion, therefore should 1) encourage individuals to adopt and maintain personal behaviours that prevent disease and promote health, 2) discourage health-damaging personal behaviours, and 3) eliminate health hazards from the physical and social environment, and make that environment more health-promoting. This comprehensive approach would require social and community action to change environmental conditions as well as efforts to change individual behaviours. A model of health promotion interventions is developed within which community action plays a central role, and a model of community organization to influence public policy to achieve health promotion goals is presented. The community organization model, previously tested in comparative case study research, is illustrated with examples drawn from appropriate health promotion programs.


An approach to developing individualized family support plans is derived from a needs-based family system mode of assessment and intervention. The systems model and approach to developing such plans are designed to enable and empower families to become capable of mobilizing resources to meet their needs in ways that support and strengthen child, parent, and family functioning.
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The employment of Australian aborigines in health and education has long held promise for the improved delivery of these services and for greater community self-management. However, the operation of these workers in European and traditionally oriented aboriginal social fields is subject to many pitfalls. These are discussed, drawing on recent studies of education and health services at the community level.


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Peasant organizations have often been motivated and directed by 'experts' with differing ideologies and political belief systems. Believing this to be non-representative of peasants' real concerns, and that much evidence exists of peasant organizations which work and manage themselves, three indigenous Andean organizations in Peru and Colombia were studied. Whilst the organizations have very different sizes, influence, and backgrounds, the paper shows how their responses to important factors in daily life -- namely land, economic organization, health, education, and culture values -- show clear similarities. The paper goes on to consider 1) the nature of the 'social project' when the State has instituted a model for change which contradicts the aims of indigenous peoples; 2) the specific type of society which is mobilizing itself; 3) social homogeneity; and 4) non-institutionalized, but strongly instrumental, peasant organizations.


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Empowering Northern and Native Communities


Modified summary of author's Ph. D dissertation. Suggests some ways in which the lives of small farmers, who constitute about 2/3 of the rural population of the country can be improved. The main focus is on the need for organized group action that can lead to self-reliance, while overcoming hunger, and increasing spiritual and material strength.


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Community participation in development initiatives is becoming an increasingly accepted and popular strategy in the Third World. This paper seeks to define the concept of community participation and questions the attitudes of beneficiaries of development projects towards it (community participation). As most communities are divided, the paper attempts to highlight the arguments for community participation and the obstacles faced by it. The crisis of legitimacy which preempts the effective implementation of national development plans has given rise to an alternative institution based on self-reliance or self-help. It is believed that the new focus will allow people to control their welfare by drawing on indigenous knowledge and familiar techniques. Hence, there is a need to develop different management styles incorporating greater community participation.


Identifies a family-centered approach indigenous to local cultures. Encourages professionals to conceptualize family-centered models in social work practice that rely on local cultural values and processes.
Empowering Northern and Native Communities


The signs of the Harambee spirit (mutual cooperation) are evident in Kenyan self-help community projects such as the construction of schools and health centres. The concept of Harambee is described and the nature of Harambee projects are analyzed as a means of understanding voluntary action in developing countries.


Prairiefire Rural Action Inc., a nonprofit, independent, community-action oriented organization that has been directly involved with farm families in order to cope with recent economic and social crises, is examined. Prairiefire has become increasingly involved in developing a regional and national grass-roots attack on the problems facing farmers through activities such as community organizing, hotline counselling, citizen action efforts, public policy research, and legal advocacy. Its primary emphasis has been on education, both to empower individual families and to enhance the efficacy of the farm, and the rural and religious organizations that serve them. The assumptions and philosophies underlying these educational efforts are examined.


Study of 15 cases of three kinds of community-oriented efforts in India. Outlines the basic principles around which such efforts evolve, defining the roles, functions, and limitations of each kind of effort. The study concludes that no simple generalizations can be made about voluntary organizations, since they vary in their history of cooptation or autonomy, in their links with foreign agencies and the government, and in their differing emphases on charity, development or action. Since 1960, more groups have emphasized education and organizational activities. However, among all groups there is a consensus on the importance of such issues as participation, decentralization, justice, use of local resources, and people based/oriented programs. The participatory, holistic, and ecological emphases of these community-action groups reveal the emergence of a counter-stream model of development which emphasizes justice, which is rural, local and plural in orientation, and which may have applicability to other regions around the world.


SEPAG is an acronym for Stimulating the Emergence of Participatory Action Groups. This article analyses the latter phases of a poverty-focused,
Empowering Northern and Native Communities

community-organizing strategy. It describes the dynamics of community organization and leadership development as people address increasingly complex community issues. Deeply-held cultural values are also seen slowly changing in the process of organization. Facilitation processes are discussed. Finally, the way in which community-wide organizations can benefit the poorest sectors of the village is described. Case studies of an urban squatter community, an upland village, and a lowland village demonstrate strategies to include the landless in the community development process.


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This paper analyzes the concept of participation, its dimensions, and the need and factors affecting the participation of the rural poor, with specific reference to India. A brief history of the concept of people's participation, including the process of obtaining consensus and the role of non-governmental organizations, is followed by a more detailed analysis of the organization of the rural poor in India. Several factors are mentioned as common practices for encouraging participation. The analysis ends with a look at the Neighborhood Group Network strategy that was found to be a simple and economical means of empowering even the poorest members of the rural community.


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Reviews the recent literature on a number of issues related to decentralization of social services and the notion of community. Decentralization is a process of change that reveals the values underpinning policy and practice as well as assumptions about the way people actually live.
Empowering Northern and Native Communities


Soraino's paper, "Organized forces in the Philippine setting", focuses on political and economic power by examining the people power phenomenon in light of organized groups that have influenced history and current events. Licuanan's paper, "People power: a social-psychological analysis", investigates the causes and motivations of the phenomenon as an exercise conducted by people. While recognizing the democratic possibilities of people empowerment, it cautions against the dangers of misuse and urges a structuring of the elements of people power. In "People power and government: towards the long term efficacy of a revolutionary tool", Carion examines prototypes utilized during the previous regime and encourages their continued sponsorship under the new order.


This book examines how the rural poor can organize themselves to participate in social and economic development programs. Focusing on the distribution of benefits in relation to class, ethnicity, and gender, it examines the role that self-help organizations play in the political economy of Kenya. It looks at the competition for power and scarce resources, the impact of group activity on household economic behaviour, the contribution of these organizations to building rural infrastructure, their impact on emerging patterns of stratification, and the ideological role of self-help in state formation.


The first part of this paper deals with a model in which the government operated as the delivery agent of social welfare, highlighting the nature of the macrosocial context within which local social development has to take place. The second part deals with the dominant model of local development, which has as its main features, a government-sponsored delivery system coupled with a set of community-level organizations which were expected to function as instruments of social mobilization. Finally, the last part deals with the experimentation on a participatory approach to local development with focus on the poor. This part highlights the scope and constraints of using such approaches.


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This paper advocates an approach which focuses upon the removal of the constraints facing rural communities, while building upon the potential for community development associated with rurality. *Insights into the relationships between community development and rurality have interesting implications for those who want to organize for community control in small rural communities.*


See Section 1:0.


With overcrowding, a high incidence of communicable diseases, teenage pregnancies, and psychological and family stress, this city has sought to improve local conditions for its urban poor. This paper describes one particularly promising approach: *community-based centers that integrate* three socioeconomic components, preschool education, maternal and child health, and income-generating activities.
Empowering Northern and Native Communities
3.0 Empowering for Economic Control: Applications and Practice in the International Arena


Indigenous self-help and mutual aid organizations in the Third World have a crucial role to play in promoting local and regional development. These can help to mobilize available community resources, such as labour and capital, and provide essential leadership to tackle local and regional problems. The participation of such organizations in development projects can facilitate feasible project design and implementation. Thus, they have social and economic significance and considerable potential for effective promotion of Third World development. A few cases from Ethiopia, where each village community tried to organize self-help activities and provide mutual assistance, are used for illustration.


This paper describes three experiences in the empowerment of rural communities undertaken by non-governmental organizations in the Philippines, comparing and contrasting the mobilization techniques used in each. Four sets of external and locally-based skills are described that enabled these communities to become self-reliant. Each set of skills, though necessary, was not sufficient to generate self-reliant communities. A community which would combine all four sets of skills would have a better chance of becoming self-reliant.

Barros Napuri, C. and M. Castillo Padron (editors) (1987) *Comunidad campesina y empresa comunal ... (Rural Communities and Cooperatives)*, Serie Experiencia de Desarrollo Popular, Centro de Estudios parael Desrrollo de la Participacion... No. 6.

See Section 2.0.


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Various paradigms of development are noted to have been unsuccessful in redistributing the world's resources and raising living standards among the poor, both in the Third world and industrial countries. An alternative paradigm is proposed together with a hierarchy of *strategies for people empowerment*. An *Australian case study is presented* to demonstrate the use of one of these strategies. The action research project described was aimed at *empowering welfare recipients* vis-a-vis the bureaucracy in obtaining their entitlement. The projects involved the establishment of welfare rights organization, the training of lay advocates, and the evaluation of the introduction of lay advocates to an appeal tribunal. The results are considered in the context of the legal framework for meeting needs and human rights in Australia, and also in the context of social development and peace in the international arena.


**Native village corporations in Alaska** -- originally developed to promote indigenous self-determination and cultural preservation -- are compared to sugar cooperatives in central India in an effort to ascertain the organizational factors that contribute to economic viability and community development. Consideration given to these organizations in relationship to grass-roots initiatives, social movements, government regulations, and world economy. **Impacts are evaluated in terms of economic viability** (employment, productivity, financial solvency and longevity) and **community development (increased social benefits)**, economic distribution, and political participation. (also see Sections 4.0 and 5.0)


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Programs that support poor women's income earning can use several measures of effectiveness: meaningful, sustainable increases in income levels for large numbers of participants; policy and regulatory changes that expand economic choices for the poor; increases in aggregate employment, economic growth, and diversification of the local economy; and empowerment evidence that women mobilize and gain more control over their social, political, and economic lives. Using these criteria, the strengths and weaknesses of three strategies are analyzed for addressing the problems of self-employed individuals and microenterprises -- the area-, sector-, and function-focused approaches. It is concluded that the sector-, and function-focused strategies offer the most promise for helping women to make significant economic gains, and thus deserve further experimentation and support.


In an analysis of the indigenous tradition of Harambee (self-help) movements in Kenya, tensions against empowerment of the people in such movements are discussed. A distortion of the nature of Harambee projects, because of those tensions, reduced the quality of public participation, resulting in disempowerment rather than empowerment at the grassroots level. Greater local citizen control and an emphasis on smaller, more productive projects are suggested.


Development models based on self-reliance take as their starting point the need for villagers to establish their own goals for development. The primary goal is usually to meet the basic needs and provide support so that farmers can go on to projects that help improve their social and economic living standards. The experiences which have led to widespread support of the self-reliance model of development in Thailand are described and case studies of two successful projects are presented.


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Empowering Northern and Native Communities


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A community development experience in Puerto Rico that was guided by the goal of empowerment is presented. The sociohistorical context in which the effort was embedded, its values and its theoretical background are outlined. Specific strategies and tactics used to facilitate ideological and skill development among the residents of a 1400 family rural community are described. The achievements and limitations of the effort are analyzed, and guidelines for future conceptual and practical developments are suggested.


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Empowering Northern and Native Communities


Organization in rural communities for participation in development critical need in many Third World countries. A local self-help development project -- Harambee -- is examined for its impact on equity issues. collected among people in varying ecological and demographic circumstances such that Harambee projects have provided important benefits across socioeconomic within communities, while increasing regional and ethnic differentiation. More the projects drew higher levels of support from more affluent households than-pones. Although it does not alter the fundamental inequities in economic and political structures, and sometimes reinforces them, Harambee useful strategy for mobilizing local-level resources for community benefit.


Discusses sociopolitical, institutional, and ethical issues concerning role of local (indigenous) knowledge in R & D efforts. In particular addresses questions related to the appropriation of local knowledge establishing legitimacy of such knowledge to serve the interests of poor marginal people in Third World societies. These issues need to be tackled in order to under the feasibility and potential contribution of such indigenous capacities to economic (agricultural) development. The first part of paper describes the diversity complexity of local knowledge and participatory projects which give attention to knowledge. It stresses the need to reject the 'romantic'; or prservation views of local knowledge, while recognizing both its limitations contributions to development. The paper also focuses on the factors causin marginalization of local capacities in R & D programs. Legitimizing knowledge can be a unique potential source of empowerment for Third World poor people, and this paper outlines the possible ways to establish this legitimate efforts to fulfill the aims of sustainable, equitable development.


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Empowering Northern and Native Communities
4:0 Empowering for Social Control in Northern and Native Communities: Applications and Practice


A research project on the occurrence and incidence of *family violence among native families and communities in northern Alberta*; it provides statistics and discussion of the relevant issues.

Alkali Lake Indian Band (n.d.) *The Honour of All*. The Alkali Lake Indian band, Williams Lake, B. C. Video documentary.

Video educational docu-drama of a *native community's painful, slow road back to sobriety* over a 14 year period. *Provides hope and inspiration to native people that, with community support, love, and forgiveness, the lives of individuals and families can be reclaimed and people can become productive members of society. Vividly demonstrates that social change in dysfunctional native communities must occur from within.*


The Alaska Native Claims Settlement Act created a new set of social conditions for native peoples in Alaska. The *effects of this act are examined within the broader context of rapid social change*, focusing on the long-term implications of this new reality. Consideration is given to the viability of village life in rural Alaska and to the economic and social relevance of traditional native culture. It is suggested that expansions of state and federal programs that impose welfare dependence are a powerful and persuasive force undermining traditional, formerly self-sufficient communities in Alaska. It is argued that a strategy capable of helping natives face these new challenges must concentrate on educational and community development issues.


*Examination of role of distance education delivery networks in both institutional and community development*. Looks at processes and practices of a distance education delivery network, *Contact North*, in northern Ontario. Concludes that *distance education must address both the development needs of the institution and community.*


See Section 1.0.

An analysis of Alaskan village councils. The study found that institutions which accommodate and encourage community control tend to be sensitive to indigenous political culture, and that such institutions can be a basis for effective governance. Inuit councils could mobilize and focus village opinion because the gap between leadership and membership was not extreme, and there were frequent opportunities for public endorsement of council authority (through attendance at general meetings and through village social networks). While village council governments faced many problems, they performed along the lines understood by villagers, and kept in touch with their felt needs and aspirations. (also see Section 5.0).


The goals, structure, and theoretical and methodological frameworks, as well as selected results, of a demonstration project designed to support vulnerable families in Quebec are described. The project aimed at preventing family deterioration while keeping young children in their own community during temporary family crisis. Developed in conjunction with workers and families in a high-risk neighbourhood, it emphasized empowerment in an action-research perspective. The main supportive strategies were a respite care and group service for vulnerable families, while empowerment strategies included training and support for caregiving families and for citizens providing project leadership. While not entirely successful, the project did empower some families, who formed a collective for the continuation of respite care service after project funding ended.


See Section 1.0.


Fourth publication in a series about education in the circumpolar north. Focuses on three major themes: 1) Inuit control of Inuit education, 2) native teacher training, and 3) curriculum development. Presents contemporary thinking of practitioners and native leaders from circumpolar nations about Inuit education and possible solutions and infrastructures required for greater native control.

Addresses the issue of community participation in socio-legal control within a northern Inuit context. Examines modernization, or the process of micro-urbanization, in terms of its consequences on traditional mechanisms for social control. Within this framework of social change, the evolution of community participation in social control is traced to contemporary times. Concludes with an assessment of current initiatives and a prognosis for increased community involvement. Specifically, the success of community participation in the areas of alcohol abuse, spousal assault, and youth justice committees are discussed. While socio-legal services are becoming increasingly sensitive to meeting native needs and encouraging community ownership of the problem, the implementation of responsive policies and programs throughout the system is required to reflect this commitment. Thus, much remains to be done in facilitating indigenous access to the justice system and the resulting involvement of native people in the conceptualization and delivery of culturally relevant alternatives to institutionalization. Long-term solutions to the tragedy of natives in conflict with the law and the enhancement of increased community involvement in the control process will only emerge through success in aboriginal demands for self-government, entrenchment of aboriginal rights in the Constitution, and other political fronts that provided the macro-framework for the development of an autonomous, indigenous controlled justice system.


See Section 3.0.


See Section 1.0.


Examination and critique of individualist assumptions underlying distance education. Research on educational success is discussed and criticized for lacking perspectives of social process and community context. Characteristics of remote communities and the role of distance education are discussed, and suggestions are forwarded on the ways distance education institutions can better articulate with and serve remote northern communities.
Empowering Northern and Native Communities


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See Section 1.0.


An example of a community development approach to the issue of spousal assault in providing social services to people living in Arctic communities. Recognition of traditional relationship with land and communal way of examining problems as integral in developing programs. Also recognizes the need to promote traditional values that would (will) sustain the importance of the family within the cultural context. Description of process of setting up spousal assault committees to decide for themselves what particular issues they wanted to address within the context of their own aboriginal culture. The effectiveness of process is not evaluated, however.


Two publications which provide definitions for spousal abuse and advice for women in acquiring legal assistance, protecting oneself, and recognizing or reporting the sexual abuse of children. However, like most material designed to improve family relationships in the lives of native and northern peoples, the societal structures which perpetuate social problems at the family level, in this case domestic violence and child sexual abuse, are not questioned or addressed, and thus remain unchallenged.


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Drawing on the experiences and ideas of native communities in Canada, this book sheds light on how native people can break the cycle of child sexual abuse -- which inflicts wounds that can act as a drain upon the spirit, energy, and
hope of whole communities for generations -- heal today's wounds and prevent tomorrow's. Explains the dynamics of child sexual abuse, how victims try to cope with their secret, and how people can assist disclosure. The strength and weaknesses of the child protection system are frankly discussed, as well as examples of native-run child welfare. Also discusses how victims, their families, and neighbours can address the problem with prevention programs, support groups, professional assistants, and other types of community action.


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Concerns about cultural genocide and recognition of the traditional child welfare system as an agent in the colonization of native people have resulted in the launching of new programs emphasizing community control. This review of selected program initiatives concludes that, while native control of child welfare can empower communities and encourage more responsive service provisions, several problems complicate policy adoption and implementation. These include problems of funding, jurisdictional disputes (between various government agencies), and the need for trained local staff.


Description of the implementation of effective primary health care in Indian and Inuit communities. Includes consideration of 1) community control and development of health services, 2) the education of community members as health professionals (which will assist in integrating traditional and modern medicine), 3) development of health programs appropriate to community needs, and 4) utilization of traditional ethno-medicine. These principles are designed to increase efficacy and to assist indigenous people in developing solutions specific to local community health care and social needs.


See Section 1.0.

Native Counselling Services of Alberta (n.d.) *Creating a Monster: Issues in Community Program Control*. Native Counselling Services of Alberta.

Discusses issues surrounding importance of locus of control over non-government programs with reference to High Level Diversion Project operated by
Native Counselling Services of Alberta since 1977. **Project provided alternative to imprisonment** for minor offences or fine-default. Reviews events leading to loss of NCSA control over the program. Conclusion supports NCSA's philosophy of **community control over community programs.**


Conference paper calling for a context-focused approach to replace the more traditional universal problem-solving methods for northern practitioners. Recognizes that the form of helping as well as problem definition must come from within the community and not from social workers with differing world views and ideologies.


Describes the process whereby Canadian Inuit community brought about alcohol prohibition and its general effects on the community over a four year period.


Describes the situation of young adult men in Sanctuary Bay, N.W.T., where recent political changes related to the prohibition of alcohol, and the resulting influence on the community's sense of political self-control, have created conditions where these men are coping constructively with the social, economic, and political stresses.


Outlines the major structural and historical dimensions of health ideology and praxis in the context of Canadian Inuit society. Addresses the fundamental contradictions that exist where a very expensive primary care system is maintained with little input from the clients of the service, and is increasingly ineffective in the face of a changing epidemiological picture where health problems are linked directly to broader community development issues. Argues that the contradictions can be understood partially as a product of an internal colonial economic and political system where an indigenous socialist ideology must compete for existence within the national capitalist political economy. Concludes that the greater danger posed by this struggle is the increasing extent to which northern social life is medicalized and health is divorced from fundamental community development issues. As health services are failing to meet the challenge that the changing epidemiological picture in the north has created, an ultimate paradox arises whereby we have a rural primary health care system, which could be a model for the rest of the world, is failing because it continues to exclude clients from involvement in its structure.
Empowering Northern and Native Communities


Critical approach to northern native medical history. Concludes that the transition from communal to colonial ideology concerning health occurred in four historical phases. Recommends devolution of health care and other services as well as increased community participation. Describes the evolution of health care institutions in Inuit communities and discusses some of the broad historical, structural, and cultural reasons why self-determination in health has been slow to develop. Suggests that tension in medical encounters is due in large part to Inuit misunderstandings of illness and well-being that continue to reflect a critical examination of the social order which now includes the colonial structure of western medicine.


An attempt by the ONWA to unravel the complexities of aboriginal family violence and set out practical recommendations to break the cycle of violence in which First Nations and Metis women are trapped. Recognition that family violence is the manifestation of a societal disorder whereby aboriginal people have been isolated, confined, stigmatized, and impoverished to such an extent that the family has become the immediate place to release overwhelming frustration and to reassert power. Recognizes that the sickness and solutions are societal. Solutions must be addressed through community wide education and appropriate care for victims and abusers. Responsibility for initiating, enforcing, and ultimately controlling their own laws must be transferred to native people; there is a need for aboriginal justice system to effect this process. Self-government should include/encompass traditional governing practices and spiritual beliefs, which provide answers to the complex social problems that promote high levels of violence within native families.


In a growing number of Native American communities, substance abuse prevention programs include teaching children about their cultural heritage. Drawing on a variety of data, the relationship between affiliation to a group and alcohol and other drug use is examined. It is shown that interventions that include the exploration of cultural identity provide adolescents with a different role in community efforts at drug prevention and thereby help to buffer them against substance abuse.


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Description of a native teacher education program. Discusses difficulties in program delivery as well as techniques for increasing the success of a program.


Provides a summary of substance abuse programs among Alaskan and American native youths. Presents information on the successes and failures of various types of substance abuse programs conducted among native youths.


Argues that northern communities can provide leadership in the social services in two important ways to provide information about 1) the concept of community control, and 2) practice, and in particular, the interventions of professionals such as social workers and psychologists.


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Empowering Northern and Native Communities

5:0 Empowering for Economic Control in Northern and Native Communities: Applications and Practice


Resource manual on native training programs in the north. Involves seven case studies of various economic ventures and activities which have taken place in the Northwest Territories over the last 10 years from mega-project development to public broadcasting enterprises. Addresses the disruptive impacts of cash-wage labour economy on native cultural values and traditions, as well as conflicts with the 'bush economy'. A 'how to' book which includes a checklist for designing a native training program. Helps to re-establish native pride, while ensuring the protection of their culture and heritage, and at the same time, with proper training, develop employment opportunities and training programs which enhance and respect these special needs.


The Alaska Native Claims Settlement Act created a new set of social conditions for native peoples in Alaska. The effects of this act are examined within the broader context of rapid social change, focusing on the long-term implications of this new reality. Consideration is given to the viability of village life in rural Alaska and to the economic and social relevance of traditional native culture. It is suggested that expansions of state and federal programs that impose welfare dependence are a powerful and persuasive force undermining traditional, formerly self-sufficient communities in Alaska. It is argued that a strategy capable of helping natives face these new challenges must concentrate on educational and community development issues.


See Section 4.0


See Section 1.0.


See Section 3.0.
Empowering Northern and Native Communities


See Section 1.0.


See Section 1.0.


This paper forges a link between distance education and sustainable community development. Advocates a model for participatory action research for sustainable community development based on Hall (1988). Suggests that sustainable community development must combine the traditional economic criteria for success (profit making and employment) with a fusing of community and corporate culture and a strong applied ethic of environmental stewardship. Concludes that locally-developed curriculum materials and community-based adult education programs are means to the end for sustainable economic development. Need to develop, fund, and nurture distance education programs that are both empowering and unified.


See Section 1.0.
Other Titles and Sources of Relevance


Empowering Northern and Native Communities
Other Publications Available in the Northern Reference Series


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