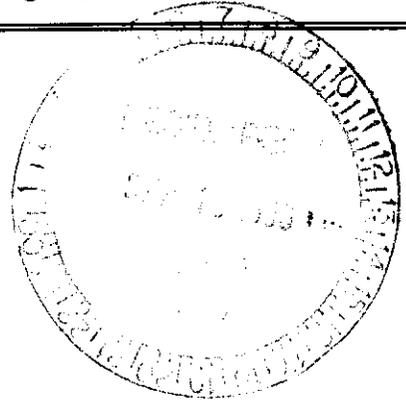


7220-7.1

*Final
version*



**ROYAL COMMISSION ON ABORIGINAL PEOPLES
CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS**

**BY
JUDITH A. COLBERT PhD
CHILD CARE CONSULTANT**

**SUBMITTED
NOVEMBER 1994**

**PRINTED
SEPTEMBER 1996**

ROYAL COMMISSION ON ABORIGINAL PEOPLES

CHILD CARE IN AUSTRALIA: HISTORY AND RECOMMENDATIONS

- **CONTENTS**
- **EXECUTIVE SUMMARY**
- **PREFACE**
- **INTRODUCTION**
 - **DEFINITIONS**
 - **TYPES OF CHILD CARE**
 - **OTHER SERVICES**
 - **REGULATION**
 - **AUSPICES**
- **QUESTION I**
 - **INTRODUCTION**
 - **LITERATURE ON MAINSTREAM CHILD CARE**
 - WHAT ARE THE TRENDS?**
 - WHAT IS THE ROLE OF CURRICULUM AND PROGRAM TYPE?**
 - WHAT IS QUALITY?**
 - WHAT IS THE ROLE OF THE ENVIRONMENT?**
 - WHAT IS THE ROLE OF THE FAMILY?**
 - WHAT IS THE ROLE OF THE COMMUNITY?**
 - SUMMARY: WHAT ARE THE MOST APPROPRIATE FORMS OF CHILD CARE?**
 - **LITERATURE ON ABORIGINAL CHILD CARE**
 - INTRODUCTION**
 - CANADA AND THE UNITED STATES**
 - NEW ZEALAND**
 - **SUMMARY**
- **QUESTION II**
 - **INTRODUCTION**
 - **THE SIGNIFICANCE AND IMPACT OF EARLY CHILDHOOD PROGRAMS**
 - WHAT IS THE SIGNIFICANCE AND IMPACT OF CURRICULUM AND PROGRAM TYPE?**
 - WHAT IS THE SIGNIFICANCE AND IMPACT OF QUALITY?**
 - WHAT IS THE SIGNIFICANCE OF THE ENVIRONMENT?**

■ **QUESTION II (cont'd)**

WHAT IS THE SIGNIFICANCE OF THE FAMILY?

WHAT IS THE SIGNIFICANCE OF THE COMMUNITY?

□ **SUMMARY**

WHAT IS THE SIGNIFICANCE AND IMPACT OF THE MOST APPROPRIATE FORMS OF CHILD CARE?

WHAT IS THE COST OF NOT PROVIDING APPROPRIATE FORMS OF CHILD CARE?

WHAT ARE THE IMPLICATIONS FOR ABORIGINAL COMMUNITIES?

■ **QUESTION III**

□ **INTRODUCTION**

□ **THE CHILD CARE SYSTEM IN KENYA**

□ **THE CHILD CARE SYSTEM IN NEW ZEALAND**

□ **THE CHILD CARE SYSTEM IN THE UNITED STATES**

**THE CHILD CARE AND DEVELOPMENT BLOCK GRANT
PROJECT HEAD START**

Overview

American Indian Head Start

The Head Start Bureau

Head Start Agencies

Head Start Programs

Head Start Staff Training

Head Start Organizations

Head Start Issues

CHILD CARE MODELS - THE UNITED STATES

□ **THE CHILD CARE SYSTEM IN CANADA**

THE FEDERAL PRESENCE

Funding to Other Governments

Initiatives under the *Income Tax Act*

Grants to Individuals and Community Groups for Specific Initiatives

THE PROVINCES/TERRITORIES

A PROVINCIAL EXAMPLE - ONTARIO

Administrative Overview

The Kenora/Rainy River District Office

Better Beginnings/Better Futures

GENERAL OVERVIEW OF ABORIGINAL CHILD CARE IN CANADA

CHILD CARE MODELS - CANADA

Two On-Going Programs

Other Programs

URBAN PROGRAMS

NORTHERN/REMOTE PROGRAMS

COMMUNITY MOBILIZATION

CULTURE, LANGUAGE AND IMMERSION PROGRAMS

TRAINING AND CURRICULUM DEVELOPMENT

□ **SUMMARY**

■ **QUESTION IV**

□ **INTRODUCTION**

□ **TESTIMONY AT PUBLIC HEARING**

CIRCLE 1: DAY CARE

CIRCLE 2: EARLY CHILDHOOD EDUCATION

CIRCLE 3: ABORIGINAL CULTURE AND LANGUAGE

CIRCLE 4: SOCIAL WELFARE

CIRCLE 0: THE CHILD CARE COMPLEX

□ **INTERVENOR BRIEF SUBMISSIONS**

□ **SUMMARY**

■ **RECOMMENDATIONS**

■ **BIBLIOGRAPHIES**

□ **QUESTION I**

□ **QUESTION II**

□ **QUESTION III**

□ **QUESTION IV**

ROYAL COMMISSION ON ABORIGINAL PEOPLES

● CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS

■ EXECUTIVE SUMMARY

Child care may be defined as "the temporary care and guidance of young children for a period of less than twenty-four hours." Such care is also known by other terms, depending on local usage and the goals being achieved. Early childhood services meet needs in four different areas: day care for parents who are working or studying, early childhood education to provide for the developmental needs of children, culture and language, and social welfare which addresses a range of needs for all family members. When those areas overlap the service provided may most appropriately be termed "early childhood education and care" which is abridged to "child care" in this report.

This report was prepared in response to four questions and involved a literature search (including a computer search), interviews with key informants and consideration of information sources unique to RCAP.

■ QUESTION I

Research on mainstream child care tends to be dominated by literature from the United States. Attention focuses on the effects of child care, the significance of quality in relation to child care and the context within which child care is provided. Findings suggest that the most appropriate forms of child care are based on well-designed curricula that effectively meet local needs; provide high quality care that is developmentally and culturally appropriate; integrate a number of services, when necessary; provide for intervention and prevention, when necessary; and, include linkages with families and the community.

In contrast, the thrust of literature on Aboriginal child care is toward cultural and linguistic issues and community development. Many commentators focus on distinctive Aboriginal child care needs and goals,

or describe strategies that have been implemented in particular communities. Few major research studies appear to have been carried out in Aboriginal settings and there has been no comprehensive assessment of findings to date. Several publications with an international approach include chapters on child care in developed and developing countries and some attempt cross-national assessments. Many have information about child care provided for or by Aboriginal or indigenous populations. The situation in New Zealand is exceptional. Policies and practices in relation to a distinctive form of Maori child care have been in place for some time, are well-documented and have influenced or stimulated research interest in Aboriginal practice in other parts of the world, including Canada.

■ QUESTION II

The two best known longitudinal studies have been carried out in the United States by the Consortium for Longitudinal Studies and the High/Scope Perry Preschool Study. Both were designed to provide information about the impact of child care initiatives begun in the 1960s and both have been influential. These and other studies attest to the benefits of early intervention and other forms of child care. They show that these benefits are felt by children and families and by society at large and far outweigh the cost of providing such programs. After 27 years, the Perry Preschool Study High/Scope estimates that program costs of \$12,356 have been offset by savings of \$108,002 with a net benefit to society of \$95,646 for each child who participated in the program [1992 US\$, discounted at 3%].

■ QUESTION III

True child care "models" provide a framework for local program strategies. They accommodate "systems" that make provision for many functions, are capable of supporting linkages, and facilitate the wide-scale delivery of child care services. Such systems have been established in Kenya and New Zealand, where the Maori system of *Te Kohanga Reo* operates in tandem with a mainstream child care system.

In the United States, federal support for both mainstream and Aboriginal child care has been delivered through two major systems: one administering the Child Care and Development Block Grant, the other, implementing Project Head Start. Examples of local American Indian programming focus on administrative structures that permit service delivery in a variety of settings.

Canada lacks a comprehensive, formal child care system, although in recent years special initiatives have included funding for both mainstream and Aboriginal child care projects. The most significant child care funding mechanism has been the *Canada Assistance Plan (CAP)*. To date only Ontario has made an agreement to extend CAP child care benefits to Aboriginal peoples. The story of Aboriginal child care in Canada is largely one of struggle in small, often isolated, communities that have urgent needs for many types of child care, including day care, but lack the resources to satisfy those needs. Two examples illustrate that successful Aboriginal programs can flourish in Canada. A Canada-wide perspective on Aboriginal child care programming focuses on urban programs; northern/remote programs; community mobilization; culture, language and immersion programs; and training and curriculum development.

■ QUESTION IV

Analysis of RCAP testimony indicates that presenters in all parts of the country were concerned about child care issues in all four areas described above: day care, early childhood education, culture and language, and social welfare. Satisfying their concerns requires application of the broadest possible definition of child care. Concerns addressed in hearing testimony were echoed in intervenor briefs, regional reviews and commissioned research. They are also confirmed in most of the Canadian models described in response to Question III. They point to the need for a framework to provide stability and support, including both funding and technical assistance, to communities establishing child care services.

■ RECOMMENDATIONS

● Our major recommendations arise from this report:

- 1 Establish a **Canada-wide Aboriginal Child Care System**, controlled by Aboriginal peoples and funded on a long-term basis. Full implementation of such a system is most likely to coincide with the realization of some form of Aboriginal self-government.

- 2 Establish an **Interim Advisory Committee** as soon as possible to take immediate steps to oversee the development of a Canada-wide Aboriginal child care system and to ensure that, where possible, existing services are maintained until the Aboriginal system is in place.

- 3 Establish an **Aboriginal Early Childhood Research Institute** as soon as possible to provide information and make recommendations to the Interim Advisory Committee and, ultimately, to provide support to the child care system.

- 4 Establish **Transition Committees** as soon as possible to work closely with both the Interim Advisory Committee and the future Aboriginal child care system to explore linkages with existing mainstream systems and ensure that the transition from provincial/territorial jurisdiction occurs with as few service disruptions as possible.

ROYAL COMMISSION ON ABORIGINAL PEOPLES

● CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS

■ PREFACE

This report has been prepared in response to four questions which are answered in the following order:

- I** What does the research and related literature say about the most appropriate forms of early childhood care and education, and in what respects does the literature on Aboriginal situations differ from the mainstream?
- II** With particular attention to the longitudinal studies that have been carried out (e.g. on Head Start students; the High Scope project), what does the literature say about the significance and impact of appropriate forms of early childhood education? What is the cost of not providing appropriate forms of early childhood education?
- III** What innovative models of Aboriginal child care have been developed in Canada, the United States and elsewhere? Each model should be described and its strengths and weaknesses identified.
- IV** Taking into account the available literature, as well as the information sources unique to the Royal Commission (research commissioned on child care; intervenor brief submissions; testimony at public hearings etc.) what conclusions can be drawn about the issues pertaining to Aboriginal child care in Canada? What policy directions should the Royal Commission consider?

Responses to these questions were shaped by the results of a literature search, interviews with key informants and a survey of information sources unique to the Royal Commission. During the literature search, a computer search was carried out and the ERIC databases, including International ERIC, proved to be important sources of information.

The information contained in this report was collected in the summer of 1994 and reflects the current situation at that time.

The Introduction which immediately follows this Preface includes definitions and explanations of key terms in the child care literature.

ROYAL COMMISSION ON ABORIGINAL PEOPLES

● CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS

■ INTRODUCTION

Before proceeding with a literature search and synthesis on Aboriginal Child Care, it is important to introduce the topic by defining certain key terms and establishing parameters for discussion.

□ DEFINITIONS

ABORIGINAL

In this report **Aboriginal** is used as defined in the terms of reference of the Royal Commission on Aboriginal Peoples (RCAP, *Mandate*, Preamble, Schedule I). Aboriginal peoples thus include Indian, Inuit and Metis. This literature search also involved investigations of descriptors such as **American Indian(s)** and **native(s)** as well as **indigenous people(s)** from around the world.

CHILD CARE

Child care has a broad range of meanings. It is important to understand at the outset, that child care in this report refers to the *temporary care and guidance of young children for a period of less than twenty-four hours, in the home of their own parent(s) or guardian(s), in another a private residence, or in another setting*. Young children include children from infancy through to approximately 12 years of age, with before- and after- school care being provided to those who attend elementary school. In most jurisdictions, responsibility for child care falls within departments of social services and/or health, rather than education, although in many areas this traditional division of responsibility is now being challenged.

Child care in this context does *not* refer to the care of children in a residential setting, such as a foster home, for a continuous period of time. Such care is provided through child welfare agencies, usually for protective or therapeutic reasons, and has traditionally been distinguished from daily child care both in practice and in mainstream literature. Current trends, however, suggest that the focus is shifting.

Increasingly, both kinds of care are being seen as occupying different but related positions on a continuum that includes services of varying intensity for children and families.

OTHER TERMS

To further clarify what is meant by **child care** in this context, it is important to note that, in both the literature and common usage, a variety of other terms are used and that these terms have different meanings depending on who is using them and in what jurisdiction. Other descriptors used in this literature search include **day care, early childhood education, early childhood education and care, preschool, nursery school, kindergarten, home day/child care, family day/child care and baby sitting**. Although some terms may be used interchangeably, their meanings are usually related to specific needs and goals. For consistency in this report, these terms are defined as follows:

- . **Day care** refers to care provided to a child whose parent(s) are working or going to school. It is generally used in discussions relating to employment or the economic issues. Traditionally, it has a welfare connotation, since such custodial care was often provided to "less fortunate" families by churches and other charitable groups.

Issues relate to affordability, accessibility and availability during working hours and to increased demand as a result of women entering the workforce or going to school.

- . **Early childhood education** focuses on the developmental needs of a child, regardless of the parent(s) employment status. Traditionally, early childhood education was available to middle- and upper-class children. Since the 1960s, however, compensatory programs have been developed to help children compensate for perceived "deficits" that may lead to school failure or otherwise prevent them from achieving their potential. Early childhood education programs may also be provided for other specific reasons such as cultural revitalization or enrichment. Such programs may or may not be offered for a full day and are not usually intended to serve as day care.

Issues relate to cognitive goals, the developmental and cultural appropriateness of programming, the role of the family and the availability of financial assistance (some areas provide subsidies to families for day care programs only).

- . **Child development programs or integrated programs** also focus on the developmental needs of a child, regardless of the parent(s) employment status, and in addition, are concerned with other environmental factors affecting the health, nutrition, social, cultural and economic development of the child and the family. Many compensatory programs, such as Project Head Start, are child development programs. Such programs involve the family (especially parents), may or may not be offered for a full day and are not usually intended to serve as day care.

Issues relate to community goals and resources, linkages among services, the developmental and cultural appropriateness of programming, the role of the family, and the availability of financial assistance (some areas provide subsidies to families for day care programs only).

• **Early childhood education** recognizes the current need for day care for children whose parent(s) work as well as programming for children that is both developmentally and culturally appropriate and, if necessary, compensatory. When required, it may also be integrated with other services for children and families.

In view of the information available to the Royal Commission, **early childhood education and care** appears to be the most appropriate descriptor of the needs of Canada's Aboriginal peoples. For ease of communication, the phrase is abridged to **child care** throughout this report.

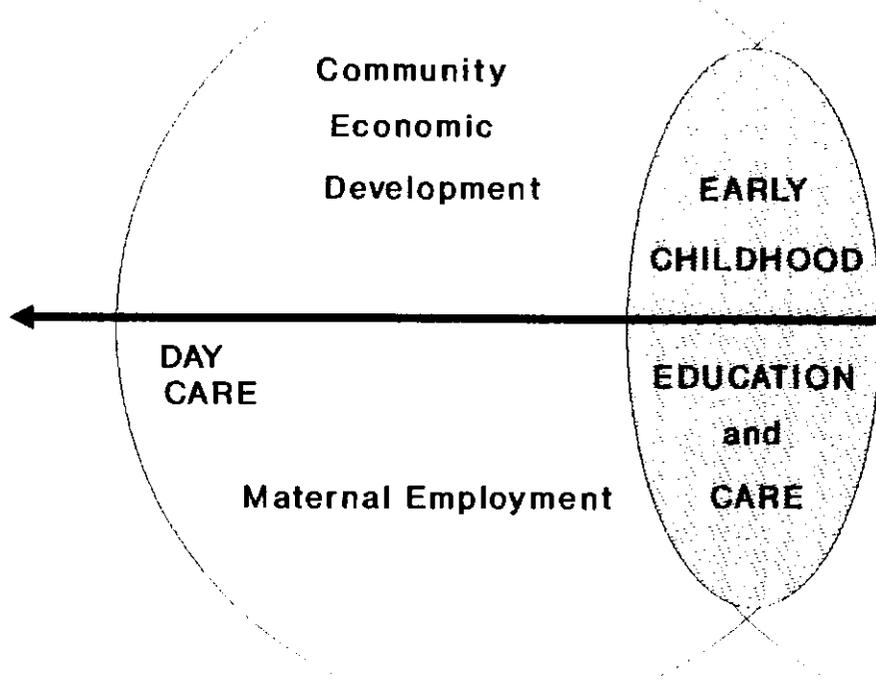
At this point, it may be helpful to have a preliminary view of the relationship between specific child care needs and goals. The intersecting circles of Figure I-1 represent the **day care** and **early childhood education** components of child care, while the common area in the centre reflects their combination as **early childhood education and care**. For a complete picture of child care needs and goals, however, it is necessary to incorporate other dimensions along a continuum extending from children and families to the wider culture in which the children and families live. In Figure I-2, two additional circles intersect so that the common area in the centre represents a more complex concept of **early childhood education and care** that accommodates both external supports and integrated programs.

□ TYPES OF CHILD CARE

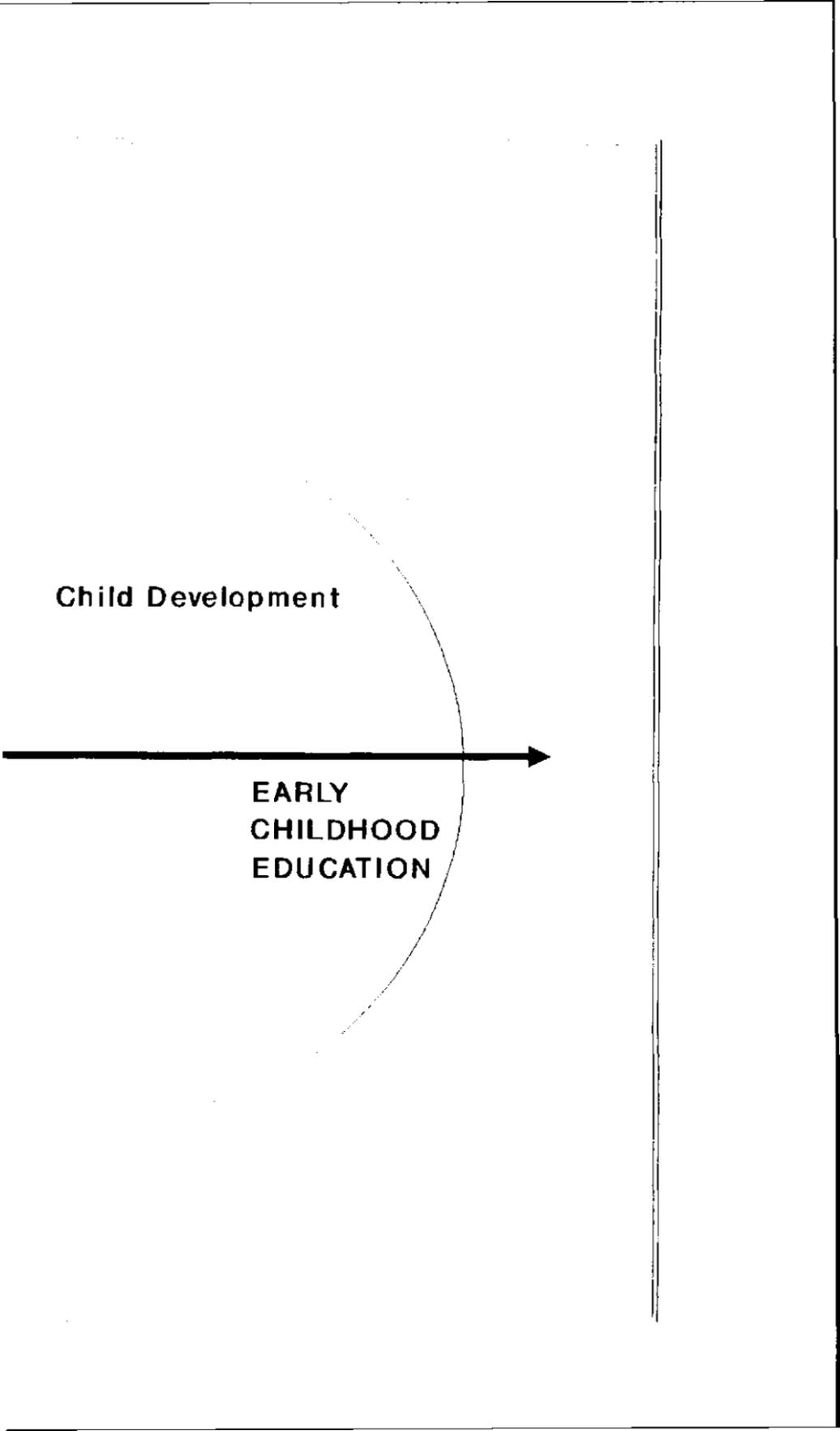
The two main types of child care are centre-based and home-based care. This care may be provided for **infants** (from birth to approximately 18 months of age), **toddlers** (18 to 30 months of age), **preschoolers** (over 30 months of age up to the age of school entry) and **school-age children** (from the age of school entry to approximately 12 years of age). *

* Researchers and legislators may vary the ages that mark the limits of these developmental stages.

Figure I-1

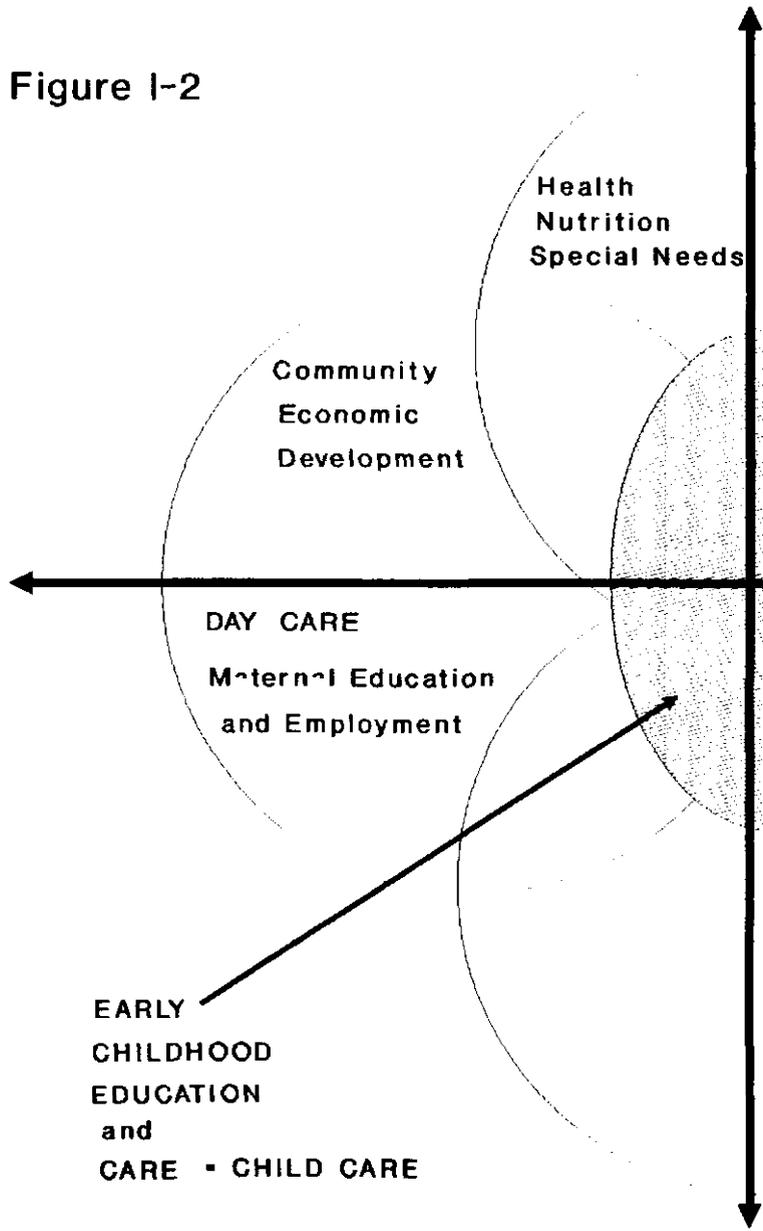


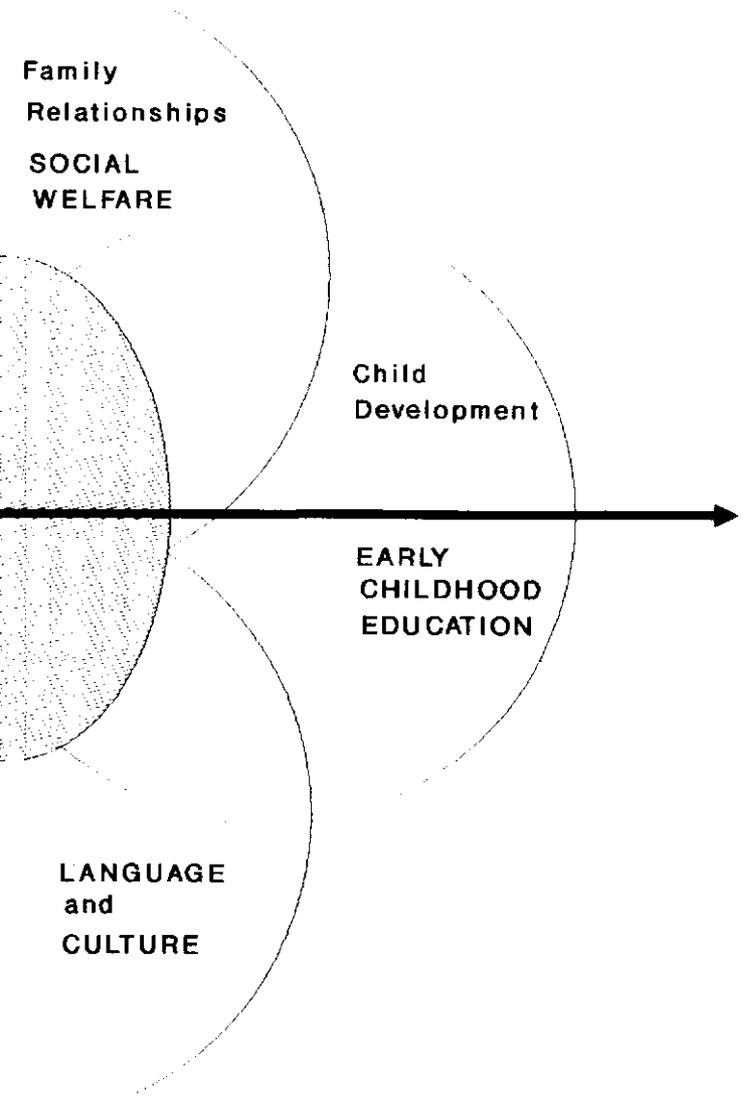
Child Development



**EARLY
CHILDHOOD
EDUCATION**

Figure I-2





Family Relationships
SOCIAL WELFARE

Child Development

EARLY CHILDHOOD EDUCATION

LANGUAGE and CULTURE

CENTRE-BASED CARE

● The following terms relate specifically to centre-based care and may be defined as follows:

- **Preschool** is a general term that refers to educational programming offered to children before they enter the formal educational system. More specifically, the term "preschooler" refers to children over 30 months of age up to the age of school entry, as described above.
- **Nursery school** is a traditional term, now falling into disfavour, used to refer to educational programming for enrichment offered on a part-day basis
- **Kindergarten (K)** is the usual level of entry to the formal educational system which occurs at approximately five years of age in most areas. The introduction of **junior kindergarten (JK)** into public school systems lowers that level to include many children formerly categorized as "preschoolers." In Ontario, for example, children are eligible for JK at 3.8 years of age.

Issues relate to linkages between bodies with responsibilities for child care and education, coordination between part- and full-day programs, and before- and after-school day care arrangements for children whose parent(s) work or attend school.

Since kindergarten programs are consistently the responsibility of departments of education, they are not the main focus of this report.

- **Before- and after-school programs** are programs offered outside the educational system for children whose parent(s) work or attend school. They may include children up to approximately 12 years of age.

Issues relate to linkages as described under "kindergarten."

HOME-BASED CARE

When early childhood education and care is provided in a private residence it may be called home day/child care, family day/child care or baby sitting. In this report

- **Home day/child care** refers to formal, supervised care provided within a private residence. The supervising body may carry out inspections to ensure the health and safety of the children and may also provide information and/or training for the providers or caregivers. In other contexts, this type of care may also be called family day/child care.
- **Family day/child care** refers informal, unsupervised care provided within a private residence by family members or others hired to provide care for children in the home of their own parent(s) or guardian(s) or in the home of the caregiver. In other contexts, this type of care may also be called "home day/child care."
- **Baby sitting** is a term in common usage that has unprofessional connotations. It is not generally used in this report and is not found in the literature, except in a negative sense (i.e. "Child care is not baby sitting.").

Baby sitting is not an appropriate term to describe child care as it is discussed in this report.

□ OTHER SERVICES

In addition to centre- and home-based care, child care operations may provide other services such as resource centres, home visits, toy lending libraries, parent education programs and caregiver training programs. These services can make an important contribution to the achievement of child care goals, particularly when they are combined with the main types of care according to a specific program design.

□ REGULATION

Child care and other services can be regulated by governments and other authorizing bodies through licensing, certification or other means. They can also be provided informally, with no external regulation. When care is provided informally, there is no way of imposing standards, assessing quality or determining whether children are at risk.

□ AUSPICES

Child care and other services can be provided under the auspices of governments and non-profit organizations or by private operators, on a commercial basis.

With those definitions in view, this report will explore the four questions introduced in the Preface and provide recommendations based on findings from those explorations. Question I which follows relates to research and related literature with respect to both mainstream and Aboriginal child care.

- **QUESTION I: What does the research and related literature say about the most appropriate forms of early childhood care and education, and in what respects does the literature on Aboriginal situations differ from the mainstream?**

□ **INTRODUCTION**

Throughout the world, economic forces drive demand and determine the availability of child care, whether it is regarded as social welfare, early childhood education or child development. In their world-wide assessment of sociocultural perspectives on child care, Lamb and Sternberg from the National Institutes of Health in the United States, note that "they know of no society or country in the world in which the basic demand for nonmaternal child care has not been driven by economic forces" (p. 4).

At the same time, much of the research and related literature focuses on child development, the relationship between child care and its context, and the forms of child care that most appropriately satisfy the multiple needs of children and families. Researchers have focused on the effects of child care, the significance of quality in relation to child care and the context within which child care is provided.

As will be apparent in the commentary that follows, mainstream literature differs significantly from the literature on Aboriginal care, largely because there has been more research activity and more has been written about mainstream child care over a longer period of time. On the whole, much of the available literature relates to mainstream care in the United States, a fact that is of concern to those outside the mainstream as well as mainstream researchers from other countries. For example, to overcome American dominance and "ensure a balance" between the research and experience of different countries Melhuish and Moss adopt a cross-national approach and include contributions from five countries in their book about day care for young children (Melhuish and Moss, p. 7).

Most concerns focus on the difficulty of generalizing from one culture to another. A Swedish researcher considering inconsistencies between Swedish and American findings refers to the impact of contextual factors:

When talking about daycare it is important to apply an ecological perspective and consider the whole culture and the cultural values which influence a country's daycare situation. The situation in Sweden and in other Scandinavian countries is quite different to the American scene. ... Therefore, one cannot translate ... Swedish data without taking into consideration the child and family policy of [Sweden] as well. (Andersson, cited in Melhuish and Moss, p. 6).

The generalization of research results is also addressed by Schweinhart, Barnes and Weikart in their 1993 report of the High/Scope Perry Preschool Study, an influential early childhood program for children living in poverty in Michigan in the 1960s. They point to the influence of "opportunity structures" such as the prevalence of regular education, special education, high school graduation, home ownership, and employment opportunities, and suggest that "generalization to settings of different opportunity structure should only be made if research in those settings confirms that generalization is reasonable" (p. 233).

Given that most mainstream studies and commentaries barely, if ever, refer to Aboriginal child care, particular care must be taken in applying the results of specific mainstream studies to Aboriginal situations. The challenge for Aboriginal peoples is to sponsor culture-specific research to both acquire new knowledge and test the generalizability of what is already known in Aboriginal settings.

In spite of concerns about generalization, however, certain truths and trends have emerged that can be used to shape current policies and practices. The body of research relating to early childhood care and education is substantial. Having examined over 100 research studies from Canada, the United States, England, Western Europe, Bermuda and New Zealand, Canadian researcher Gillian Doherty concludes that they have produced "consistent findings" with regard to the characteristics associated with positive outcomes for children and families. Further, she suggests that these characteristics are probably "equally important" in cultures not based on the European experience (p. 6).

Mainstream literature reveals that the most appropriate forms of child care are not determined by specific program type or curriculum philosophy, both of which must be defined but are dependant on local needs and circumstances. Instead, appropriateness is determined by the quality of the child care and factors in the environment, including linkages with other services, other members of the family and the community.

□ LITERATURE ON MAINSTREAM CHILD CARE

● WHAT ARE THE TRENDS?

Mainstream child care research since the 1960s is often described as evolving in three waves (Melhuish and Moss, *Who Cares ...*, and Goelman and Pence^{*}). Each wave is characterized by specific research questions, as summarized below from *Who Cares for America's Children*:

1. Is day care bad for children? Are children harmed by separation from their mothers?

This wave focused on the development of children in child care and those reared at home. Child care samples were drawn primarily from "high-quality, often university-based model programs" rather than community-based child care settings (p. 64).

2. What is the influence of quality of care on children's development in child care settings and what are the effects of child care quality on children in their elementary years.

In this second wave of research, which is still ongoing, the focus has shifted to defining and developing measures of quality that can be used in community-based settings (p. 65).

3. What are the links between the family and child care environments? How are differences in socioeconomic factors, family values and behaviours associated with differences in child care quality?

This most recent wave of research focuses on both the child care setting and the family environment (p. 72).

As a result of their studies, researchers have concluded that in itself "child care participation is not inevitably or pervasively harmful to children's development" (p. 64). What is important is the quality of care that is received (Phillips and Howes, p. 5) and an understanding of the role of the environment in the provision of quality child care services.

* Goelman and Pence use the term "generation" rather than "wave" and describe four generations, the first including the years immediately after World War II to the 1960s when studies largely focused on long-term and residential care rather than daily care used by average families (Doxy, ed. p. 270).

WHAT IS THE ROLE OF CURRICULUM AND PROGRAM TYPE?

● Researchers investigating both child care in general and programs specifically designed for prevention/intervention have used a number of different curricula. They have also employed on a wide range of program types, including both centre-based and home-based care, as well as combinations of program types and strategies, such relatively short periods of group care combined with regular home visits by professionals or paraprofessionals. In the end, their studies have led them to remarkably similar conclusions about the effects of child care. (BBBF, Consortium, Doherty, Wood).

The findings of the Consortium for Longitudinal Studies are typical: "*any well-designed professionally supervised program to stimulate and socialize infants and young children from poor minority families will be efficacious*" [italics added] (p. 462). Two points are made by the Consortium: one, that positive outcomes are not limited to the use of specific curricula or program types; and two, that the key to positive outcomes lies in the design and supervision of programs. More recently, the latter point has been reinforced by the Perry Preschool Project researchers who focus ultimately on program quality in relation to delivery and organization:

... full realization of high quality requires an effective curriculum for the participating children and families. There is probably nothing inherently beneficial about a program in which a child interacts with an extrafamilial adult and a group of peers each day; *a curriculum must be involved, to define the program's organization and delivery*. It is long past time to insist that the delivery and organization of all programs meet standards of quality [italics in original]. (p. 231)

WHAT IS QUALITY?

In her summary of the literature on quality, Gillian Doherty notes that quality child care has been defined by both the National Association for the Education of Young Children (NAEYC) in the United States (1984) and the Canadian Child Day Care Federation (1991) as child care that

- . supports and assists the child's physical, emotional, social and intellectual well-being and development; and
- . supports the family in its child rearing role (p. 1).

Providing a more specific definition of quality child care is not easy. Some indicators of quality such as characteristics of the physical environment, the number of children in a group, the ratio of children to staff and staff qualifications, can be measured, evaluated and regulated (through licensing, for example). Other indicators such as interactions between children and either caregivers or the curriculum are more difficult to either assess or regulate.

According to NAEYC a major determinant of program quality is the extent to which knowledge of child development is applied to program practices -- in other words, the extent to which the program is "developmentally appropriate." As described by NAEYC, the concept of appropriateness has two dimensions: age appropriateness and individual appropriateness. Individual appropriateness includes cultural appropriateness. Curricula support the integrity of families and strengthen ties between the home and early childhood program (NAEYC, pp. 2 and 8).

Tony Holmes of New Zealand extends the definition of culturally appropriate programming beyond curriculum content and family linkages to include "learning processes which optimise learning" within the culture. He advises that it should not be assumed that mainstream theories and related practice are appropriate for use in Aboriginal program support or in understanding the development of indigenous children. He urges that alternative processes of learning be "acknowledged, respected and validated" (pp. 5-6). High quality programming in Aboriginal settings may therefore be characterized by program practices that differ significantly from practices in mainstream settings.

WHAT IS THE ROLE OF THE ENVIRONMENT?

Research into the role of the environment in child care was stimulated in the 1960s and 1970s by Cornell University professor Urie Bronfenbrenner's model of the ecology of human development. According to this model, the individual is situated within and influenced by four "nested" levels of context or systems.

With respect to child care, for example, the four levels of context are:

- 1. immediate caregiving settings (such as child care centres and private homes)
2. interrelations among those caregiving environments
3. the formal social structures that impinge on or encompass the immediate settings (such as employment and government policy)
4. the overarching patterns of ideology and organization that characterize a particular culture or subculture (Melhuish and Moss, p. 5).

Increased understanding of the role of the environment and interactions among elements in the environment has led to the realization that early childhood education and care cannot be isolated or extracted from other elements in society such as increased maternal employment or the need for health care or linguistic and cultural revival. This understanding has also led to the acknowledgement that environments under stress put children at risk. In such environments child care has a special role to play as part of child development initiatives that serve either as intensive interventions to help families solve current problems or as preventive programming to avert future difficulties.

Closer attention to the role of the environment has thus stimulated the development of programs for children that are related to other services for children and families. Such programs reach out to include external supports and integrate health, education, nutrition, social and economic development with child care.

The best known program of this type is Project Head Start, designed as an anti-poverty initiative for children at risk because of factors in their environment. Head Start is, therefore, not primarily a day care program. Rather, it is a comprehensive child development program that includes four major components: education, health, parent involvement and social services. Since it was launched in 1965, Head Start has served over 13.1 million children and their families in the United States and had a dramatic impact on children's programs around the world (DHHS, p. 3).

Since the 1960s, researchers and other professionals have learned a great deal about the factors that put children at risk for what Lisbeth Schorr calls "rotten outcomes." In fact, current knowledge is so extensive that, as Schorr says, there is now "a reasonably good match between known risk factors and interventions to reduce them" (p. 29). Inevitably, that knowledge focuses on the environment and its importance as an influence on outcomes for children. That importance is evident in Schorr's description of the children in greatest need of intensive interventions* as the children growing up

- . in persistent poverty
- . in neighbourhoods of concentrated poverty and social dislocation
- . in families that are homeless
- . with a mentally ill, alcoholic or drug-addicted parent
- . with an isolated parent (p. 286).

Each risk factor is found in the environment and, one way or another, involves other family members.

WHAT IS THE ROLE OF THE FAMILY?

The roots of current ideas about parent and family involvement in child care may be found in Bronfenbrenner's ecological approach. In the words of Edward Zigler, a developer and former Director of Project Head Start, parent participation is recognized today as "crucial" to the success of early intervention as well as education. According to Zigler, it has achieved that importance as a result of Bronfenbrenner's "astute" insight, that since "there is a complex interrelationship among children, their families and communities, so intervention must touch all of these areas to be effective." (policy rpt, p.3)

Parent involvement is one of the four components of Project Head Start and is thought to be a key characteristic of quality child care programs (Mayfield, Doherty, BBBF). Although research to identify the precise impact of parental involvement continues, Mayfield has already suggested that "parent

* The term "intervention" does not automatically imply that children will be removed from families. Schorr uses it to mean "any systematic attempt to alter the course of development from either its established or predicted path" [emphasis added] (p. 31).

involvement" is not a single activity but "a *process* that implies an ongoing interactive relationship and mutual development among parents, children and the program" (p. 241). Effective parental involvement can therefore take many forms and may change many times over the life of a particular program.

Parent involvement is an important component of Ontario's Better Beginnings, Better Futures (BBBF) initiative, which currently has research demonstration projects based on an integrated model of primary prevention in communities throughout the province, including five Aboriginal communities. In the planning phase of BBBF, researchers concluded from the evidence in favour of parent involvement that programs must "support the existing family structure by involving parents actively" (p. 30). As a result, BBBF adopted a number of guidelines:

- . parental participation should be encouraged but not required
- . working with the children should be a cooperative effort between parents and professionals
- . parenting programs may be educational (didactic) and/or supportive
- . services offered should be identified by the parents as useful in their lives
- . the importance of active outreach to parents should be recognized.

Increasing attention to the role of parental involvement is also related to changing demographics and definitions of families and their needs. Growing numbers of single-parent and teen-parent families, changes in the characteristics and availability of the extended family and needs arising from increased maternal employment and/or deficits in parenting skills, have given new urgency to the question of whether child care is primarily for the child or the family (Powell).

When emphasis is placed on the family, a broader range of considerations arises, with respect to both needs and resources. For example, child care programs assist parents by offering courses or information on parenting skills or by providing volunteer or paid jobs or job training. Some researchers have also considered the effects of intervention on parents and siblings who have not participated directly in particular child care programs (Zigler and Muenchow, p. 208).

On the other hand, parents (or elders) who participate as teacher aides or board members can be valuable resources to child care programs. In many countries, Child to Child programs also involve older siblings or other children from the community as mentors for very young children (Botswana/UNICEF, p. 37).

WHAT IS THE ROLE OF THE COMMUNITY?

The role of the environment is also evident in interactions between child care programs and the community. The general consensus among researchers and practitioners supports some type of community involvement in child care programming. This consensus derives from the literature and from undocumented experience in many child care settings.

After surveying the literature, BBBF researchers found that "there is no negative, and some small limited positive evidence that community involvement in programming is important" (31). Building on this evidence as well as information about programs in operation in Ontario, they concluded that "it is important that members of the community have key responsibilities for decision-making about the design, implementation and evaluation in community-based primary prevention programs" (p.70).

The BBBF guidelines for community involvement focus on adopting an "ecological" perspective, seeing the child within the context of the family, and the family in the context of its social network and community environment, especially in ethno-cultural communities. They include identifying and capitalizing on the strengths of the children, families and the community, promoting a sense of community and empowerment, providing flexibility, coordinating with other services and providing ongoing evaluation (pp. 72-85).

When community involvement is successful, it has a positive effect not only on specific children and families, but also on the community as a whole. Alfred Wood of the Bernard van Leer Foundation in The Netherlands describes three types of relationships between child care services and the community:

- . **community development** (the community organizes its own resources to provide services) (p. 90)

- . **community involvement** (the community participates in the delivery of services -- for example, home-based services or parent participation in Head Start programs) (p. 92)
- . **community mobilization** (the community provides services for children and as a result, adults also benefit and the way is opened for more widespread community change) (p. 98).

When these relationships are successfully implemented, intervention touches more than one level in the child care context. As a result, major environmental changes can take place that have the potential to profoundly influence the lives of children and families.

SUMMARY: WHAT ARE THE MOST APPROPRIATE FORMS OF CHILD CARE?

Mainstream literature suggests that the most appropriate forms of child care

- . are based on well-designed curricula that effectively meet local needs
- . provide high quality care that is developmentally and culturally appropriate
- . integrate a number of services, when necessary
- . provide for intervention and prevention, when necessary
- . include linkages with families and the community.

With these findings in view, the following section explores the literature on Aboriginal child care.

□ LITERATURE ON ABORIGINAL CHILD CARE

● INTRODUCTION

Although it addresses similar issues, the literature on Aboriginal child care differs significantly in quantity and focus from the literature of the mainstream. The literature on Aboriginal child care is not extensive. It derives from both Aboriginal and non-Aboriginal sources and consists largely of journal articles and documents such as reports of conference proceedings.

While much mainstream literature relates to a range of quality indicators, the thrust of Aboriginal literature is toward cultural and linguistic issues and community development. Much of the material focuses on distinctive Aboriginal child care needs and goals, or describes strategies that have been implemented in particular communities. Few major research studies appear to have been carried out in Aboriginal settings and there has been no comprehensive assessment of findings to date.

In Canada, the Aboriginal perspective on child care has recently been articulated in two major reports: the *Report of the Assembly of First Nations' 1989 National Inquiry into First Nations Child Care* and *Native Child Care -- "The Circle of Care"* published by the Native Council of Canada in 1990. Reports of small-scale studies or descriptions of specific child care models have appeared in various publications.

The lack of literature is particularly evident in the United States where the only major study of Native Indian child care is the Bank Street College Study of the 1970s. The study report appeared in 1978 and is now very difficult to obtain and was not available for this report. Although other unrelated, small-scale research studies of child care for American Indians have been conducted over several years, the results have not been collected and assessed. In addition, government agencies appear to have published few significant reports. A recent exception is Alice Paul's commissioned paper for the Indian Nations At Risk Task Force, "Early Childhood Education in American Indian and Alaska Native Communities," published in 1991. In contrast, American research and documentation dominate mainstream literature and constitute an almost overwhelming influence in many countries of the world.

This lack of literature does not necessarily mean that there has been little or no child care activity, particularly in the United States. On the contrary, as indicated by models described in response to Question III below, many programs have been operating for some time but without documentation.

A number of publications, cited in the bibliography below under "Introduction/International", take an international approach to child care. They include chapters about child care in both developed and developing countries and some attempt comparative cross-national assessments. Many have information about child care provided for or by Aboriginal or indigenous populations. The usefulness of some of these accounts, however, may be limited. They may not provide a clear picture of child care as it is actually being provided in the countries under discussion. The information in the accounts may be outdated or may relate to policies and goals which may not have been realized for financial and other reasons.

One exception to this situation is New Zealand where policies and practices in relation to a distinctive form of Maori child care have been in place for some time, are well-documented and have influenced or stimulated research interest in Aboriginal practice in other parts of the world, including Canada.

CANADA AND THE UNITED STATES

The following survey of studies that have appeared since 1980, although not exhaustive, represents the research that has been carried out to date in Canada and the United States. The literature of the two countries is be considered together here since Aboriginal peoples in both often belong to the same tribal groups and/or share similar circumstances, and commentators frequently publish in both.

The most fundamental approach to the influence of cross-cultural partnerships on concepts of quality issues is taken by Alan Pence and Marie McCallum in their chapter in *Valuing Quality in Early Childhood Services* (1994). They suggest new directions for future research that may lead to new understanding of quality that may have major implications for both mainstream and Aboriginal child care.

As yet, little research appears to have been carried out in Aboriginal settings in relation to most of the indicators of child care quality traditionally discussed in mainstream literature. Such indicators include appropriate staff to child ratios, the amount of indoor and outdoor space per child and many other factors that have been shown to influence what happens in child care settings. Attention is, however, directed toward the cultural and developmental appropriateness of Aboriginal child care services.

In general, Aboriginal literature in Canada and the United States focuses on the cultural appropriateness of care for Aboriginal children delivered through mainstream models. Verna Kirkness, however, describes progress toward establishing distinctive Aboriginal programming based on the New Zealand model, while Pence, in particular, focuses on a method of curriculum development that blends influences from two cultures. Both are discussed further below.

The concept of "developmentally appropriate practice" has been widely accepted by early childhood professionals, particularly since the appearance of the guidelines published by the National Association for the Education of Young Children in the United States. Recently, however, the relevance of mainstream definitions of the concept to Aboriginal populations has been challenged by commentators such as Leslie Williams, Alice Paul and Lee Little Soldier. Writing in 1994, Williams wonders if the time has come for "rethinking" the guidelines to provide "flexibility" so that local communities can become part of the "continuing construction" of the guidelines that define learning (p. 163). Paul, in particular, challenges the application of mainstream standards of readiness and evaluation (pp. 8 and 11-12).

Through the years, most researchers have been attempting to identify differences between mainstream and Aboriginal situations. Many have focused on distinctions between Aboriginal and mainstream approaches to education and, in particular, on differences in learning styles between the two populations. In their 1981 report, "A Planning Process to Implement Community Based Education, Fort McDowell, Arizona," Dick Winchell and Cynthia Jones identify specific Yavapai educational objectives for ages 0-2, 3-5, 6-12, 13-25, 25-45 and contrast them with mainstream objectives. They consider both child development and

the role of adults in the two cultures and highlight important differences in attitudes and practice in relation to early childhood education and care.

In 1987, after reviewing the literature on learning styles, Arthur More of the University of British Columbia cautiously suggests that while there is not "a uniquely Indian Learning Style," similarities among Indian students are found "consistently enough" to warrant further attention (p. 27). Writing in *Young Children* (September 1992), Little Soldier considers appropriate classroom practices and teaching styles for young Aboriginal children. In that same publication, Jane Billman, Phyllis Brady and Polly Greenburg address other practical issues related to native Americans in the classroom.

Other studies focus specifically on language acquisition and reading skills and their importance for later success at school. The results of a longitudinal study of literacy acquisition carried out by Eileen Walter at the Lummi Head Start in Bellingham, Washington, have appeared in papers submitted to the Lummi Tribal Council in 1986 and 1994. Margie Mayfield describes the Native Infant Program established on five reserves in the Cowichan Valley on Vancouver Island in January 1981. Program goals include the fostering of language and reading development in preschool children (p. 301) and the prevention of developmental delays that may lead to problems at school (p. 304). Patricia Canning describes the establishment of a child care centre in Nain, Labrador, that was begun, in part, to improve children's performance in school and give them a sense of their culture's worth (p. 1). Anne Lindsay explores how differences in sociocultural background are expressed through children's oral narrative discourse styles and suggests that both may be related to child development (p. 134).

While many reports are descriptive, the most valuable studies include evaluation and relate findings in aboriginal settings to both mainstream research and day-to-day child care practice. For example, Judy Gillis from the Ryerson Polytechnic Institute in Toronto interviewed parents in three First Nations communities in Ontario to determine their views on value of play and its role in early childhood. As a result of her study, she found that "First Nations communities support play as a worthwhile activity for

children." She concludes:

The results of this study suggest a confluence of beliefs in that the opinions expressed by the [First Nations] parents are in accord with the theoretical and empirical research literature: a community where play is valued wants day care centres that provide play oriented programs and encourage learning through play. With increased knowledge day care teachers can enhance play through programming, by interacting with children, by encouraging children's interactions with each other, and by providing stimulating, response play environments. If pursued, the recommendations and suggestions made by parents in this report would go a long way toward fostering exemplary early child care environments. (pp. 80-1)

Gillis has thus provided a method for "rethinking" mainstream guidelines and concepts. She began by focusing on an issue of concern in mainstream settings (the value of play), then investigated to determine whether how that issue was regarded in Aboriginal settings, assessed her findings in relation to mainstream research, and finally, pointed the way to applying those findings with authorization from both the Aboriginal and mainstream research communities.

Meanwhile in the United States, research carried out by Susan Britsch-Devany addresses the issue of language renewal for the entire community. She describes the effect of a preschool-level language renewal program in a small Native American community in central California where the ancestral language is no longer learned at home and is now spoken only by people who are middle-aged and elderly. The goal of the program is language awareness rather than fluency and her study complements the work of others who report on immersion programs, especially Tony Holmes whose views are considered in the next section with respect to New Zealand's *Te Kohanga Reo*.

It is clear from mainstream literature that appropriate forms of child care take environmental factors into account. Accordingly, parental and/or community involvement is a common characteristic of discussions of aboriginal child care. Mayfield and Canning describe the role of parents and the influence of the programs while Gillis uses parents as a primary source of information. Winchell and Jones stress the importance of community-based education in which community members of all ages participate. They cite as an example the preschool program where community members demonstrate traditional skills and teach Yavapai language (p. 7).

Community involvement is an important component of training programs developed for child care staff in Aboriginal settings. Of particular note are descriptions of the development of an Inuit program delivered by Arctic College's Nunatta Campus in Iqaluit (Colwill and Wright, and McNaughton and Stenton), and accounts of the collaboration between the Meadow Lake Tribal Council and the School of Child and Youth Studies at the University of Victoria that led to the evolution of a generative curriculum model (Pence and Pence et al.). Community involvement in other training programs is described further under "Models" in the response to Question III below.

Community involvement is also a key element in the New Zealand model described by Kirkness. As will be apparent in the next section of this report, in that model, involvement permeates all aspects of programming and extends far beyond the early childhood experience to exert broad social and political influence.

NEW ZEALAND

New Zealand literature focuses in two areas: recent changes in child care policies and services, and the Maori language preschools or *Te Kohanga Reo*. Changes in child care policies and services are of interest to those with responsibility for designing child care systems, in particular, systems that include relationships between subsystems for mainstream and Aboriginal care. The child care system in New Zealand is considered in more detail below, in response to Question III, while the paragraphs that follow include a survey of the literature relating to the meaning and significance of the Maori model.

Te Kohanga Reo

Te Kohanga Reo literally means "the language nest." A *kohanga* is a centre that immerses young children in Maori language and culture within a nurturing and protective environment that includes the Maori concept of *whanau* or extended family (Irwin). The following definition appears in the *1993 New Zealand Official Yearbook*:

A *kohanga reo* is a *whanau*/family base where a deliberate effort is made to create a Maori cultural environment, in which Maori language values and customs are naturally acquired by preschool children from their *kaumatua* (elders). Through the example of the *whanau*, the children learn *aroha* (love, compassion), *manaakitanga* (caring, hospitality), *whanaungatanga* (family responsibilities) and are taught traditional knowledge, crafts and customs, all through the medium of the Maori language.

The *kohanga reo* movement has demonstrated how Maori culture could be maintained and developed in modern society and has been the springboard for other community education and development programmes. (p. 115)

Commentators have focused on the achievements of the *kohanga reo* movement in relation to two areas:

- . social and political change -- within communities and the country as a whole
- . the provision of bilingual, bicultural early childhood education for individual Maori children.

***Te Kohanga Reo* In Relation to Social and Political Change**

Te Kohanga Reo was established in 1982 to provide preschool education for Maori children as part of the government's larger *Tu Tangata* or "standing tall" administrative program. By 1992, over 700 Kohanga Reo had been established by Maori communities (Holmes, 1992, p. 10) and the movement had had a significant impact on the social and political life of New Zealand. Today, *Te Kohanga Reo* may be described as a system of alternate early childhood education for Maori children that is community-based and culturally-sensitive and provides a broad base of support for the Maori self-determination movement (Fleras, 1989a, p. 80).

According to Augie Fleras, three goals predominate: the promotion of *te reo Maori* as a language of everyday use through language immersion; the promotion of Maori culture through the *whanau* both as a traditional extended family arrangement and as a cluster of values; and community renewal through sustained interaction of parents, children and elders (1989a, pp. 80-81). Fleras observes that *Kohanga Reo* is at the "forefront" of Maori cultural renewal. He suggests that its impact cannot be underestimated for three reasons: a growing number of Maori children can speak or are familiar with *te reo Maori*; parents have renewed confidence in their ability to advance Maori cultural interests; and Maori have a powerful symbol of protest in promoting Aboriginal interests (1989a, p. 83).

Within the limitations of the New Zealand context, where the Maori are a minority, Fleras observes that

● *Kohanga Reo* has already had considerable political influence and is "spearheading" a redefinition of Maori-government relations:

By encapsulating the totality of Maori experiences and struggles into a popular social movement, the *Kohanga Reo* exemplifies the "sharp end" of Maori aspirations to reclaim their rightful status as *tangata whenau*, and thereby reconstruct an appropriate social reality consistent with their aboriginal rights. Not only does the *Kohanga Reo* represent a politically acceptable channel for rerouting Maori ambitions but, as a powerful political symbol of Maori self-determination over language and destiny, it also consolidates New Zealand's ongoing transition from monoculturalism to biculturalism. (1987, p. 19)

Although much remains to be achieved, the gains to date result from the combined efforts of the mainstream and Aboriginal populations. The success of *Te Kohanga Reo*, as Fleras suggests, is evidence of both the government's "commitment" to culturally specific and community-focused development, and the Maori community's "willingness to assume responsibility" when local input and control were permitted (1989b, p. 219).

In addition to assessing the situation in New Zealand, Fleras, a professor at Ontario's University of Waterloo, has compared the Maori with Canada's native peoples. He identifies similarities in their relations with the dominant culture in terms of their subordinate status in society; their higher rates of unemployment, undereducation, death by violence and imprisonment; the growing movement to reclaim rights and achieve self-determination; and their increasing recognition of the importance of their language as a rallying point for activism and personal and cultural renewal.

With respect to the latter point, Fleras considers the feasibility of adapting the *Kohanga* philosophy and structure to a Canadian context (1987, p. 23ff). He points to differences in the two contexts: New Zealand is a smaller country and therefore easier to administer; Maori constitute a significant percentage of the population (nearly 12% by 1987); Maori-government relations are not covered by a specific legal document; and Maori do not possess a formal status.

In spite of differences, however, Fleras considers it "plausible" that *Kohanga Reo* might be adapted to other Canadian Indian language aspirations. He suggests that the establishment of "an extensive network of community-based language preschools" might "arrest the decline of Aboriginal languages" and serve as "a powerful instrument of social change in redefining aboriginality along all points of the sociocultural continuum." His list of preconditions that must be addressed before establishing such a network in four groupings may be paraphrased as:

- . both aboriginal and political/bureaucratic sectors must recognize the existence of a problem and take a firm position to solve it (both funding and policy statements are required)
- . both the community and political sectors must be mobilized to attain a viable Aboriginal language preschool system (control should rest within the community)
- . the proposed preschool system should incorporate Aboriginal values and traditional pedagogical styles into the ongoing operation (programs should be culturally appropriate and be immersive in content and direction)
- . the preschool program should be integrated within an overall policy framework (this framework is likely to include consideration of self-government and language status and provide for comprehensive planning that responds to questions related to advancement to higher levels of education, language in the workplace and in the mass media).

Fleras' comments are of particular significance in Canada today. As noted above, Verna Kirkness has described steps already taken to establish language nests in British Columbia, while the desirability of borrowing the New Zealand model was expressed by several in testimony to RCAP hearings and in research carried out for the Commission.

***Te Kohanga Reo* In Relation to Education for Individual Children**

Tony Holmes of the School of Early Childhood Education at the Wellington College of Education in New Zealand helped establish the first *Te Kohanga Reo* and has investigated indigenous bilingual early childhood programs in several countries. Although he does not appear to have considered any Canadian models, his experience and knowledge make his observations important to those with an interest in determining the most appropriate forms of early childhood education for Aboriginal children. Following Holmes' lead, this discussion will extend to considerations of Aboriginal language immersion programming in the United States, Wales and Australia.

Holmes notes that *Te Kohanga Reo* began as a grass roots movement which, although it had support from Department of Maori Affairs, was largely established without government help. He attributes its success in teaching language and culture to Maori children to the fact that it provides "a total Maori environment" for learning and that the medium for education is *Te Reo* (1991, p. 3).

Holmes is committed to the concept of culturally appropriate education. He sees such education not merely as a compensatory or transitional bridge to the dominant language and school culture, but as a positive influence on the lives of all children from both mainstream and Aboriginal populations:

The beneficial outcomes of extended teaching through the child's native language have been documented (Cummins, J. 1982). The longer a child is exposed to, and taught in his/her first language, the greater are his/her chances of a high academic achievement, a positive self-image, and cultural security when a second language is introduced. The native language should be used as the principal medium of instruction throughout the early childhood and school years, and culturally appropriate content, materials and methods should be used. The second language can then be progressively introduced from around age 7-8 years until it becomes the more widely used language of instruction, but the native language continues to play a major role in the school and the community. Generally speaking, at least 5-6 years are needed to achieve mastery of both languages.

These programs are advantageous not only to indigenous children but also to other children as well because knowledge of another culture can be enriching. Children who have successfully experienced bilingual programmes can read and communicate in two languages. There is strong evidence that when their bilingualism is valued and regarded positively, these children often surpass the cognitive, creative, and academic achievements of monolingual children, i.e. bilingualism does not impede the acquisition of academic skills, but may enhance them. (1992, p.4)

In expressing his views, Holmes cites Jim Cummins, a recognized world authority on bilingual education from the Ontario Institute for Studies in Education in Toronto, who states emphatically that

the results of virtually every bilingual programme that has ever been evaluated ... show that students instructed through a minority language for all or part of the school day perform over time as well or better in the majority language (e.g. English) as students instructed exclusively through the majority language. (Cummins, p. xv)

Holmes' Research in the United States

In carrying out his research, Holmes visited programs for indigenous peoples in the United States, Wales and Australia. He reports that in the U.S. he found "no evidence of the successful programs supporting Navajo language and cultures in reservation Head-Start preschools reported in the journals of the late 70s and early 80s." Instead, he says, he found most of the children speaking their native language only on

the Crow reservation near Pryor, Montana, and even there, parents "are increasingly using their poor English to teach their children rather than through their own language," a practice that results poor language skills in both languages. From Holmes' point of view, the American situation was not encouraging. He found that most of the programs he observed for his 1991 report were Head Start programs established with a "deficit ideology to give Indians a 'Head-Start' in the Anglo-American education system" and that a number of factors "ensured that these programs remained assimilationist, i.e. "transitional" to English language usage and Anglo-American culture." (1991, p. 3)

Holmes attributes only part of the responsibility for this situation to policy makers. The rest lies with the American Indians who " have rejected or dismissed the importance of maintaining or learning about their own language and culture because they believed that their own and their children's future would be best served by learning about the language and culture of the dominant society." The price they paid for this choice, however, was "the exclusion of the very nature or essence of these people -- their language and culture -- from the school and from public life" (p. 4 1991).

Holmes' comments here point to the importance of ensuring that when Aboriginal peoples establish goals for themselves, they fully understand the implications of those goals and the means by which they can be achieved. In this case, for example, research suggests that paradoxically, Aboriginal children will ultimately achieve greater success in the dominant society if they begin life with a firm grasp on their own language and culture. Acquiring such a grasp in complex societies like those of the United States or Canada, may not be easy.

Holmes' Research in Wales

In contrast to his negative assessment of the American situation, Holmes points to positive achievements in Wales where Welsh control over resources has permitted the full implementation of bilingual policies throughout the educational system, including preschools and nursery schools, with no negative cognitive or linguistic effects. Implementation has been gradual. Welsh-medium preschool education was voluntary

until 1975 when government funding was provided. By 1985, there were 433 preschools and 199 parent-
dler groups serving nearly 6000 children. While the program offered is similar to *Kohanga Reo*,
Holmes reports that "a major difference" is that children can continue their education in Welsh.

Effective bilingual and bicultural programming requires strong support from both the community and
society at large. An indication of the kind of goals Aboriginal peoples must achieve in Canada if their
immersion programming is to be successful is provided in Holmes' list of the Welsh achievements that
have relevance to New Zealand. That list may be summarized as follows:

- . the Welsh language is available in all schools, is part of the national curriculum and, to varying
degrees, is taught to every school child
- . Language Centres for English-Speaking Immigrants provide immersion in Welsh for children from
age seven to 11 for a short period of time to enable them to integrate into the local Welsh school
and community
- . government support for Welsh-medium preschool language nests has grown
- . there are financial incentives for students and teachers being trained in Welsh
- . Welsh is used as the language of examinations
- . there is extensive publishing in Welsh children's books, novels and textbooks
- . there is extensive "prime-time TV and radio in Welsh and Welsh is predominate in the media,
including feature films and children's programming
- . parents have seen the benefits of bilingual education and want their children to learn Welsh. (1991,
p. 5)

In many respects, the situation in Wales is different from the Aboriginal situation in New Zealand, the
United States or Canada. The country is much smaller geographically, the culture is flourishing and there
is only one language, other than English, to consider.

Holmes' Research in Australia

The situation in Australia is complex. Greater distances are involved and there are hundreds of Aboriginal
tribes and languages. The situation is made even more complicated by the fact that mainstream early
childhood education programs have been traditionally funded and administered by state governments while

day care is the responsibility of the Commonwealth or federal government (Holmes, 1992, p. 14, n. 9).

Since the 1970s, progress has been made toward the development of aboriginal preschools. Policies are now in place to provide for the development of appropriate early childhood programs that accommodate Aboriginal decision-making and control. None the less, Holmes was not encouraged by his observations on a visit to the Northern Territory where 25% of the total population is Aboriginal and yet, control appears to be in "white Australian hands." He quotes from his own 1992 report to the Australia-New Zealand Foundation:

... I have serious concerns that practice appears to be falling far short of the policy guidelines. Decision making and control were firmly in white Australian hands, and a white Australian curriculum, was evident even though the programs were conducted using native languages. In some centres five different Aboriginal languages were in use at the same time. Nevertheless, there are still shortages of trained Aboriginal teachers and inappropriate school buildings. (1992, p. 8)

In view of these observations, the situation in Australia with respect to child care does not appear to provide a useful example for Aboriginals in Canada. Other commentators on child care in Australia surveyed for this report and cited in the bibliography, under "Australia," have not addressed the issue of Aboriginal child care.

□ SUMMARY

The literature on mainstream child care differs significantly from the literature on Aboriginal child care in quantity and focus. In contrast to mainstream literature which appears to be dominated by research and practice in the United States, the literature on Aboriginal child care derives from many parts of the world. It reveals that similar issues arise in Aboriginal communities everywhere and suggests that much can be learned from knowledge of what is happening elsewhere. It also reveals that much remains to be done and points to the need for further research to determine whether what is known about mainstream child care can be effectively applied in Aboriginal settings.

The second question considered in this report addresses more specific research findings, especially the knowledge of the personal, social and economic benefits that has emerged from longitudinal studies of the effects of appropriate forms of early childhood programs.

- **QUESTION II: With particular attention to the longitudinal studies that have been carried out (e.g. on Head Start students; the High Scope project), what does the literature say about the significance and impact of appropriate forms of early childhood education? What is the cost of not providing appropriate forms of early childhood education?**

□ **INTRODUCTION**

Although all research contributes information about the significance and impact of child care, longitudinal studies are particularly able to provide results that can influence policy makers, legislators, community leaders and program designers. The two best known, and therefore most influential, longitudinal studies have been carried out in the United States by the Consortium for Longitudinal Studies and by the High/Scope Perry Preschool Study. Both were designed to provide information about the impact of child care initiatives begun in the 1960s and both have been influential.

The Consortium for Longitudinal Studies was formed in 1975 to answer the question of whether early education programs had measurable long-term effects on the performance of children from low-income families (Consortium, p. 1). It owes its origin to Project Head Start and in particular, to evaluations of Head Start, especially the Westinghouse/Ohio University Study, which questioned the long-term effectiveness of the program. When faced with growing "evidence" that the short-term benefits of Head Start would "fade-out," supporters of Head Start, who had concerns about the design and findings of the evaluations, decided to assemble a consortium of researchers to assess the long-term effects of other contemporary early intervention projects (Zigler and Muenchow, p. 170).

Invitations to join the Consortium were sent to every intervention study that had a specific curriculum, focused on children from low-income families, was completed prior to 1969, and had an original sample in excess of 100 subjects. The Consortium, therefore, included the whole population of large-scale preschool intervention studies conducted in the United States in the 1960s. In addition to data provided prior to formation of the Consortium, the Consortium itself collected follow-up samples in 1976 and 1980.

Consortium researchers included Schweinhart and Weikart of the High/Scope Perry Preschool Study, the only childhood intervention program for children living in poverty in Michigan in the 1960s. For the study, teachers conducted a program comprising a daily two and a half hour classroom session for children on weekday mornings and a weekly one and a half hour home visit to each mother and child on weekday afternoons for 30 weeks of the year. One group of children (Wave Zero) participated for one year, while four groups (Waves One to Four) participated for two years, each group beginning in successive years until 1966-1967, the final year of the program (Schweinhart et al., p. 32).

From the beginning, the project was designed as a longitudinal study and in keeping with that design, research and evaluation are still being carried on. To date, researchers have followed the lives of 123 children from African-American families for almost three decades. Findings based on interviews of subjects at age 27 indicate significant gains for program participants when compared with those in the no-program control group.

Both major studies confirm the benefits of early intervention programs. Further, a similar study in 1987 of more than 3,500 children who had been in Head Start programs in Philadelphia revealed similar, though less dramatic, findings (Zigler and Muenchow, p. 205).

Although many factors must be considered and much remains to be learned, the findings of these and other studies attest to the benefits of early intervention and other forms of child care. They also reveal that the benefits from such programs are felt by children and families and by society at large and that those benefits far outweigh any costs incurred in providing such programs.

In the paragraphs that follow the significance and impact of early childhood programs will be discussed in relation to the most appropriate forms of child care as determined in the response to Question I presented above.

□ THE SIGNIFICANCE AND IMPACT OF EARLY CHILDHOOD PROGRAMS

● WHAT IS THE SIGNIFICANCE AND IMPACT OF CURRICULUM AND PROGRAM TYPE?

In the words of Irving Lazar of the Consortium for Longitudinal Studies, the studies that joined represented "all major preschool curricula or their immediate precursors; home-based, center-based, and combination programs; programs that began at various ages, that lasted over various periods of time, and that differed in intensity and varied in the prior training of staff." In spite of these differences, the Consortium found that "all of these programs were effective, and none were more or less effective than the others as measured by our school outcome indicators" (Consortium, p. 462).

Alfred Wood of the Bernard van Leer Foundation reports that similar conclusions were reached following studies in Australia and the United Kingdom. In the Mt Druitt Project in Australia, five different preschool programs were studied. In each of four centre-based programs the curriculum reflected distinctly different educational philosophies. The fifth program was entirely home-based. The first follow-up study revealed "no significant differences, on a variety of indicators, between the five programs." Of particular note is the fact that the home-based program, which was well-designed but much less costly to deliver, "seems to have proved as effective as any of the other, more formal, programs" (Wood, p.94).

The Osborn study of 12,000 children in the UK reached similar conclusions -- that the "actual type of preschool experience matters very little" provided, in their words, "the child receives "proper care" (cited by Wood, p. 94). (It is important to note that these statements refer only to the type of programming, not the level of program quality which must be high if programs are to be effective.)

More recently, following her survey of international research on quality child care, Doherty concluded that the studies show a "high commonality" between centre-based and family-based programs (p. 6). Similarly, after a review of research, the authors of the BBBF report conclude that "the general finding is that there is no *one* perfect curriculum" (p. 31).

The implications of these findings are significant. For example, in communities without the resources to construct a building or where families are far-flung, work is seasonal or the population is small, it may be inappropriate to consider centre-based care. As the High/Scope Perry Preschool Study demonstrates, effective early childhood education and development may be accomplished through well-designed programs that combine home visits with short-term group care for a few hours a day. The Early Training Project that was used as a model by the developers of Head Start combined part-time classes for children in the summer, using elementary school facilities, with weekly home visits to children and parents during the school year. Where travel is difficult occasional home visits may be combined with some form of distance delivery using radio or television. For example, Project HOPE (Home-Oriented Preschool Education) combined daily televised lessons with weekly home visits on the same topics and weekly classes for children in a mobile classroom.* Such formats are not appropriate, however, if day care is required. When day care is required, consideration might be given to some form of regulated or supervised home care if numbers or resources do not warrant construction of a child care centre.

These findings indicate that policy-makers, legislators and program designers have great flexibility when developing and implementing child care policies and services. Since positive outcomes have been observed from a number of curricula and program types, it is neither necessary nor desirable to fix on one particular model or one particular level of funding. Rather, it is important to ensure that human, financial and intellectual resources are provided to carry out research, assess local goals and needs, set standards and design programs that achieve goals and meet the needs of specific communities. Resources must also provide for physical facilities, adequate staffing and ongoing training, operation and evaluation.

Child care systems must be designed so that they, too, are flexible and can be readily adapted to meet changing needs without sacrificing program quality or benefits to individuals and the community. For example, a community may implement a program of supervised home care or home visits until it has the funding, management expertise and staff to operate a centre.

*For a survey of program designs see Schweinhart et al, Table 1, p. 13.

WHAT IS THE SIGNIFICANCE AND IMPACT OF QUALITY?

● difficult to overstate the importance of providing high quality child care. In the latest report of the High/Scope Perry Preschool Study, Schweinhart, Barnes and Weikart state categorically that "*high quality is essential if the promise of early childhood programs is to be realized*" (italics in original) (p. 231).

Following an extensive international survey of recent studies, Gillian Doherty reached a similar conclusion: "the research clearly shows that the quality of child care received by children impacts on their short-term and long-term development" (p. 19). Summarizing the results of that research, Doherty concludes that "programs with a high global assessment of quality" are associated with children who have

- . greater social competency
- . higher levels of language development
- . higher developmental levels of play
- . better ability to regulate their own behaviour
- . greater competence with adults
- . fewer behaviour problems in elementary school (pp. 19-20).

The importance of providing high quality care is highlighted by research indicating not only that poor quality care has a negative effect on child development but also that the home environment is apparently unable to compensate for poor quality care. As might be expected, studies have also shown that when children who are at environmental risk receive low quality care, they face a double risk -- from both the child care setting and the home (Doherty, p. 6).

For governments and other authorities, the implications of these findings are clear: resources directed to providing inadequate child care or poor quality are largely wasted and may, in fact, expose children and families to even greater risks. In 1990, Edward Zigler, a developer and former director of the Head Start program, testified before the United States Senate that "Head Start is effective only when quality is high.... Below a certain threshold of quality, the program is useless, a waste of money regardless of how many children are enrolled" (p. 15).

The consequences of providing inadequate resources are particularly tragic in light of information that investment in quality preschool programs can bring a three-fold return (Schorr, p. xxvii; CDF, p. xv). Even more dramatic, Schweinhart, Barnes and Weikart report that the investment in the High/Scope Perry Preschool Study, brought a return to society of \$8.74 for every dollar spent. After 27 years, they estimate that program costs of \$12,356 have been offset by savings of \$108,002 for a net benefit to society of \$95,646 for each child who participated in the program. [1992 US\$, discounted at 3%]

These results were achieved in specific American situations and cannot be translated directly to Aboriginal communities in Canada where opportunity structures differ and the cost of delivering and/or not delivering services may be much higher due to factors such as the isolation of northern communities. It may be fair to say, however, that quite apart from enhancing the quality of individual lives, an investment in high quality child care can be of substantial financial benefit to communities and society at large.

Benefits to society assessed in the project include

- . the day care provided to parents
- . savings to the education system due to reductions in grade retention and the use of special education
- . taxes paid as a result of increased earnings by participants savings in welfare due to higher employment
- . savings to the justice system and crime victims because of the lower incidence of crime.(p. 167)

Since the High/Scope Perry Preschool Study provided group care only in the mornings and only for 30 weeks a year, it was not primarily a "day care" program as defined above. The authors of the recent report recognize that in their study the benefit from what they call "child care" is "quite small" (p. 152). They speculate that a full-day program (much more necessary today) that meets quality standards should produce "similar, if not greater effects (p. 234). Thus although the cost of providing a full-day program at the same level of quality would be higher, the benefits are likely to be greater.

Other, less easily measured benefits include improvements for individuals in

● the quality of leisure

- . productivity in household work and childrearing
- . health and longevity
- . the timing and spacing of births
- . increased success and satisfaction with school
- . increased satisfaction with work
- . increased socioeconomic status and economic self-sufficiency. (p.169)

With such benefits, the monetary value of the High/Scope program would have been even higher.

More specifically, study findings at age 27 indicate that in comparison with the control group, the program group has

- . significantly higher monthly earnings
- . significantly higher percentages of home ownership
- . a significantly higher level of schooling completed
- . a significantly lower percentage receiving social services at some time in the previous 10 years
- . significantly fewer arrests by age 27. (p. xv)

Of the many more specific study findings, one of the most important for communities with high rates of births to out of wedlock teen mothers is that "significantly more program females were married at age 27 (40% vs. 8%), and significantly fewer of the births to program females were out of wedlock (57% vs. 83%) (p. xvii).^{*} Calling these "the most striking findings" in their chapter on Family Formation, Health and Social Relations, the authors of the report conclude that the findings, and the consequent fact that fewer children are being raised by single mothers, suggest that the program affected society, particularly the early childhood experiences of the next generation, "in a very basic way" (p. 141).

^{*}Rates of teen fatherhood were the same for both groups (p. 77).

With respect to education, program-group females, on average, completed a "significantly higher level schooling (12.2 vs 10.5 years) and had a significantly higher rate of high school graduation or the equivalent (84% vs 35%) (p. 63). Of those who became teen mothers, "significantly more program-group than no-program-group subjects graduated from high school or the equivalent (73% vs. 15% of teen mothers" (p. 78) **

The Study also found group differences in social responsibility based on differences in arrests and crimes. The program group had half as many life-time arrests (2.3 vs 4.6 arrests) and half as many arrests for drug making or dealing (0.2 vs 0.4) Researchers describe these differences as being "quite strong" and "perhaps the most important" of the study (pp. 83-84).

While the benefits of the High/Scope Perry Preschool Study are impressive and touch every area of life, they must be received with caution. Commenting on findings related to economic status in combination with the evidence concerning family formation, the authors warn that it "does not present a picture of a group's sudden transformation from poverty to the middle class." The movement from poverty to the middle class seems to be "a multigenerational process" and that the preschool program experience "seems to have contributed to and, for some, even hastened this multigenerational process" (p. 116).

WHAT IS THE SIGNIFICANCE OF THE ENVIRONMENT?

Increased understanding of the role of the environment and interactions among elements in the environment means that researchers and legislators must take account of a wide range of variables and circumstances before developing and evaluating child care policies and programs. They should heed the advice of Martin Woodhead of Britain's Open University and avoid simplistic assessments of what child care programs can achieve. Woodhead urges consideration of other factors and asserts that attention must also focus on "other concurrent and subsequent processes in community and school that interact with experiences in the early years to determine long-term patterns of development (p. 452).

**This finding also reported in follow-up to another early intervention program, the Early Training Project (pp. 79-80).

With respect to social services, in particular, it is important to extend and alter definitions to accommodate new circumstances and consider relationships among a variety of services. For example, the idea that social programs serve as safety nets for those in difficulty is being replaced by the belief that preventive programming can avert the need for intensive intervention and help ensure better outcomes for children, especially for children at risk for future problems. Increasingly, programs such as child care are assuming a place along a continuum of services of varying intensity* or within a pyramid of assistance that matches a pyramid of family needs.** Both include preventive services for children and families at risk. From such a perspective, relationships between specific types of intervention such as daily child care and residential care become clearer, with residential care being regarded as the more intensive intervention. Other forms of intensive intervention involve combinations of services such as child care, health care and parent counselling, education and job training.

Programs of both intervention and prevention have been evaluated in hundreds of publicly and privately funded studies (BBBF, p. 25). The results of these studies have provided a basis for commentaries and analyses (Schorr, *Who Cares...*) and a foundation for other initiatives, such as Ontario's Better Beginnings, Better Futures (BBBF) project. BBBF researchers provide a summary that is in keeping with the High/Scope research findings:

The effectiveness of primary prevention programs to produce positive changes in the lives of socially disadvantaged children is well documented High quality preschools are associated with positive outcomes in cognitive functioning (e.g. lower rates of retention in grade, referrals to special education and early school leaving), and social and emotional development (e.g. higher rates of social competence, self-concept, positive attitudes and motivation about school and better relationships with family). Long-term positive outcomes of note are lower rates of juvenile crime and arrest, fewer teen pregnancies, higher rates of employment, earnings and success at becoming self-supporting. (p. 26)

Comprehensive programs that consider a number of environmental factors have great potential to benefit individuals and communities. Their importance is substantiated by Judith Evans of the Aga Khan Foundation whose review of research showed that "integrated" programs are more effective than programs with a single focus (Evans, 113).

*See *A Proposed Framework for Residential Family Resources* (Toronto: Ontario Ministry of Community and Social Services, April 1992), pp. 19-20.

**See *The State of America's Children 1992* (Washington, D.C.: Children's Defence Fund, 1992), p. 68.

At the same time, comprehensive programs can also miss the mark. Great care must be taken to ensure child care programs are designed with an understanding of all environmental factors and in particular, with knowledge of local cultures and priorities. Once again, Project Head Start provides an example. It is a survivor of the War on Poverty of the 1960s when the "deficit theory" of compensation was prevalent. According to that theory, child development programs help children compensate for "deficits," "inoculating" children against a negative school experience by giving them a positive experience. As a result, children enrolled in such programs have a "head start" on their contemporaries from similar environments. They are thus more "ready" for school and more apt to perform well in school. Although the deficit theory itself has generally lost favour, concerns remain, especially in minority communities. They focus on the fact that "deficits" continue to be defined according to mainstream, middle class values and that "readiness" may be measured in relation to mainstream expectations (Consortium, pp. 11-12; Washington and Oyemade, p. 52; Paul, p. 8).

To fully realize the benefits of integrated programs, it is also important to develop mechanisms that can effectively link child care programming to other community services. Such mechanisms must operate within a framework that accommodates processes for decision-making and accountability, as well as working relationships among the services being provided. Funding must be sufficient to permit all programs and services to function according to their original design. Evans suggests that "in the final analysis," it will come down to "who will really be in charge, be responsible, have decision-making power, be held accountable" (p. 114). To express the relationship among services, she explores terms such as "liaison," "cooperation," "coalition," "federation," and "unification" (p. 115). Each implies a different degree of autonomy and accountability for participating services and leads to a different mechanism for implementing integrated services.

As the search continues for ways of bringing about integrated programming, Evans concludes that in the face of so many options, it is "unrealistic" to expect that one model of integration will emerge. In each context, the challenge remains to agree upon a definition of integration and acquire a clear understanding

of the impact of different models of linkage. Her comments have particular relevance in a country such as Canada where dramatically different needs and contexts present special challenges. They focus, once again, on the importance of flexibility and serve as a reminder of the importance of designing systems that accommodate a range of possibilities.

WHAT IS THE SIGNIFICANCE OF THE FAMILY?

There is general agreement that parental involvement in child care programming has positive effects. Mayfield cautions, however, that "not enough is yet known about *how* parent involvement works to warrant sweeping conclusions about its effectiveness and potential" (p. 249). Further, she warns that it is important not to "over-romanticize or over-idealize" the family and its participation. When the family unit is itself in crisis, members may be unable to participate in child care programming, however much they might wish to do so.

Many attempts to identify the significance of family involvement, and especially parent involvement, focus on the ongoing influence of what may be termed a "multiplier" or "transactional" effect. Parent participation in programs makes them able to rear their children more effectively and permanently improves relations with their children. Studies of Head Start parents indicate that parents who participate have higher self-esteem that may carry over to the children themselves (Zigler and Muenchow, p. 207).

In attempting to account for the lasting effects of early intervention programs, Zigler and Muenchow point to the importance of considering how such programs affect other family members. They cite research by Victoria Seitz who notes that the siblings of children enrolled in an early intervention project in New Haven showed some of the same positive outcomes as the children who directly participated:

The children's achievement scores were not very impressive, but the parents liked their children and felt proud of them. Sisters and brothers of the children enrolled were not in trouble with the law; they were decent kids. Furthermore, the intervention program had a positive effect on the whole family's quality of life; the follow-up data showed that many of the families had moved to better housing, furthered their education, and obtained jobs. In short, researchers may have seriously underestimated the effectiveness of Head Start. Instead of focusing on the children enrolled, we should have been looking at the status of the whole family. (Zigler and Muenchow, p. 208)

Alfred Wood of the Bernard van Leer Foundation sees both the provision of home-based services for children and parent education programs in the home as dimensions of community involvement in child care (p. 96). He cites examples from Australia, the UK, France, Malaysia, Trinidad, Columbia and Ireland, all of which led to positive outcomes for children and, by extension, families and the community.

His conclusions are similar to those of the American researchers cited above, but focus on the mother:

All of these examples illustrate the key argument for parent involvement, that it capitalizes on the mother/child relationship as a key factor in determining future development of the child. A second important outcome is that mothers who become involved see themselves as capable of making a difference in people's lives. (p. 98)

Family involvement, whether in centre-based or home-based child care services appears to have positive benefits for children, families and communities. Although the details of the nature of family involvement in specific child care situations are properly the domain of program designers, it is important for policy-makers, legislators and community leaders to consider issues related to family involvement very carefully.

Decisions about family involvement must be made within the context of specific communities. If demand for day care is high, parents may not be available to participate. If many families are in crisis, all members may need therapeutic assistance and many may be unable to become fully involved in child care programming. If families are strong enough, both family members and the community may benefit from parent involvement in centre-based care or cost-effective programming delivered in home settings.

WHAT IS THE SIGNIFICANCE OF THE COMMUNITY?

Communities have a great deal at stake in the development and delivery of child care programs. On the one hand, child care programs represent a large commitment of time and resources. On the other, they have the potential to strengthen communities by reducing welfare dependency, helping to solve social and personal problems within families and the community, contributing to the revitalization of the culture, and establishing a foundation for future educational achievement. They create employment opportunities and make it possible for more members of the community, especially women, to participate in the workforce. They also serve as catalysts for other community ventures.

Not all communities are able to take control or even benefit fully or immediately from a child care program. Some may not be able to sustain a child care venture or may do so only with great difficulty. Before establishing a child care program, it is important to assess the community for both its child care needs and its ability to sustain the operation. Where integrated services are being provided, the assessment must also take into account the nature and structure of those services and the kinds of linkages that are likely to be most effective.

Further, when the community fails to support child care programs or where other environmental factors in the community mitigate against their successful operation, child care programs cannot be sustained. In fact, more than community support may be required for successful child care programming: communities may have to control programs. Alice Paul has observed that successful Native American educational programs are found only in the places where communities have exercised the power to take charge of the school (p. 10).

In his discussion of community development, involvement and mobilization, Alfred Wood raises additional questions for those who must consider how to ensure that child care programs are not only of the highest possible quality for children and families, but also have the human, financial and intellectual resources to deliver maximum benefits to the communities. He cites the example of Mexico where an early childhood program for people in rural areas was meticulously planned by the central government, but failed, in part, because the community mobilizers were unable to effectively implement the plans (pp. 100-101). Judith Evans provides an example from India that points to the need for communities to ensure that the programs that they provide are "in-step" with other services in the community. She cites the example of a community in Western India which has an effective child care program that emphasizes parent education and community control of centres. Unfortunately, the primary schools in the community are unable to capitalize on the strength of the preschool. In such circumstances, she questions the worth of investing in preschool (pp. 107-108).

On a more positive note, Wood provides an example from Chocó, Columbia, where a child care program

● a permanent effect on all members of the community:

... the early childhood program led to the local population organizing itself in local community associations, selecting their own local women for training as early childhood workers and extension agents, organizing the male population around production activities, setting in motion a campaign for environmental hygiene, purifying the local water supply and, perhaps most crucially, successfully launching an anti-malaria campaign requiring not merely the draining of swamps but also the implantation in swamps of nematodes which attack the mosquito larvae.... All of this was in part the outcome of an early childhood program which led to community mobilization, requiring a very sophisticated understanding of the origins of malaria and how biological control works. (p. 99)

Such results only come when the community itself is mobilized to take action. When central bureaucracies step in to take top-down control, the outcome may not be so positive (pp. 90-92).

In view of the positive benefits of community involvement -- for children, families and communities -- it is important to establish who will make what decisions about child care. In particular, it is necessary to give careful consideration to the role of the government or other central authority in relation to child care when decision-making is devolved to local communities.

□ SUMMARY

WHAT IS THE SIGNIFICANCE AND IMPACT OF THE MOST APPROPRIATE FORMS OF CHILD CARE?

The most appropriate forms of child care provide high quality care and are associated with **children** who have

- . greater social competency
- . higher levels of language development
- . higher developmental levels of play
- . better ability to regulate their own behaviour
- . greater competence with adults
- . fewer behaviour problems in elementary school. (Doherty, pp.19-20)

Other personal benefits that may accrue to participants in early childhood intervention programs as young

● Its include improvements in

- . the quality of leisure
- . productivity in household work and childrearing
- . health and longevity
- . the timing and spacing of births
- . increased success and satisfaction with school
- . increased satisfaction with work
- . increased socioeconomic status and economic self-sufficiency (Schweinhart et al, p. 169).

More specifically, the group of adults who participated in the High/Scope Perry Preschool Study has

- . significantly higher monthly earnings
- . significantly higher percentages of home ownership
- . a significantly higher level of schooling completed
- . a significantly lower percentage receiving social services at some time in the previous 10 years
- . significantly fewer arrests by age 27. (Schweinhart et al, p. xv)

WHAT IS THE COST OF NOT PROVIDING APPROPRIATE FORMS OF CHILD CARE?

With their cost/benefit analysis of the High/Scope Perry Preschool Study researchers have provided the most dramatic evidence of the cost of not providing appropriate forms of child care. In assessing benefits to society, High/Scope researchers considered

- . the day care provided to parents
- . savings to the education system due to reductions in grade retention and the use of special education
- . taxes paid as a result of increased earnings by participants savings in welfare due to higher employment
- . savings to the justice system and to crime victims because of the lower incidence of crime.

(Schweinhart et al, p. 167, Figure 14)

Based on those considerations, they calculated the monetary value of the High/Scope Perry Preschool

study after 27 years and discovered

- . a return to society of \$8.74 for every dollar spent
- . estimated program costs of \$12,356 offset by savings of \$108,002
- . a net benefit to society of \$95,646 for each child who participated in the program. [1992 US\$, discounted at 3%]

Other researchers estimate that preschool programs can bring a three-fold return.

Although the findings of High/Scope researchers cannot be fully generalized to Canada in the 1990s, they provide a dramatic indication of the magnitude of the potential savings that society might realize from effective early childhood intervention programs. Further, the "multiplier" effect extends the influence of child care programs well beyond the individual children who participate in the programming. The cost of not providing programs thus rises to include the costs of the "rotten outcomes" experienced by other individuals and by communities as a whole.

Investments in appropriate forms of child care are substantial and, indeed, must be substantial. When programs fail, the cost of those failures is high. When inappropriate forms of child care are provided, specifically when programs do not meet quality standards, resources are wasted, new problems are created and costs escalate.

Although appropriate forms of child care have great potential to benefit individuals and communities, they must be supported by other elements in the environment. The costs and benefits must be shared by society. Further, the full benefits of child care programs are not realized immediately. The transformation from poverty is a "multigenerational process" and early childhood is only a beginning.

WHAT ARE THE IMPLICATIONS FOR ABORIGINAL COMMUNITIES?

As noted above, the results of these longitudinal studies cannot be translated directly to Aboriginal communities in Canada. They do, however, point to the types of benefits that accrue from appropriate early childhood programs and underline the fact that these benefits extend to all members of the community, directly or indirectly.

Knowledge of the potential benefits of appropriate early childhood programs adds urgency to the need to identify models of Aboriginal child care that can serve as examples to Aboriginal communities in Canada. Accordingly, the response to the third question considered in this report includes discussion of what constitutes a "model" and presents examples of Aboriginal child care systems and programs from around the world.

QUESTION III: What innovative models of Aboriginal child care have been developed in Canada, the United States and elsewhere? Each model should be described and its strengths and weaknesses identified.

□ INTRODUCTION

Before describing particular models of child care, it may be useful to consider what is meant by the term "model" and what can be achieved by familiarity with a particular examples. The issue is raised by Judith Evans of the Aga Kahn Foundation who has defined an early childhood intervention model as " a framework (plan) that provides the theoretical underpinnings for the creation of a program that is built upon locally and tested for appropriateness." Applying this definition, she suggests that most early childhood activities are not models, but "a set of strategies that may or may not be part of a larger whole that could be called a model." As she sees it, the challenge of the 1990s is to "make sense" of the various sets of the different approaches, techniques and methodologies, determine what should be disseminated and develop accompanying systems for staff training (pp. 110-11).

Evans' distinction is a useful one, particularly in view of the almost universal tendency of governments and other agencies to fund very specific, short-term child care programs, often in isolation from other initiatives. She suggests that one reason for funding new approaches is that not enough is known about what can be achieved by existing strategies. Another, may be that program designers have too often focused on specific strategies rather than models capable of accommodating a larger whole.

In light of what is known about the role and significance of the environment in relation to appropriate forms of child care, it is important to ensure that even Evans' definition of a model is not interpreted too narrowly. It may be necessary to insist that true "models" accommodate child care "systems" that make provision for many functions and are capable of supporting linkages with other services.

In a 1993 position statement, the National Association for the Education of Young Children in the United States comments on the growing acknowledgement that "systemic approaches" are required to address

barriers to high-quality early childhood education programs. Such approaches include integrated services; mechanisms that provide for licensing, regulation and accreditation; opportunities for professional development; equitable financing; and the active involvement of all players in program planning and delivery (*Young Children* (March 1994), p. 68).

Before considering specific strategies as innovative models, therefore, it may be helpful to explore examples of child care systems in Kenya, New Zealand and the United States. These systems illustrate the kind of comprehensive initiative that is required for the effective, wide-scale delivery of child care services. Finally, the Canadian situation will be examined in light of current initiatives.

□ THE CHILD CARE SYSTEM IN KENYA

Although there are major differences in opportunity structures and contextual factors in Kenya and Canada, the Kenyan child care system may serve as a useful example for Aboriginals in Canada. The Kenyan system serves an indigenous population that speaks many languages and lives under varied geographic conditions and in both urban and rural settings. Its decentralized structure accommodates local decision-making while providing national support for training, curriculum development, program administration, regulation and evaluation.

The child care system in Kenya has been carefully designed to meet needs on a national basis. The evolution of the system is described in *Early Childhood Care and Development: A Kenyan Experience*, a 1993 UNICEF publication by Margaret Kabiru of the Kenya Institute of Education. It is also discussed in *How Nations Serve Young Children*, profiles of child care and education in 14 countries prepared for the Preprimary Project of the International Association for the Evaluation of Educational Achievement (IEA), an ongoing international study investigating the experiences of children prior to formal schooling.

As Table 1 shows, the system was implemented after a lengthy process of research and planning in relation to both urban and rural settings. The Preschool Education Project, sponsored by the Bernard Van Leer Foundation, extended from 1972 to 1982.

As detailed in Table 2, the system that emerged in 1984, following the Preschool Education Project, includes a number of elements. Ultimate responsibility for preschools rests within the Ministry of Education whose staff administer and inspect the system at the national and local levels. Professional expertise is provided by a National Centre for Early Childhood Education (NACECE) and a growing network of District Centres for Early Childhood Education (DICECE). These centres are affiliated with the Kenya Institute of Education which has linkages to the University of Nairobi.

The decentralized structure of the system devolves much decision-making to communities. Communities set project priorities, plan, implement strategies and undertake continuous monitoring and evaluation (Kabiru, p. 48). Since 1984, the structure has accommodated linkages with other organizations to develop additional programs for children, including feeding and primary health care programs. Linkages have also been made with primary schools to increase continuity between early childhood and primary education (pp. 56-7). In future, the structure may be expanded to accommodate "a multifaceted approach" to rural development (IEA, p. 217).

The child care system in Kenya appears to be working effectively even though government expenditures for child care are relatively modest. Kabiru reports that they are less than 5% of the education budget (p. 60). Alfred Wood of the Bernard Van Leer Society calls the Kenya government's contribution to the system "insignificant." Wood credits the success of the national preschool program to the Kenyan process of working with community groups and local organizations:

... the responsibility for the program rests in the hands of the community. The community owns it and is identified fully with it. Its continuation is secure, given that its form is one which the community can accept and is financially within its means.(p. 101)

Over 70% of preschools have been started and managed by parents and local communities. The rest have been established by private individuals, churches, welfare organizations and other groups.

Although the system is comprehensive and major gains have been made, growth is gradual and much more remains to be done. Additional resources are required to increase quality and build on the

foundation already established. For example, there is need for more DICECEs. Kabiru reports that by 1990, DICECEs had been established in 29 of the country's 41 districts (of those 10 are without a full staff complement and are called Associate DICECEs) (p. 50). She also notes that in 1989 there were 801,368 children, 20,696 teachers and 15,469 centres in Kenya. In spite of those numbers, it is estimated that average enrolment represents only one-third of the age group. In districts with DICECEs, enrolment is approximately 50% of the age group (p. 59).

Gains have also been made in relation to training and curriculum development. Judith Evans of the Aga Kahn Foundation has cited the training program as an example of a system that effectively meets "a very specific set of needs" (p. 112). According to Kabiru, the annual output of trained teachers in 1984, before the inception of DICECE, was approximately 240. By 1990, the output had risen to about 1200 per year (p. 54). Of Kenya's approximately 20,000 preschool teachers, 5,000 had received training by 1993, with 4,000 having been trained through DICECEs (p. 59).

NACEC has developed guidelines and syllabus for teacher training and education and for young children as well as support materials for early childhood education, community mobilization and nutrition. It also publishes a twice-yearly newsletter (p. 54). Local curricula have been developed through DICECE. By 1993, booklets in 13 local languages were being disseminated (p.58).

In spite of the challenges facing the Kenyan system, it has produced significant results in a relatively short time. The framework that is currently in place accommodates the criteria for appropriate forms of early childhood education. Mechanisms are in place for increasing the quality of care, particularly through culturally appropriate training and curriculum development. In future, these structures will permit expansion into new geographic areas, the adoption of additional child care strategies, and further community mobilization.

Table 1**THE EVOLUTION OF THE SYSTEM
Kenya**

1963	a legal framework for child care was established when the ministries of Home Affairs and Health were authorized to inspect preschool centres
1966-1968	the first training courses were approved
1966	the Ministry of Housing and Social Services began to register and supervise all preschools a one-year training program was initiated
1970	training was offered at four locations with an annual output of 120 teachers the Ministry of Housing and Social Services supplied a curriculum model
1972-1982	the Preschool Education Project, under the auspices of the Bernard Van Leer Foundation, was undertaken by the Ministry of Education. Responsibility for project development and implementation was delegated to the research and development section of the Kenya Institute of Education, an educational institution with linkages with the University of Nairobi and teaching colleges around the country. The City Education Department in Nairobi provided a test site for students and teachers. Project goals were to <ul style="list-style-type: none">. devise a teacher training program. provide training in supervisory roles. to evolve a curriculum. to organize and conduct research on preschool education.
1972-1975	The training project operated in the city of Nairobi. It trained 45 teachers and led to increased public interest in preschools and rapid growth in the number of preschools in primary schools in the city.
1975-	Assessment of the project led to the development and piloting of training for teachers in rural areas.
1978	A second phase of the project was undertaken to <ul style="list-style-type: none">. develop and refine the dissemination models for training. develop and disseminate a relevant national curriculum. explore and monitor community participation in the development of preschool education.
1982	A national seminar was held to evaluate the impact of the project, identify trends in preschool education and make projections for future directions.
1982-1984	Plans were made to implement seminar recommendations.

Table 2

**ELEMENTS OF THE SYSTEM
Kenya**

Ministry of Education

- . responsible for the formulation and implementation of early childhood policy
- . deals with administrative matters, and monitors programs through its Inspectorate
- . District Education Officers (DEOs) coordinate and administer all education programs

National Implementation Committee

- . includes ten members appointed for three-year terms by the Minister of Education to
 - . advise the Ministry on policy matters on early childhood care and education
 - . plan, organize and monitor activities of the National Centre for Early Childhood Education (NACECE) and the District Centres for Early Childhood Education (DICECE)
 - . control funds and grants from donors for specific projects
 - . develop, approve and forward proposals, workplans and reports to funding agencies
 - . harmonize early childhood education programs throughout the country.

Kenya Institute of Education (KIE)

- . an educational institution with linkages with the University of Nairobi and teaching colleges around the country
- . the director of KIE is responsible for the operation of NACECE, a division of KIE

National Centre for Early Childhood Education (NACECE)

- . includes six sections: human growth and development, early childhood education curriculum development, research and evaluation, training programs, community and parental education, resources development, management and dissemination
- . houses the Regional Training Resource Centre (RTRC) in early childhood care and education for Africa
- . develops programs with the assistance of professionals from KIE

FUNCTIONS:

- . trains early childhood education personnel
- . develops and disseminates curriculum materials
- . identifies, designs, undertakes and coordinates research
- . provides a forum for interaction between agencies and sponsors
- . coordinates and liaises with partners and the public on needs, developments and plans

District Centres for Early Childhood Education (DICECE)

- . usually includes a team of six officers. The team leader is responsible for the daily operations of DICECE and is answerable to the DEO.

FUNCTIONS:

- . trains teachers and other personnel at the district level
- . develops grassroot preschool curriculum
- . supervises and inspects preschools at the district level
- . involves the community in preschool education and welfare programs for improved child health, care and education
- . carries out basic research and evaluates the status of preschool children in the district

□ THE CHILD CARE SYSTEM IN NEW ZEALAND

The child care "system" in New Zealand has developed over time in response to specific needs. It is useful as a model for Aboriginals in Canada because it illustrates how mainstream and aboriginal systems co-exist in a country with a dominant mainstream culture and similar opportunity structures and contextual factors, including similar forms of government.

In general, the New Zealand system includes two subsystems: one providing mainstream and some Maori families with traditional forms of child care now consolidated within the mandate of the Department of Education; the other supporting *Te Kohanga Reo*, the Maori language nests introduced in 1982 under the auspices of the Department of Maori Affairs. The mainstream system has largely been unplanned and offers a wide variety of child care services. In 1990, for example, Helen May noted that the Department of Education was responsible for 26 kinds of child care (p. 96). The Department's responsibilities include licensing, funding and providing advisory support and training. In 1990, chartering was introduced as a further quality assurance mechanism. To qualify for a charter and concomitant higher funding, a centre must meet quality guidelines over and above licensing requirements (Meade and Dalli, p. 115). In contrast, *Te Kohanga Reo* was introduced by the Department of Maori Affairs as part of its plan to implement its "standing tall" philosophy or *Tu Tangata*. Although local communities have great autonomy in the administration and planning of their programs, each program has essentially the same goals, structure and general characteristics.

The Maori system is administered nationally by the *Kohanga Reo* Trust (Inc.) which is responsible for its overall growth and for the maintenance of administrative and quality standards. Over time, linkages have developed between the two subsystems. For example, *Te Kohanga Reo* are chartered by *Te Kohanga Reo* Trust (Inc.) and licensed by the Department of Education under the umbrella of child care. They are funded at the same rate as other chartered early childhood services. Funding is administered by the Trust (*Yearbook*, pp. 187 and 184).

Table 1 provides a summary of the two sub-systems and makes reference to linkages and issues that have arisen between the two systems. These issues relate to licensing and the administration of charters as well as training and linkages with the school system. In each case, relationships between the two systems seem unclear and potentially controversial.

In 1992, for example, Meade and Dalli observed that, in spite of the fact that the Maori child care differs from care in mainstream settings, New Zealand's Regulations still do not recognize "a different blueprint for *Te Kohanga Reo*." They recommend that a code of practice be developed by the Maori themselves (116). Further, they point out that when the Department of Education revised the guidelines for charters, it was not clear whether or not *Te Kohanga Reo* were exempt from the new guidelines and no mention was made of *Te Kohanga Reo* Trust Guidelines. They wonder if some Education officers are applying mainstream requirements instead of Trust guidelines (p. 118).

Issues related to linkages with the school system point to the need for the *whole* society to support *both* initiatives. In 1992, Holmes noted that even though nearly 10,000 children were attending *Te Kohanga Reo*, less than 5% would go on to schools in which Maori has the same status as English. In Holmes' view, more education is not being provided in Maori largely because the Maori and New Zealand government have been unable to agree on the rights conferred in the treaty of Waitangi and thus, on the allocation of education and other resources (p. 10 and notes p. 15).

The implications of this failure are significant. Fleras has pointed out that without a transformation in mainstream attitudes and institutional arrangements, the potential of *Kohanga* is "minimized" (1987, p. 15). Citing power structures in society as a fundamental factor in educational failure, Holmes states that "real progress" in meeting the educational needs of indigenous peoples is possible by providing for "indigenous control" of educational resources (1992, p. 10). Although *Te Kohanga Reo* is helping to revitalize language and culture, and substantial progress has been made, real success can only be achieved within a social structure that recognizes and provides for the rights of all peoples.

Table 1

ELEMENTS OF THE SYSTEM New Zealand

NEW ZEALAND GOVERNMENT -- DEPARTMENT OF MAORI AFFAIRS *

- . was introduced *Te Kohanga Reo* in 1982 in accordance with implementation of its *Tu Tangata* ("standing tall" philosophy)
- . is the primary supplier of state funding for *Te Kohanga Reo*
- . includes a senior executive officer who is a member of *Kohanga Reo* Trust Inc. and departmental community officers provide advice to local Maori communities

KOHANGA REO TRUST INC.

- . is a national body composed of the Chair of the Maori Education Foundation, the Secretary for Maori Affairs (or delegate), a senior executive officer from the Maori Affairs Department, and other individuals from the community. The Trust
 - . monitors the system's overall growth to ensure a common set of administrative standards and minimal standards of quality control
 - . acts on behalf of the organization in making submissions to the government and state agencies for financial or political support
 - . offers field-based teacher training which can be applied to the mainstream three-year program offered by the Colleges of Education
 - . charters *Kohangas* according to guidelines negotiated with the Department of Education

LOCAL MANAGEMENT COMMITTEES

- . include locally recruited persons
- . act on advice from community officers of the Department of Maori Affairs
- . are responsible for the day-to-day administration, including budgeting and programming, and for long-term planning of individual *Kohangas*

NEW ZEALAND GOVERNMENT -- DEPARTMENT OF EDUCATION **

- . are responsible for all early childhood programs and services except *Te Kohanga Reo* (these programs and services serve both mainstream and Maori children)
- . are responsible for all early childhood licensing (including *Te Kohanga Reo*) and chartering (except as delegated to the *Kohanga Reo* Trust)
- . are responsible for Colleges of Education that provide training for early childhood teachers
- . are responsible for more senior levels of education

LINKAGES

- . some *Kohanga Reo* are licensed under the umbrella of child care
- . chartering processes in the two systems are parallel and related
- . some Trust training is recognized by the Colleges of Education and some Department of Education funding is provided for training

* The Ministry of Maori Affairs (formerly Department) and the Iwi Transition Agency ceased operation 31 December 1991 and were replaced by the Ministry of Maori Development and a new policy agency, *Te Puni Kokiri* (1993 Yearbook, p. 113).

** Responsibilities for early childhood services were consolidated in what is now known as the Ministry of Education in 1986 (Meade, ed. Chan, p. 188).

□ THE CHILD CARE SYSTEM IN THE UNITED STATES

In the United States, programs for mainstream and American Indian children are administered within the same legislative and administrative structures. They may provide a useful model for Aboriginal peoples in Canada because of shared geography and relationships among peoples, similarities in opportunity structures and contextual factors, and the dominance of mainstream culture.

In the United States, the support network for early childhood services is complex and involves federal, state and private resources. While exploring early childhood services in the United States, therefore, it is necessary to bear in mind that even though goals and outcomes as well as program characteristics may be desirable, bureaucratic complexity currently makes program delivery complicated and often difficult.

Most federal support for early childhood services has been delivered through two major "systems:" one administering the federal government's **Child Care and Development Block Grant** and the other, implementing **Project Head Start**. Responsibility for each rests in separate bureaus -- the Child Care Bureau and the Head Start Bureau -- in the Administration on Children, Youth and Families (ACYF) which is part of the Administration for Children and Families (ACF) within the United States Department of Health and Human Services (DHHS or HHS). In each system, program support is provided both by government staff and private contractors engaged to provide research data as well as training and technical assistance to grantees.

Further support to early childhood education is provided through the **Even Start Family Literacy Program** which was legislated through a 1991 amendment to the *Elementary and Secondary Education Act* of 1965. The purpose of this program is to improve the educational opportunities of children and adults by integrating early childhood education and adult education for parents into a unified program. The program is implemented through cooperative projects that build on existing community resources to create a new range of services (*Even Start Statute*, 20 USC 2741, s. 1051). According to the legislation, funds are to be allocated to Indian tribes and tribal organizations according to need (s. 1053).

THE CHILD CARE AND DEVELOPMENT BLOCK GRANT

Since 1990 the federal government's Child Care and Development Block Grant has provided funding to states and tribes. Approximately 213 tribal grantees comprising 420 tribes -- a clear majority of the tribes in the United States -- were funded in 1994 (tribes with fewer than 50 children under 13 years of age must apply for funding as members of a consortium). Of these tribal grantees, 17 received more than \$250,000 and as "large tribes" are considered as states administratively. The Cherokee Nation whose child care and development program is one of the models described below is an example of a large tribe.

The grants are provided for the operation of child care programs, including child day care, and for the implementation of quality measures such as the development of standards. Under the legislation, 25% of grants to states and large tribes must be used to improve quality. The block grant requires that all providers have certain health and safety requirements in place. Most tribes use state requirements for centre-based care. Some tribes adapt state requirements while others have developed their own. Of the 50 tribes that have developed their own standards, most have developed standards that are more stringent than local state requirements.

Many tribes that receive block grant funding are also Head Start grantees. In many of these cases, the block grant funding is used to provide what are termed "wrap-around" services for Head Start. In other words, the block grant funding allows the tribe to provide full-day, full-week care on a year-round basis to children who are also eligible for Head Start. In contrast, Head Start is a comprehensive child development program for economically disadvantaged children and their families that usually operates on a part-time basis for 34 weeks a year.

Block grant funding also makes it possible to provide care to children who are not eligible for Head Start. It may be augmented by funding from the state or from private sources, including foundations and parent fees.

PROJECT HEAD START

● Overview

Project Head Start is visible in individual communities in programs characterized by comprehensive services in six areas: education, health, nutrition, disabilities, social services and parent participation. Programs are tailored to meet specific needs and are characterized by parental involvement and local control. They operate within a national framework that serves as an administrative and support structure for the delivery of training and technical assistance and other services to local operations.

From the outset, Project Head Start has been a national initiative, authorized by the *Head Start Act* to serve American children and families who meet specific eligibility criteria. Although some states provide funding assistance to Head Start programs, all efforts to dilute federal-to-local administration and delivery of Head Start by extending control of Head Start funds to state governments have been strongly resisted, particularly by those who wish to ensure civil rights and equal access for all families across the nation.

For administrative purposes, the United States is divided into ten Head Start Regions which provide support and other services to programs within geographic areas that each include a number of states. Separate Migrant and American Indian Head Start Branches located in Washington, D.C., directly administer programs in all parts of the country.

American Indian Head Start

Since Tribes in the United States have a unique relationship with the federal government, Indian grantees maintain a direct relationship with the National Office of the Head Start Bureau. Arrangements are made with Tribes on a "government" to "government" basis. A very few Indian programs operated by non-profit organizations which may include representatives from many tribes are funded regionally.

Tribal governments have participated in Project Head Start since its initiation with summer demonstration programs in 1964. Between 1965 and 1968, 65 tribes launched summer programs and later, the year

round programs that are familiar today. By 1994, there were 110 American Indian Head Start programs operating in 24 states, representing 99 federally recognized Tribes and 11 inter-tribal consortiums or regional governments. In fiscal year 1991, Head Start programs served 16,736 American Indian and Native Alaskan children from three to five years of age. Four percent of the 583,471 children then served by Project Head Start were American Indian. Other statistics related to American Indian Head Start programs include:

- . 54% serve 100 children or less
(average classroom: 18 children)
- . 21% serve 200 children or more
- . 81% provide centre-based care
- . 19% provide centre-based and home-based care.

As of March 1992, there were 3,368 staff working with Indian Head Start programs, including 733 Child Development Associate credentialed individuals. There were 487 centres and 904 classrooms (*1992 Program Directory of the National Indian Head Start Program Directors Association*).

The Head Start Bureau

As noted above, the Head Start Bureau is part of the Administration on Children, Youth and Families (ACYF) which is part of the Administration for Children and Families (ACF) within the United States Department of Health and Human Services (DHHS or HHS). The Bureau has two divisions: Program Operations and Program Support:

- . the **Program Operations Division** includes four branches: Program Management and Operations, Training and Technical Assistance, Migrant Programs and American Indians Programs.

The American Indian Branch is headed by its own branch chief and includes program specialists. However, responsibility for the Indian Technical Assistance Support Center and the Indian Resource Access Project is contracted out to Three Feathers Associates in Norman, Oklahoma.

- . the **Program Support Division** has branches for Health and Disabilities Services, Education Services, Program Development and Social Services/Parent Involvement. Division responsibilities include program development, special initiatives and research. Although it has its own program specialists, it most often issues proposals for private-sector contractors to implement its plans.

The current and projected role for Head Start research provides an example of how its organizational structure can promote and support significant research into issues related to child and family development programming. In the *Report of the Advisory Committee on Head Start Quality and Expansion*, the Committee states clearly that "a strong and effective research voice depends critically on an ongoing organizational home, a reliable funding base, and strong institutional relationships with the external research community" (p. 37). Although these requirements relate specifically to research needs, they may be paraphrased to describe the role of the entire Head Start Bureau and to account for the success of Project Head Start itself. Project Head Start is strong and effective because it has

- . an organizational home
- . a reliable funding base
- . strong relationships with local communities.

A strong and effective program requires operating resources as well as significant, on-going support. Although most observers describe Project Head Start may be described a "successful" program, even more resources will be required in the future.

	1993 (\$US)	Projected - 1994 (\$US)
Total Head Start Budget	2.7 billion plus	3.3 billion
Support Activities *	93 million	109 million
Local Head Start Projects (all programs)	2.6 billion	
Local Head Start Projects (Native American and Migrant only)	182 million plus	

* Support Activities include training and technical assistance, special projects for children with disabilities, research, demonstration and evaluation, monitoring, program review, and transition to elementary schools.

The cost of providing a strong and effective program is significant, although not unreasonable in light of figures presented in the literature documenting the costs of *not* providing preventive services and in view of the numbers of children served. In fiscal 1993, enrolment was 713,903 and according to a January 1994 fact sheet published by the Department of Health and Human Services, the average cost

per child was US\$3,758. In their report on the Perry Preschool Project Schweinhart et al suggest that when the local in-kind match required by Head Start and contributions from the federal child care food program are added in, the cost becomes about US\$5,000 per child (p. 172).

Head Start Agencies

According to 1993 amendments to the *Head Start Act*, a Head Start agency is "any local public or private nonprofit agency within a community" which has certain powers and capabilities (s. 641 (a)). Further, a community may be

a city, county, or multicity or multicity unit within a State, an Indian reservation, or a neighborhood or other area (irrespective of boundaries or political subdivisions) which provides a suitable organizational base and possesses the commonality of interest needed to operate a Head Start program. (s. 641 (b))

This definition provides considerable flexibility and is of particular relevance to Aboriginals in urban settings. For example, the Head Start program of the United Indians of All Tribes Foundation provides services to members of many Tribes in urban and rural settings in and around Seattle, Washington.

According to the legislation, to be designated a Head Start Agency, an agency must

- . have authority to receive and administer funds
- . meet requirements to:
 - . establish effective procedures by which parents and area residents can directly participate in decisions that influence the character of programs affecting their interests
 - . provide for the regular participation of parents and area residents in the implementation of such programs
 - . provide technical and other support needed to enable parents and area residents to secure assistance from public and private sources
 - . involve parents of Head Start children in appropriate educational services to aid their children to attain their full potential
 - . establish procedures to seek reimbursement from other agencies which provide services to Head Start
 - . provide directly or indirectly parents of Head Start children with child development and literacy skills training to aid their children to attain their full potential
 - . consider providing services to younger siblings of Head Start children
- . coordinate with the schools that subsequently serve Head Start children. (1993 amendments to the *Head Start Act*, s. 642 [paraphrased and abridged])

Head Start agencies must meet specific standards of organization, management and administration. They must serve children in accordance with specific eligibility criteria, although the legislation does provide for exceptions, particularly for Indian Tribes. These criteria are based on family income, community

resources and the age of the children served. In the standard program model, Head Start services are usually provided to children for one year, although the legislation permits programs to provide more than one year of services to children from age three to the age of compulsory school attendance in the State in which the Head Start program is located (s. 645).

In addition, the legislation authorizes Head Start to provide technical assistance and staff training and sets a standard for staff qualifications that must be met by 1996. It also authorizes that funds be spent for research, demonstration, pilot projects, studies and reports. Among current studies, are approaches to providing comprehensive interventions to low-income or at-risk children from birth to age three and to the families of such children (s. 649).

Funding is provided for the continuing evaluation of programs by persons not directly involved in the administration of the program or project operation. The 1993 amendments to the *Head Start Act* also provide for a longitudinal study of children who have attended Head Start programs (s. 651A).

Head Start Programs

Head Start programs operated by Head Start agencies are guided by **Program Performance Standards** and other policies that have emerged over the years. These standards and policies specify the services that Head Start programs must deliver to ensure comprehensive care including health, education, parent involvement, social services and disability services. Local Head Start programs follow a number of **models**, each with specific goals, requirements and characteristics:

- . **Standard Model Head Start Programs** (launched in 1964) that provide centre-based programming for preschool children, usually on a part-time basis for 34 weeks a year. Increasingly, programs are moving toward providing full-time, full-year programming to accommodate the increasing need for day care while parents work or attend school.
- . **Parent and Child Centres** (launched in 1967) that serve families with children from birth to age three with preventive programming that has a parent-child focus. Programs aim to assist parents in obtaining the knowledge, skills and resources needed to promote child development and growth, and to assist family members in attaining self-sufficiency and economic independence.
- . **Follow-Through/Transition Programs** (launched in 1967) that extend comprehensive services to Head Start children from kindergarten through grade three of elementary school

- **Home Start Programs** (launched in 1972) that provide home-based services and focus on the parent as the primary factor in the child's development. Programs must meet several conditions, including the provision of comprehensive services, a curriculum and materials for each child, a parent program, weekend and evening services when needed, career development opportunities for staff, a service delivery system, a staff selection program, staff development and opportunities for using volunteers (Washington and Oyemade, p. 30).

Zigler and Muenchow report that an overall evaluation showed that Home Start was as effective as centre-based programs in improving the developmental progress of children (p. 159).

- **Comprehensive Child Development Programs** (launched in 1988) that demonstrate the effects of providing intensive, comprehensive and continuous services to families and children from birth to five years. The authorizing law requires programs to provide services that enhance the physical, social, emotional and intellectual development of infants and children, including health services, child care, early childhood development, early intervention for children with or at risk for developmental delays, and nutrition. Services include prenatal care, education in infant and child development, health, nutrition and parenting, referral to adult education, employment and job training, assistance in securing adequate income support, health care, nutrition, and housing. This program model has four key elements: the case worker approach, long-term services, community collaboration and resource and referral services, funder of last resort (for example, when local resources are exhausted).

This is currently a demonstration program, but early evaluations suggest that the program has positive results (*Report on the Human Services Reauthorization Act*, p. 39 ff). Zigler and Muenchow suggest that it is a "reincarnation" of the Child and Family Resource Program that was discontinued in 1983 even though it had received a favourable evaluation from the usually critical United States General Accounting Office (p. 166).

- **Local Options** that meet local needs and, as Washington and Oyemade indicate, "must be derived from an analysis of the standard model, be consistent with good child development practice, be comprehensive, and be consistent with all performance standards" (pp. 30-31).

Head Start Staff Training

To meet ongoing needs for trained staff, Project Head Start has sponsored a number of training initiatives including

- the **Child Development Associate (CDA) Program** initiated in the early 1970s as a practical solution to the need for trained staff in Head Start programs. This ongoing program has gained wide recognition, beyond Project Head Start, and made a major contribution to child care services in the United States. It also provides a model for the development and administration of similar training programs in other jurisdictions.

From the beginning, it was recognized that training had to be affordable and available to large numbers of individuals, including many who would be unable to qualify for college courses, even if they were available. As a result, it was decided to offer field-based training and establish competencies for assessing performance.

In 1971, a feasibility study was carried out to study how to administer the project. This study recommended that a consortium be formed from 10 prominent organizations, including the National Indian Education Advisory Council. As Edward Zigler and Muenchow now recall, the most

difficult decision was "whether to accredit schools to conduct training and allow them to award the CDA credential, or assess competence and award it directly." The second alternative was chosen, although at least one participant in the decision-making process has wondered if the first would not have helped develop a more effective career ladder (p. 162).

The CDA credential was administered first by the consortium and then by the Bank Street College of Education in New York. It is now administered by the Council for Early Childhood Professional Recognition, a separate entity which began as a subsidiary of the National Association for Early Childhood Education.

The CDA is now recognized in the licensing requirements of 49 states. Legislation in 1990 also required every Head Start classroom of 20 children to have one teacher with at least a CDA or associate degree in early childhood by 1994. An indication of the persistent need for trained staff is the fact that, in spite of the best efforts of the program, there were not enough CDAs to make that goal possible. Under the *Human Services Reauthorization Act of 1994*, therefore, that deadline was extended to 1996.

In its report on the *Human Services Reauthorization Act of 1994*, the Committee on Labor and Human Resources applauded Head Start for developing the credential and urged that efforts be made to establish college credit for this and other aspects of Head Start training. It also encouraged the development of bilingual CDA certification, including certification in the languages of indigenous American populations.

- . a **Mentor Teacher Program** was established in 1994 in recognition of the view that staff development is a process and is most effective when carried out through in-service training. Under the program, highly qualified, experienced teachers will act as mentors to supervise other Head Start teachers and provide feedback on their work. Teachers will also be allowed to work in and observe the mentor teacher's classroom. This program is intended to be a teacher training program as well as a "rung" on a career ladder.
- . a **Head Start Fellowship Program** was also established in 1994 to provide funding for service providers to spend a year developing their skills and furthering their knowledge. Fellowships may be used to support work at all levels of government, institutions of higher learning or other public or private entities concerned with services for children.
- . in view of increasing caseloads for Head Start staff, **model staffing patterns** are being developed to establish maximum recommended caseloads consistent with current knowledge about best practices.

Head Start Organizations

Through the years, Head Start has had strong support from the **National Head Start Association** which began as an organization for program directors in 1973. By 1976, it included parents, directors staff and "friends" of Head Start, with parents being in the majority. Since then, it has proven to be a major vehicle for parent education and empowerment. Zigler and Muenchow recall many occasions when lobbying by the National Head Start Association helped Head Start achieve major congressional victories and increased budget appropriations.

In addition to the **National Indian Head Start Directors Association**, state or regional Indian programs have clustered together in their own associations. Their primary purpose is to facilitate training and technical assistance activities and to address local, state, regional and national early childhood issues. These associations, while unrelated to the national body, support each other for a common cause, American Indian and Native Alaskan children and families.

Head Start Issues

Although much that is written and spoken of Head Start is very positive, some issues remain unresolved, while others need to be addressed for a first time. The *Report on the Human Services Reauthorization Act of 1994* includes a summary of submissions to a hearing, held 25 March 1994, to address Indian issues in the Head Start reauthorization. These submissions identify a number of issues of concern to American Indian programs, including:

- . **eligibility levels** (Current financial eligibility cut-off levels mean that many families with incomes slightly above the levels can not be served by Head Start, even though they are living in impoverished conditions. Since many jobs on reservations pay only minimum wages, families are almost automatically penalized for obtaining work by loss of eligibility. Further, on reservations where a number of jobs are created, even temporarily, the continued existence of the Head Start program is threatened because the number of eligible children is dramatically reduced.)
- . **staff turnover** and the need for training and technical assistance to achieve higher quality services, especially in remote communities with no other sources of training
- . **facilities on tribal lands** where existing buildings are not available for rent, lease, renovation or purchase and where problems have arisen in relation to the installation and maintenance of Head Start modular buildings
- . the need for **full-day, year round services**
- . the need for services to **children under the age of three**
- . the need for more community-based, culturally-sensitive American Indian Head Start programs for children in **urban areas**

Many of these and other issues have been addressed in the 1993 *Report of the Advisory Committee on Head Start Quality and Expansion* and in the *Human Services Reauthorization Act of 1994*. Although problems related to eligibility have been addressed by applying "poverty of access" criteria that allow Head Start to serve all children in designated areas of need, they illustrate the need for legislation to be flexible and create as few barriers to service as possible.

CHILD CARE MODELS -- THE UNITED STATES

The following models, representing specific strategies, have been selected with assistance from specialists in the United States and in particular, from Roger Iron Cloud a program analyst in the Child Care Bureau of the Administration on Children, Youth and Families and Antonia Dobrec, president and director of projects for Three Feathers Associates, the contractor to the American Indian Head Start Branch. The models described below were chosen primarily because they illustrate administrative organizations and structures that permit the delivery of a range of child care program types and may be useful in Canadian settings. No attempt is made to assess policies or curriculum goals.

With the exception of the programs of the Cherokee Nation, each of the other models focuses on a Head Start program. Many tribes operate both Head Start programs and child care programs that receive funding and technical assistance from the child care and development block grant. The models have been chosen for their size, organizational structure, geographic location or for other special features that make them particularly useful to Aboriginal peoples in Canada. Many were established in the 1960s and have thus had many years to evolve into distinctive programs.

The information was collected in the summer of 1994 from two sources: the *1992 Program Directory* of the National Indian Head Start Program Directors Association, and interviews with selected program directors, as noted below. It is organized under a series of headings. The fact that information is not given under a particular heading for a particular program does not necessarily mean that the program is lacking in that area. Rather, it means that that area is not a particular area of strength for that program or that similar characteristics are described in relation to another model.

Emphasis is given to organizational structure. A majority of the Head Start programs have an "umbrella" structure, with a central grantee providing services at a number of sites, often in remote locations within a state or, in the case of the Navajo, within three states. Many programs also have special training initiatives. All benefit from training and technical assistance provided through the national Head Start

Bureau and from federal Head Start Funding. All include parent participation and strive for maximum local autonomy at all program sites.

All programs appear to be based on a mainstream model with varying degrees of cultural appropriateness and Tribal language instruction. Although Tribal language instruction appears to be increasing, the percentage of the population served who are fluent speakers of their Tribal language is often low. For example, of 109 programs described in the *1992 Program Directory*, only 15 served communities where 75% or more spoke the Tribal language, while 32 served communities where 5% or fewer spoke their language (in two communities, 0% spoke the language and in eight communities only 1% were fluent in the Tribal language). While present and future initiatives may be directed toward increasing language awareness, other program goals in such communities include readiness for participation in mainstream educational systems.

Tables 1US to 8US include descriptions of the following models:

Programs receiving **Child Care and Development Block Grant** funding:

Table 1US: CHEROKEE NATION CHILD CARE AND DEVELOPMENT PROGRAM, Tahlequah, Oklahoma

Programs receiving **Even Start** funding:

Table 2US: Cherokee Nation Even Start Program

Programs receiving **Head Start** funding:

Table 3US: BLACKFEET TRIBE HEAD START, Browning, Montana

Table 4US: CROW CREEK SIOUX TRIBE HEAD START DELEGATE AGENCY: DAKOTA TRANSITIONAL, Rapid City, South Dakota

Table 5US: LUMMI INDIAN BUSINESS COUNCIL HEAD START, Bellingham, Washington

Table 6US: NAVAJO DEPARTMENT OF HEAD START, Window Rock, Arizona

Table 7US: NEVADA INTER-TRIBAL COUNCIL, Reno, Nevada

Table 8US: TANANA CHIEFS CONFERENCE INC., Fairbanks, Alaska

Each description was sent to the identified contact person for verification. Descriptions of the Cherokee Nation programs in Tables 1US and 2US are summarized from information provided by Eloise Locust, coordinator of the Cherokee Nation Child Care and Development Program, and Bette Nelson, coordinator of the Cherokee Nation Even Start Program.

Table 1US

■ CHEROKEE NATION CHILD CARE AND DEVELOPMENT PROGRAM

P.O. Box 948, Tahlequah, OK 74465

Phone: 918-458-4444 Fax: 918-456-6485

Coordinator: Eloise Locust

Program Type: recipient of Child Care and Development Block Grant Funding

BACKGROUND INFORMATION

The Cherokee Nation is the largest Indian tribe in Oklahoma, with over 70,000 tribal members in the 1980s. It is estimated that 30% of the population served are fluent speakers of their Tribal language. The Cherokee Nation is governed by a Chief and 15 Tribal Council members who are chosen by popular vote of the enrolled tribal members, including absentees. In 1992, unemployment was reported at 30%. There is no public transportation.

Cherokee lands are intermingled with non-Indian lands within jurisdictional boundary areas. As a result, the Cherokee Nation makes frequent use of state facilities and resources. The Nation is bound by some state laws while tribal government takes precedence over others. State laws apply in certain circumstances, but not in others. For example, Cherokee Nation child care facilities are licensed and monitored by the State of Oklahoma when they are utilized by the state. In other cases, the Cherokee Nation has successfully adapted state regulations to meet Indian needs, especially in rural areas.

PROGRAM DESCRIPTION

Since 1992, Cherokee Nation Tribal Services Department has received block grant funding to operate a child care and development program that includes child care certificates and subsidies for parents who are working or attending school; contracts to child care providers for eligible children; licensing, registering and monitoring child care facilities; resource and referral services; training and technical assistance; consumer education; priority services for children with special needs; and co-payment to Cherokee families served by state child care programs.

In Tahlequah, Cherokee Nation Child Care and Development Program is located in a "children's village," a complex of 13 buildings in a cluster setting. In 1994, the child care centre provided day care for 134 children in seven of the buildings. The other buildings are occupied by the Cherokee Nation Head Start Program. Cherokee Nation Child Care and Development also contracts with providers in family day care homes in the 14 county area.

Other Available Programs

Cherokee Nation also operates a **Head Start** program which is administered through the Education Division and has its own eligibility criteria. The Cherokee Nation Head Start program has been funded since 1978. In 1992 it operated 12 centres and provided home-based care to 120 families. Children are bused to the centres over a total of 270 miles of unpaved, rough roads. The longest route takes one hour to complete. In the summer of 1994, approximately 20 children in Tahlequah were eligible for both programs. In such circumstances the Cherokee Nation Child Care and Development provides seamless "wrap around" services for the Head Start program. That is, while Head Start programming operates until 2:30 p.m. four afternoons a week, the child care program provides care after 2:30 p.m. and on the fifth day.

Cherokee Nation Child Care and Development Program (Table 1US - continued)

Other Available Programs (continued)

The Cherokee Nation also operates **STEPP** (Teen Pregnancy Program) and **WIC** (Women, Infants, Children) programs as well as an **Even Start** program (described below). In addition, Cherokee Nation Child Care and Development works closely with the Health Department, Office of Environmental Health, Indian Child Welfare, JTPA and the Indian Health Service as well as a number of state, federal and local agencies.

ADMINISTRATIVE STRUCTURE -- CENTRAL ADMINISTRATION

The Cherokee Nation Tribal Services Department includes a Child Development Services Division and an Education Division. The Child Development Services Division administers the Children's Village, the Child Care and Development Program and Even Start (an adult program). The Education Division is responsible for Head Start. Linkages between the two divisions enable Head Start to use facilities in the Children's Village and the Child Care and Development Program to provide wrap-around services for Head Start children.

The Child Care and Development Program is centrally administered and provides care to eligible members of the Cherokee Nation and other eligible Native American children living in the 14 county service area of the Cherokee Nation, in contrast with the Creek Nation which serves only members of their own nation wherever they may live. The program is managed with the assistance of a UNIX computer operating system.

QUALITY INDICATORS

Regulations - The Cherokee Nation Child Care and Development has established its own licensing and monitoring system in keeping with block grant requirements. When they accept non-Indian children, Cherokee Nation child care facilities are also licensed and monitored by the State of Oklahoma. In other cases, when care is provided only to Indian children, the Cherokee Nation has successfully adapted state regulations to meet Indian needs.

Staff Training - To qualify for child care and development funding, the Cherokee Nation must comply with block grant regulations based on the amount of its grant. Along with funding, all block grant grantees receive training and technical assistance from a contractor to the block grant in Washington, D.C.

Cherokee Nation Child Care and Development provides staff training in areas such as child development, parenting skills, CPR, fire safety, abuse and general health and safety. Staff also take regular college courses. These courses are offered in the centre in Tahlequah and, in future, may also be offered at centre-based facilities in other locations. A resource book for staff is being developed that will be used by the Cherokee Nation and also made available to non-Indian facilities in the area.

Locust, Eloise, Coordinator, Cherokee Nation Child Care and Development Program, Tahlequah, Oklahoma.
Telephone interviews, 28 June and 19 August 1994.

Brennan, Steve, Child Care and Development Specialist, and Marilyn Payton and Lisa Turtle, Licensing Case Workers, Cherokee Nation Child Care and Development Program, Tahlequah, Oklahoma. Personal interview, Park City, Utah, 28 September 1994.

Table 2US

■ **CHEROKEE NATION EVEN START PROGRAM**

P.O. Box 948, Tahlequah, OK 74465
Phone: 918-458-4444 Fax: 918-456-6485
Coordinator: Bette Nelson
Program Type: Even Start

BACKGROUND INFORMATION

See Table 1US above.

PROGRAM DESCRIPTION

The Even Start program is designed to facilitate family-centred educational opportunities involving both parents and children. The Cherokee Nation Tribal Services Department receives federal Department of Education funding to provide Even Start services free of charge to all enrolled families (20 families in 1994). To qualify native American families must have at least one child under eight years of age and one parent willing to pursue educational goals, including learning or improving reading and/or math skills, studies toward a General Educational Development (GED) certification [the equivalent of high school graduation], job training, or vo-tech studies.

Program components include

- . weekly home visits by a teaching team that provides adult education instruction, parenting skills training and early childhood education
- . monthly group meetings (transportation, child care, and a meal in a culturally appropriate social setting are provided)
- . subsidies for home or centre-based child care
- . case management of each family's educational and social needs by an Even Start program coordinator.

Table 3US

■ BLACKFEET TRIBAL BUSINESS COUNCIL

P.O. Box 518, Browning, Montana 59417

Phone: (406) 338-7370; Fax: (406) 338-7030

Head Start Director: Dorothy Still Smoking

Program Type: Head Start, serves the whole family through a Family Service Centre program and Parent Child Centre, includes attached child day care centres and a Head Start Teaching/Learning centre that serves other Indian programs in a wide geographic area

BACKGROUND INFORMATION

The Blackfeet Tribe occupies a 1.5 million acre reservation near the Rocky Mountains. The primary employer is the government and in 1992, the unemployment rate was reported as 80-85%. It is estimated that 50% of the population served are fluent speakers of their Tribal language. The nine Tribal Council members are chosen in a general election every two years. The Tribal Chairman is selected from the elected members.

HEAD START PROGRAM DESCRIPTION

The Blackfeet Tribal Business Council was originally funded for Head Start in 1965. By 1994, it was serving over 500 children in Head Start, Parent Child Centre and child care programs at six sites in Browning and throughout the reservation, and was employing over 120 staff. Children travel in buses and vans from 15 to 50 miles a day over very poor gravel and dirt roads. The longest route takes at least one hour and one half hours to complete. The standard Head Start program focuses on child development for children from three to five years of age.

Other Related Programs

In addition to standard Head Start programming, Blackfeet Head Start serves families with a full range of programs. All are designed to incorporate native culture and values. The **Family Service Centre** is a permanent service offering programs in literacy, substance abuse and employability. The **Parent Child Centre** provides comprehensive services for parents and children from the prenatal period to three years of age. These services include education, health, disabilities, social services, parent involvement and nutrition. All Head Start centres also have an attached **child day care centre**. The child care centres provide full- and part-day care. They are funded through child care and development block grant subsidies and parent fees. A **Head Start Teaching/Learning Centre** is also attached to the Blackfeet Head Start program. This centre was developed so that staff from other Indian programs could come to Browning and benefit from community-based learning.

Linkages with the Education System and Other Services

All children are "transitioned" to the Browning Public School system through a Transition Inter-Agency Agreement. According to this agreement, children in their second Head Start year begin to participate in joint activities with the Browning Public School. The success of this program is indicated by the fact that of the 126 children who recently went to Browning schools, 121 scored above average in their assessment for kindergarten. (There is no follow-up after the children leave the Head Start program.) The Head Start program also takes a preventive approach, building partnerships and collaborating with other agencies such as health services and hospitals.

Blackfeet Tribal Business Council (Table 3US - continued)

ADMINISTRATIVE STRUCTURE

The Blackfeet Tribe delegates the operation of Head Start to the Parent Policy Board of the program. The administrative office for all programs is located in Browning, Montana. Administratively, the program responds to the American Indian Programs Branch of the Head Start Bureau in Washington, D.C.

PARENT INVOLVEMENT

Parent involvement includes participation in decision making as members of the policy board; participation in classrooms and the centre as volunteers; training in parenting, child development and self-development; and working on activities at home.

QUALITY INDICATORS

In the Head Start program, quality indicators include policies and procedures, equalizing resources and staff to classrooms, consistent assessment of services, high parent involvement (especially in budget planning and decision making), and utilizing Family Needs Assessments to serve children and families better.

Regulations - Regulations are set forth in the *Head Start Act* as amended in 1993. This legislation clearly outlines the program statement and purpose, funding arrangements, quality standards, powers and functions. The Performance Standards provide minimum program requirements in education, health, nutrition, social services, disabilities and parent involvement. Every three years an on-site compliance review is carried out by a team from the national office.

Staff Training - The Blackfeet Head Start has a Head Start Teaching/Learning Center that provides community-based learning to staff from other Indian programs. All Head Start staff develop a Career Development Plan to enhance their work experience. A full Training Plan for staff and parents is available yearly. The Plan includes a wide range of training opportunities that relate to every component of Head Start programming. The Center also offers the Child Development Associate Credential and has worked with the local community college to design and establish a two-year program leading to an Associate of Arts in Early Childhood. In addition, the Center receives programming from the Early Childhood Professional Development Network, a satellite television relay service based in North Carolina.

Curriculum - Language and Culture -

The Blackfeet Head Start program has a full-language program. An immersion program was implemented in the fall of 1994. They are currently working to get native language programs in the Browning Public School System.

Still Smoking, Dorothy, Head Start Director, Blackfeet Head Start Program, Browning, Montana. Telephone interview, 26 August 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

Table 4US

■ **CROW CREEK SIOUX TRIBE** (Head Start Grantee)
P.O. Box 78, Fort Thompson, South Dakota 57339-0078

DAKOTA TRANSITIONAL (Delegate Agency)

919 Main Street, Suite 112, Rapid City, South Dakota 57701

Phone: (605) 341-3163

Fax: (605) 341-2314

Director of the Dakota Transitional Head Start Program: Allison Bates

Program Type: Head Start, delegate agency of a tribal grantee, located in an urban setting, providing services to families in transition from the reservation to the city

BACKGROUND INFORMATION

The Crow Creek Reservation is located on arid lands along the Missouri River. The terrain is flat plains with hot summers and cold winters. In 1992, housing conditions were reported to be fair and the unemployment rate was 86%. In winter, many families leave the reservation and come to Rapid City in search of better accommodation and jobs.

The Crow Creek Tribal Council has seven elected members, including a chairman who serves for two years. The services provided by the Tribal Council include a Head Start program on the reservation (originally funded in 1965) and two delegate agencies for families in Rapid City: the Dakota Transitional -- a Head Start program -- and the Tokahe Waonspe Parent Child Center. This is the only Head Start program structure of its type in the United States.

HEAD START PROGRAM DESCRIPTION

The Dakota Transitional Head Start program provides half-day services for 60 children (30 in the morning, 30 in the afternoon). Most transitional families arrive in Rapid City in mid-September, after motel room rates have gone down. Although the program is designed to serve families for up to one year, in certain circumstances the director will accept children for a second year. Children are accepted from any reservation. The Head Start program focuses on child development and is not intended to serve as day care.

Linkages With Other Crow Creek Sioux Tribal Services

The Crow Creek Sioux Tribe also operates a delegate parent child centre in Rapid City. The Tokahe Waonspe Parent Child Center, located across town on the campus of the Indian Health Service Hospital, provides services for younger children of transitional families. Since parents must remain on the site, this program also provides training for parents. In addition, parents receive snacks and transportation to the program.

Linkages With Other Early Childhood Services

Since space is limited at the Head Start location, no day care is provided there. Full day care and after-school programs are available in Rapid City from mainstream operators for parents who find employment. On leaving the Head Start program, children attend kindergarten in Rapid City's public school system. None of these services are culturally appropriate and there are few, if any, linkages with the Head Start program.

Crow Creek Sioux Tribe/Dakota Transitional (Table 4US - continued)

ADMINISTRATIVE STRUCTURE

The Dakota Transitional Head Start program operates autonomously on a day-to-day basis but as a delegate agency, provides regular reports to the grantee on the reservation. Funding is provided through the grantee and is constant throughout the year, although families may come and go.

Although the Dakota Transitional Head Start program is an autonomous operation, the existing structure has the potential to support many future linkages with the Head Start program on the reservation.

PARENT INVOLVEMENT

Because of the transitional status of the families served by the Dakota Transitional Head Start program, parent involvement is difficult. The Parent Policy Committee is fairly stable in the winter but changes dramatically in the summer. Two meetings are held each month, one educational and one social.

Bates, Allison, Director of Head Start Programs, Dakota Transitional, Rapid City, South Dakota. Telephone interview, 29 August 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

Table 5US

■ LUMMI INDIAN BUSINESS COUNCIL

2616 Kwina Road, Bellingham, Washington 98226

Phone: (206) 647-6260 Fax: (206) 384-5521

Director of the Head Start Program: Ramona Menish

Program Type: Head Start, with centre- and home-based programs and a focus on literacy

BACKGROUND INFORMATION

The Lummi Reservation is in the northwest area of the state of Washington, near the Puget Sound. Primary employers are the Tribe and self-employment. It is estimated that 1% of the population served are fluent speakers of their Tribal language. In 1992 the area was described as being moderately depressed with unemployment. The Tribal Council includes 11 members democratically elected by the Tribe. The Executive Director is appointed by the Council.

HEAD START PROGRAM DESCRIPTION

The Lummi Indian Business Council was originally funded for Head Start in 1973. By 1994, it was operating five centre-based classrooms at one site in Bellingham and a home-based program for families in the reservation. These programs are not intended to serve as day care.

The centre-based program serves four-year olds who attend for four and a half hours a day, four days a week. The program's bus travels approximately 75 miles per day over good roads. The longest route takes one hour to complete.

The home-based program serves three-year olds as well as four-year olds who live far away or whose parents prefer to continue with the home-based program. One home visitor goes to each home once a week for one and a half hours. One day a week, the children are together for three and a half hours. Field trips are also arranged from time to time. This program usually serves approximately 12 children.

Other Available Programs

The Lummi Tribal Council also uses federal block grant funding, state support and other funding to provide child day care. Currently the director of the Head Start program is also the director of the day care program. In contrast to the Head Start program which has experienced an increase in funding as a result of recent federal government policy, the child care program has funding problems and was forced to close for the summer months in 1994.

Other Levels of Education

Lummi now has its own independent school system. All tribal children attend the Lummi Tribal School which opened in the early 1980s with funding from the Bureau of Indian Affairs. In 1983, a charter was granted for the Lummi Community College whose origins can be traced back to the Lummi Indian School of Aquaculture which was established in the 1960s. As a result of these and other initiatives, Lummi children have local access to culturally appropriate education from early childhood through to college. In addition, Western Washington University has assisted the tribe with teacher education. Issues related to the establishment of local education, especially the Lummi Community College, are described by Susanna Hayes in "Educational Innovation at Lummi" in the *Journal of American Indian Education* (May 1990).

Lummi Indian Business Council (Table 5US - continued)

ADMINISTRATIVE STRUCTURE

The program is directly administered by the grantee, the Lummi Indian Business Council.

PARENT INVOLVEMENT AND COMMUNITY MOBILIZATION

Parents participate in programming through the Parent Policy Council in each community. In addition, parents are completely responsible for carrying out an annual Head Start self-assessment which provides parents with a sense of having some control over the program.

QUALITY INDICATORS

Regulations - According to Head Start legislation, centre-based programs must meet Head Start Performance Standards which are flexible and can be adapted to local circumstances.

Staff Training - Increased federal funding has enabled the Head Start program to hire better staff and build a salary scale. There is no shortage of qualified staff since the Lummi Community College offers its own early childhood education program and there are opportunities for teacher education at the nearby Western Washington University. In addition, the Head Start program provides staff training.

Curriculum - Language and Culture - Although the Head Start program is culturally appropriate, English is the first language of tribal members. Curriculum is locally designed and focuses on a whole language approach to learning English. Staff read to the children and there is a family literacy program. To encourage reading at home, the program buys about 600 books each year and has "book give-aways" at various times.

The Lummi Head Start program is the site of a longitudinal research study carried out by Eileen Walter and described in two reports, noted below. This ongoing study was initiated in 1988 because many Lummi children were having difficulty in elementary school. It was conducted to determine what experiences and knowledge Lummi children had about reading and writing so that a literacy program could be developed to prepare them for the kind of reading and writing they would later encounter. As a result of study findings to date, the Head Start director has been able to target and address areas of weakness related to literacy acquisition.

Hayes, Susanna. "Educational Innovation at Lummi." *Journal of American Indian Education* (May 1990): 1-11.

Menish, Ramona, Director of the Head Start Program, Lummi Indian Business Council, Bellingham, Washington. Telephone interview, 29 August 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

Walter, Eileen L. *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Three-Year-Old Class at Lummi Headstart.* Paper presented at the Annual Meeting of the American Education Research Association, April 16-20, 1986. (ERIC Document Reproduction Service No. ED 314 745)

----- *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Four-Year-Old Classes at Lummi Headstart.* A Report Submitted to the Lummi Tribal Council, State of Washington, January 1994.

Table 6US

■ NAVAJO DEPARTMENT OF HEAD START

P.O. Box 2919, Window Rock, Arizona 86515

Phone: (602) 871-6902

Fax: (602) 871-7474

Head Start Program Director: Larry Curley

Administrative Service Officer: Albert Johnson

Program Type:

Head Start, tri-level administration, programs delivered in 110 communities within the wide geographic area of the Navajo Nation

BACKGROUND INFORMATION

The Navajo Nation is a 16,000,000 acre reservation which has area in Arizona, New Mexico and Utah and an estimated population of 200,000. The area includes desert, plateaus and mountains in a rural setting. The primary source of employment is the Navajo Tribe. In 1992, unemployment was reported at 51%. It is estimated that 44% of the population served are fluent speakers of their Tribal language.

The Navajo Nation is a treaty Tribe with its own sovereign Tribal government. The legislative branch of the Tribal government is the Tribal Council which is comprised of 88 members elected by popular vote. The Tribal President is also elected by popular vote. The executive branch of the government is made up of nine Tribal Committees, including the Education Committee whose responsibilities include the Head Start program.

HEAD START PROGRAM DESCRIPTION

The Navajo Nation was originally funded for Head Start in 1966. By, 1994, it was operating Head Start programs in 110 communities throughout the Navajo Nation. These programs focus on child development and are not intended to serve as day care. They include approximately 152 classrooms and 40 home-based programs. Funded enrolment reported in 1992 was 3,778 children. The 160 Head Start buses travel 780 miles a day over dirt (72%) and paved roads. Buses travel no further than a 25-mile radius from the centres.

Linkages

Schools in the Navajo Nation are controlled by states, the Bureau of Indian Affairs (BIA), private owners and missions. The goal of the Navajo Nation is to bring all schools together within the jurisdiction of the Department of Education.

Already, the Navajo Transition Program is working to link curricula in BIA schools with Head Start programming. Research carried out by the Navajo Nation has shown that although Head Start children do well up to grade two, there is a drop in performance at the grade three level.

Linkages are also possible with social services on the reservation which are the sole responsibility of the Division of Social Service Programs, another of the nine committees that make up the executive branch of the Navajo Nation government. Formerly, these services were funded and controlled by the United States federal government. Now the Navajo Nation provides its own services according to a contractual agreement with the federal government.

Other Early Childhood Services

The Navajo Nation does not have child day care in all of its communities, although there is a need for more day care facilities in parts of the reservation. Where there are day care facilities, they must meet standards set by the Navajo Nation which is completely outside the jurisdiction of adjacent state governments. Ultimately, the Navajo Nation hopes to have intergenerational centres serving local populations from birth through to old age.

ADMINISTRATIVE STRUCTURE

As noted above, responsibility for Head Start falls within the Education Committee of the Navajo Nation Tribal Council. Since the Navajo Nation is the grantee, the President of the Navajo Nation signs the Head Start contract.

The Navajo Nation has a unique tri-level administrative structure that has evolved to serve the needs of its large population and wide geographic area. This structure replaced a more centralized bi-level structure that proved inadequate for servicing so many programs in such a wide area.

Level I - the Central Office

The Central Head Start Office is located in Window Rock, Arizona. Activities there relate to contract compliance, policy development, planning, quality assurance, research and fiscal oversight. The Central Office houses computer facilities and provides training and technical assistance to the five Head Start Agencies located throughout the Navajo Nation. The Central Office only relates directly to the five Agency directors who, in turn, are responsible for most program decisions. The most important function of the Central Office is to ensure compliance with Head Start requirements.

Level II - the Agency Offices

Five Agencies oversee all of the Head Start programs of the Navajo Nation. Staff include an Agency Director, administrative staff and coordinators for program components (disability, education, parent participation, health, nutrition, social services). Agency staff work directly with programs within their geographic area.

Each Agency is responsible for 30-45 programs and is divided into six areas. Each area includes four to six programs and is linked to the Agency Office by a Head Start Field Supervisor.

Level III - the Local Program

Each local centre has four staff, including a supervisor, teacher or teacher aide, cook and bus driver, paid directly from federal funds. Other positions are filled by volunteers.

PARENT INVOLVEMENT

Parent involvement in the Navajo Nation Head Start program also falls within a tri-level structure.

Level III - the Local Program

Each Head Start centre has a Local Parent Policy Committee that works closely with the centres. Each Local Parent Policy Committee sends representatives to an Agency Parent Policy Committee.

Level II - the Agency Offices

Each Agency has an Agency Parent Policy Committee. This committee includes representatives from Local Parent Policy Committees. Half of the Agency Parent Policy Committee members are parents, and half are community leaders. This committee works with Agency Directors. Each Agency Parent Policy Committee sends two representatives to the Navajo Nation's Head Start Parent Policy Council.

Level I - the Navajo Education Committee

The Navajo Nation's Head Start Parent Policy Council includes representatives from the five Agency Parent Policy Committees. This Council works closely with the Education Committee of the Navajo Tribal Council to establish policy. The Parent Policy Council possesses the power granted to parent committees by Head Start legislation.

QUALITY INDICATORS

Regulations - According to Head Start legislation, centre-based programs must meet Head Start Performance Standards.

There are no formal regulations governing home-based Head Start programs.

Staff Training - Staff training and technical assistance is provided by the Head Start Central Office.

Curriculum - Language and Culture - The emphasis in all of the Navajo Nation's programs is to perpetuate the Navajo language and culture. As a result, all Head Start programs have a language and culture component.

Johnson, Albert, Administrative Service Officer, Navajo Nation Head Start, Navajo Nation, Window Rock, Arizona. Telephone interview, 6 September 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

Table 7US

■ INTER-TRIBAL COUNCIL OF NEVADA

P.O. Box 7440, Reno, Nevada 89510

Phone: (702) 355-0600 Fax: (702) 355-0648

Head Start Director: Jeanette Allen

Program Type: Head Start, central administration, programs delivered in 14 classrooms at sites throughout the state of Nevada

BACKGROUND INFORMATION

The Inter-Tribal Council of Nevada governs 26 tribal groups within the state and is composed of the tribal chairmen who are elected by ballots cast by the general membership over 18 years of age. The Council hires an Executive Director to carry out the wishes of its Board.

The largest geographic area occupied by the Indian reservations and colonies associated with the Inter-Tribal Council of Nevada includes arid valleys and deserts with some mountainous terrain. Sources of income include agriculture, mining, ranching and recreational activities. In 1992, more than one third of the population was reported to be unemployed. It is estimated that 20% of the population served speak the Tribal language fluently.

The Inter-Tribal Council was established in 1966 to govern and provide a framework for the activities of state's relatively small tribal groups. For example, a tribe that wishes to have a Head Start Program makes a request to the Inter-Tribal Council. If the request is approved, the Inter-Tribal Council which is the grantee provides Head Start funding, sets up training and gives technical assistance to the tribe. Some tribal programs are outside the umbrella of the Inter-Tribal Council. For example, a few tribes operate day care centres with funding from other sources, including parent fees.

Programs operated by the Inter-Tribal Council provide services to all age groups and include WIC (Women, Infants and Children), child day care and latchkey programs for children from birth to 14 years of age funded under the Child Development Block Grant, Head Start, JTPA which provides job opportunities for adults, and AOA which relates to the aged.

HEAD START PROGRAM DESCRIPTION

The Inter-Tribal Council of Nevada was originally funded for Head Start in 1966. By 1994, it was being funded for 271 children in 14 Head Start classrooms at sites throughout the state. Children are bussed to centres over a total of 480 miles of paved and dirt roads which are generally in fair condition. The longest route takes one hour and one half hours to complete. The Head Start program focuses on child development and is not intended as day care.

Linkages With Other Inter-Tribal Council Services

The tribal groups use block grant funding to provide child day care in the buildings occupied by the Head Start programs. Depending on local circumstances, this day care serves children from birth to 14 years of age and may include before- and after-school care. It also provides wrap-around service for Head Start children when Head Start programming is not offered. The two types of programs are coordinated at the local level to suit tribal needs. Head Start provides training and technical assistance to the day care programs. The Head Start program also has linkages with WIC which provides prenatal and infant care to mothers and children who are too young for Head Start. Parent support provided through Head Start may be extended in relation to employment through JTPA.

Inter-Tribal Council of Nevada (Table 7US - page 2)

Linkages With Non-Tribal Council Services

All tribal children attend Nevada public schools. For three years a Head Start Transition program has been in place to work with former Head Start children within the school system. This program, which has the backing of the Inter-Tribal Council, appears to be working successfully and Head Start has good rapport with the public education system.

ADMINISTRATIVE STRUCTURE - CENTRAL ADMINISTRATION

The Inter-Tribal Head Start program is centrally coordinated through the umbrella organization in Reno which monitors compliance with Head Start Performance Standards and provides local sites with funding, training and technical assistance.

LOCAL ADMINISTRATION -- PARENT INVOLVEMENT AND COMMUNITY MOBILIZATION

Parents participate in local programming through Parent Policy Councils in each community. The Inter-Tribal Council is also involved in the activities of each community.

QUALITY INDICATORS

Regulations - According to Head Start legislation, centre-based programs must meet Head Start Performance Standards. These standards are flexible and can be adapted to local circumstances. Since there are as yet no standards governing tribal day care programs, the Inter-Tribal Head Start program also extends its technical assistance to help them reach the level of the Nevada state requirements.

Staff Training - The Inter-Tribal Head Start program provides training to staff in the 14 Head Start classrooms. In addition to Head Start resources, the program has also benefitted from links with the University of Nevada and with the Early Childhood Professional Development Network, a satellite television relay service located in North Carolina.

Curriculum - Language and Culture - The Inter-Tribal Head Start program operates in English at all sites. Although few people in the area now know their tribal language, efforts are being made to increase language and cultural awareness.

In 1994, the Head Start program had a cultural training program which utilized tribal languages. In addition, the Washo tribe has received a grant to establish language programming at the Western Nevada Community College by the fall of 1995. This programming is expected to influence Head Start programming for the Washo tribe.

Allen, Jeanette, Director of Head Start Programs, Inter-Tribal Council of Nevada, Reno, Nevada. Telephone interview, 29 August 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

Table 8US

■ TANANA CHIEFS CONFERENCE INC.

122 First Avenue, Fairbanks, Alaska 99701

Phone: (907) 452-8251

Fax: (907) 459-3851

Director of Head Start Programs: Sarah Kuenzeli

Program Type:

Head Start, central administration, programs delivered at sites in several remote, northern native communities

BACKGROUND INFORMATION

The Tanana Chiefs region covers 235,000 square miles in the Alaska interior. The Tanana Chiefs Conference is a multi-service agency serving 43 tribes in 43 villages. Programs are delivered in remote rural communities along the Yukon River. Since there are no roads, area transportation is by air taxi. The subsistence economy largely depends on part-time and seasonal employment, including hunting and fishing, and state and Conference contracts and grants. There are significant levels of public assistance. It is estimated that 5% of the population served are fluent speakers of their Tribal language.

HEAD START PROGRAM DESCRIPTION

The Tanana Chiefs Conference was originally funded for Head Start in 1978. By 1994, it was operating 14 Head Start programs at 10 remote sites. These programs focus on child development and are not intended to serve as day care. They include both home and centre-based programs for children from birth to five years of age.

Home-based programs operate in communities with less than 13 eligible families (the smallest site provides services for 8 families). All infant/toddler programs (birth to three years) are home-based. Some communities have both centre-based and home-based programs.

In home-based programs, a home educator works in the home once a week with a parent who, in turn, works with the child(ren). All parents and children meet together weekly. During part of that time, attention focuses on the socialization of the children. The rest of the time, parents have an opportunity to talk about subjects of interest as well as issues of concern.

OTHER AVAILABLE PROGRAMS

In addition to its Head Start program, the Conference also has a federal government Child Care and Development Block Grant to provide home-based child day care. The Tanana Chiefs have identified homes that meet basic guidelines and pay providers to care for children there.

ADMINISTRATIVE STRUCTURE - CENTRAL ADMINISTRATION

Programs at the 14 Head Start sites are centrally coordinated in Fairbanks by a staff of five, with the following job titles: Director and Training Coordinator, Education Coordinator, Health Coordinator, Family Services Coordinator, and Disabilities and Infant/Toddler Coordinator. All staff members have education and experience in their own areas of responsibility and all travel to the villages to provide advice. They visit each site five times a year for periods of three to five days. While there they provide staff training and parent workshops in addition to administrative support and program advice.

LOCAL ADMINISTRATION - PARENT INVOLVEMENT AND COMMUNITY MOBILIZATION

Although funding and technical assistance are provided through the Conference in Fairbanks, communities tailor their own programs to meet specific local needs. Parents have complete ownership of programs and are responsible for their daily organization. For example, when money is available, the Conference informs the communities and if they wish to establish a new program, they are asked to submit an application according to a specific Head Start format. Parents and other community members are fully responsible for completing the application. The goal of the Conference is to make each community self-sufficient.

QUALITY INDICATORS

Regulations - According to Head Start legislation, centre-based programs must meet Head Start Performance Standards. These standards are flexible and can be adapted to local circumstances. In addition, Conference programs follow guidelines from the Alaska Department of Environmental Conservation as well as state sanitation and food services regulations. There are no formal regulations governing home-based Head Start programs.

Staff Qualifications and Training - Staff at the Head Start sites are required to be at least 19 years of age, to have a high school diploma or a GED and a CDA credential. Since there are no post-secondary early childhood programs in Alaska, the CDA is the highest credential that can reasonably be expected prior to employment by Head Start.

Head Start provides its own staff training. Head Start training is a two-year process. Once a year, Head Start also operates a five-day pre-service training program.

Curriculum - Language and Culture - All of the Conference's Head Start programs operate in English and English is the first language of the families who use the service. Most family members have completed high school. As part of the Head Start literacy mandate, some exposure to Athapaskan is provided for both children and families.

Kuenzeli, Sarah, Director of Head Start Programs, Tanana Chiefs Conference, Fairbanks, Alaska. Telephone interview with, 17 August 1994.

Program Directory, 1992. National Indian Head Start Directors Association.

□ THE CHILD CARE SYSTEM IN CANADA

Canada lacks a comprehensive, formal child care system. In all jurisdictions in Canada most child care, for both mainstream and Aboriginal families, is informal, unregulated and largely unknown to researchers and government agencies.

For legislative purposes, child care has traditionally been regarded as a welfare service or, in some cases as a form of preschool within the education system. For the mainstream population, child care is seen as a provincial/territorial, not a federal responsibility. On the other hand, services for Aboriginal peoples are a federal responsibility. Since the federal government has been reluctant to become involved in the provision of child care, Aboriginal communities outside Ontario have been forced to make whatever arrangements they can with their respective provincial/territorial governments or attempt to find funding on their own. Ontario has a unique arrangement with the federal government which is described below.

In recent years, special initiatives such as the Child Care Initiatives Fund and Brighter Futures, also described below, have included funding for both mainstream and Aboriginal child care projects. While these initiatives may have positive outcomes, they provide only short-term sponsorship for certain aspects of specific projects. Further, the benefits of such initiatives may not be fully realized since they must be implemented in patchwork fashion. As isolated initiatives, they lack access to a framework that can provide on-going support and ensure that programs match long-term community needs.

THE FEDERAL PRESENCE

The federal presence in formal child care for all population groups is largely felt through a variety of funding mechanisms that are uncoordinated at the federal level and distinctively administered by each provincial/territorial government. These are discussed under the following headings:

- . funding to other governments
- . initiatives under the *Income Tax Act*
- . grants to individuals and community groups for specific initiatives.

Funding to Other Governments

The most significant child care funding mechanism has been the *Canada Assistance Plan (CAP)*, established in 1966 as a cost-sharing arrangement between the federal government and provincial/territorial governments for the provision of welfare services, including day care. The federal government is responsible for sharing 50 per cent of the costs incurred by the other governments for specific welfare services. Originally there was no ceiling on the federal contribution. Under the *Government Expenditures Restraint Act* (Bill C-69) of 1990, known as "the cap on CAP," a ceiling was applied to federal contributions the three wealthiest provinces: Ontario, Alberta and British Columbia.

According to the terms of the agreement, the provinces/territories are responsible for planning and operating welfare services. They determine who is eligible for assistance, how much is paid to individuals and families, what services are available and how they are delivered. Eligible costs for day care include

- . **flat-rate subsidies** (shareable conditions include capital costs through depreciation, start-up costs for special projects, and salary enhancement)
- . **user-fee subsidies** (shareable through social assistance and paid directly to non-profit or for-profit day care providers on behalf of individuals deemed eligible through needs tests, or through the support of welfare services where income tests are used to determine eligibility; funds are paid to non-profit centres for operating costs for a specific number of subsidized spaces).

In 1990-1991, the federal contribution to day care services under CAP was approximately \$260 million.

Problems related to CAP include:

- . variability among provinces/territories
- . low income limits that restrict eligibility for funding
- . the inability of poorer provinces to enhance their contributions to the cost-sharing arrangement
- . the entrenchment of day care as a welfare service.

The problem for Aboriginals, however, is that, with the exception of Ontario, no provinces/territories made agreements with the federal government to extend these CAP benefits to Aboriginal peoples.

CAP Part II-Indian Welfare made provision for the development and delivery of welfare services to status Indians. Agreements are to be made between the Minister of the Department of Indian Affairs and Northern Development (DIAND), the Minister of Health and Welfare Canada, and band leaders. Since DIAND has no day care program and because of jurisdictional problems with provincial/ territorial governments about on-reserve services, no agreements have been made.

None the less, **DIAND** does make financial contributions to native welfare services through other formal funding arrangements with the provinces/territories. Funding arrangements can also be made between DIAND and band councils. Again, jurisdictional issues have caused support for child care to be limited. In 1986-1987, it was reported that the federal government spent \$6 million for on-reserve child care.

Initiatives under the *Income Tax Act*

Under the *Income Tax Act*, the federal government makes the following available to all eligible families:

- . the **Child Care Expense Deduction** which is available to parents with receipts for child care and most beneficial to families with high incomes
- . the **Child Tax Benefit** which was introduced in 1993 to help families with low and modest incomes to cover the cost of raising children under the age of 18. Benefits are based on family income and both spouses must file an income tax return to receive them.

Grants to Individuals and Community Groups for Specific Initiatives

Funding for day care expenses is provided to individuals and community groups through a number of special programs. For example, participants in training programs sponsored by the **Canada Employment and Immigration Commission (CEIC)** receive financial aid for day care during their training.

The **Child Care Initiatives Fund (CCIF)**, a component of the National Strategy on Child Care, became accessible in April 1988 with a budget of \$100 million until March 1995. The program is directed towards special initiatives within the child care community, including initiatives for Aboriginal

populations (Inuit and Indian children were identified as a target group). Projects eligible for funding include those focusing on the development of cultural program materials, emergency care, models of service, needs assessment, research, school age care, and training and professional development. Capital expenditures are not covered. The maximum term for assistance is three years.

This project has made a major contribution to Aboriginal child care and illustrates what can be achieved when funding is available (specific examples are provided below, under the heading "Child Care Models - Canada"). Major shortcomings of the fund include that it is unable to cover capital costs, funding is provided for a limited term only, and it is not administered within an ongoing, supportive framework.

The **Brighter Futures** project is aimed at addressing risk factors in a child's early development. Funding of \$500 million, including \$160 million for reducing risks in Indian and Inuit communities, will extend to 1996/1997. This project targets child development programs and funding does not support day care. In addition, it does not cover major capital expenditures. *

The current government has promised a **Head Start** program for low-income, urban Aboriginal families but that program has yet to be fully implemented.

THE PROVINCES/TERRITORIES

Each province/territory has enacted its own distinctive legislation to regulate and fund child care services. As a result, there are great variations among the provinces/territories in their general approach to child care as well as with respect to specific factors such as levels of funding, stringency of standards, provision of technical assistance to help operators meet standards, staff training requirements and programs, and types of supported child care services. There are also great variations in the responses of the provinces/territories to the needs of the Aboriginal peoples within their boundaries.

* The above information is based on the research report, "Childcare in the North" prepared for RCAP by Elizabeth Lightford and submitted 25 January 1993.

For example, in British Columbia, there is no federal or provincial money for day care. The federal government will, however, fund band-operated schools, including preschools for four-year olds (no money is provided for younger children). As a result there are only five, on-reserve, licensed Aboriginal day care centres, while there are 92 preschools, including 47 attached to band-operated schools. The province does not provide any funding to preschools. On reserve preschools and day care centres may be licensed by the province, at their own request.

In contrast, Ontario has its unique relationship with the federal government with respect to child care as well as legislation and policies that permit the establishment of Aboriginal child care services. As a result it has the most licensed facilities of any province/territory although, as elsewhere, demand is greater than supply. Even though the situation in Ontario falls short of Aboriginal goals to establish and maintain an independent child care system under self-government, and many child care needs remain unmet, a closer examination may reveal positive aspects of the current system and point to mechanisms that may be useful in any future transition from the provincial system to an Aboriginal system.

A PROVINCIAL EXAMPLE -- ONTARIO

Administrative Overview

In Ontario child care services fall within the responsibility of the Ministry of Community and Social Services (MCSS) which licenses day nurseries (child care centres) and private-home day care agencies under the *Day Nurseries Act (DNA)*. MCSS may also provide funding for other, unlicensed, services such as resource centres or toy lending libraries.

Under the DNA, Indian bands (as defined in the *Indian Act*) -- like municipalities -- can directly operate licensed programs and administer fee subsidies for band members. Under the 1965 agreement, DIAND provides funding for on-reserve programs licensed under the DNA. This means that DIAND provides the "municipal" share of operating costs directly to bands while the province provides funds to cover the remaining operating costs. Approximately 93 per cent of the provincial share is charged back to the

federal government. Each band's operating budget must be approved by MCSS. Off-reserve child care programs are operated by non-profit corporations and operating costs are not federally reimbursed.

Since 1975, from 80 to 100 per cent of capital costs for new construction for all licensed child care facilities in Ontario have been paid by the province. The province is not reimbursed by the federal government for on-reserve capital expenditures. Where less than 100 per cent of capital costs are covered, individual bands must provide the funds. Such funds may be taken from other DIAND sources.

Indian bands may also administer fee subsidies for on-reserve band members. Like municipalities, bands must provide 20 per cent of the cost of subsidization. Currently, on-reserve parents can be deemed eligible for subsidies without a needs or means test. Subsidies for off-reserve programs are administered by the municipality or approved corporation which has jurisdiction over particular programs. Parents may be required to pass a test to qualify for assistance.

To illustrate, Newhouse et al report the financial arrangements at the Six Nations Centre at Oshweken near Brantford, Ontario, which is licensed and funded by the Ministry of Community and Social Services:

The day care service at Six Nations costs \$3 ... a day per child. The operation of the day care centre is highly subsidized by the federal and provincial governments. The budget of the day care centre in 1993 is \$800,000 annually. User fees pay for 8.75 per cent of the operating budget or an estimated \$70,000 [the estimate is based on having capacity, five days a week for 53 weeks a year]. The remaining 91.25 per cent or \$730,000 is provided by two levels of government: the federal government through the Department of Indian Affairs pays 80 per cent while the Ontario government pays 20 per cent under the 1965 Welfare Agreement between the federal and provincial governments. (p. 21)

For administrative purposes, MCSS has divided the province into area/district and local offices. On- and off-reserve Aboriginal and mainstream programs are administered within the same offices and licensing caseloads include programs for both populations. All programs must meet licensing requirements under the DNA. Under this legislation, individuals with authority as Directors in area/district offices, may prescribe terms and conditions on a licence and/or can exercise discretion where permitted in the

Regulation. For example, when necessary and appropriate, the Director can approve staff whose qualifications differ from those set out in the Regulation. In taking such steps, the Director acts on the advice of ministry staff, especially the program adviser who is familiar with the program in question.

The Kenora/Rainy River District Office

The Kenora/Rainy River District MCSS Office administers child care programs in a wide geographic area in Northwestern Ontario, including licensed, band-operated child care centres. Many of the band-operated centres began operation in the late 1960s and early 1970s. By the fall of 1994, replacement centres had been constructed in all but one community (which was scheduled for a new centre in the near future). In the past, when care was provided only to children two and a half to five years of age, the centres were not utilized to capacity. In recent years, however, programming has expanded to serve infants, toddlers and school-age children and attendance at the centres is approaching capacity. Many centres are also the focus for other services, including toy lending libraries, respite services, drop-in care and after-school programming.

In addition to licensing and monitoring these centres, ministry staff provide extensive technical assistance and support. A community development officer with specific responsibility for Aboriginal programs complements the efforts of a program supervisor and program advisor whose duties relate to programs for all populations. The great distances between child care centres means that under the current structure each must function alone, although each has a direct telephone line to the ministry office in Kenora. (A non-Aboriginal program in Kenora operates a satellite out-reach program but that model has not been tried by Aboriginal communities.) Two new centres, in the process of opening in fall 1994, are located in fly-in communities. In June of 1994, an Aboriginal program adviser who speaks Ojibwa fluently was hired to work with new programs coming on board and to assume licensing responsibilities for existing Aboriginal centres. This individual has a diploma in early childhood education as well as experience in the operation of a child care centre.

Communities in the northwest are becoming increasingly involved in the provision of child care. In every community, licenses are held by individual band councils. In addition, representatives of Treaty 3 and Treaty 9 have formed a First Nations Child Care Steering Committee that, among other activities, oversees the new Aboriginal program adviser position. Membership in this committee, which provides advice to MCSS, includes elders, councillors and community members. In the event of self-government, this committee may assume responsibility for child care services, while the Aboriginal program adviser may provide an important link between the provincial and Aboriginal systems.*

Better Beginnings, Better Futures

Better Beginnings, Better Futures is a comprehensive primary prevention initiative undertaken in Ontario to help ensure more positive outcomes for the province's children at risk. Although it is administered by the Ministry of Community and Social Services, the initiative also involves Ontario's ministries of education and training, and health as well as the federal Secretary of State and Department of Indian Affairs and Northern Development. Project sites have been established in 11 communities and five reservations throughout the province. Programs are tailored to the needs and characteristics of each community. Each community project is directed by a steering committee and a majority of the steering committee must be parents or other community residents.

Programs relate to four years in a child's life. Those focusing on birth to four years of age include home visitor programs. Programs for children from four to eight years of age may include both before- and after-school programs as well as support for elementary teachers in the classroom.

* Other Aboriginal groups are preparing for self-government through joint cooperative efforts. A framework for such cooperation is described in the Intervenor Brief Submission of Alberta's Metis Child and Family Services Society (File: P8100-50M22). See also Question IV below.

A major goal of the initiative is to learn more about the effectiveness and impact of prevention programming. As a result, the children and families participating in the project will be studied until they are in their mid-twenties. Of major importance to Aboriginal communities is the fact that they are participating along with mainstream communities and that as a result, data may reveal important information about the appropriateness and transferability of mainstream programming in Aboriginal situations.

GENERAL OVERVIEW OF ABORIGINAL CHILD CARE IN CANADA

Information about Aboriginal child care in Canada was gathered from a number of sources, including documents submitted to the Commission. A survey of those documents reveals that the story of Aboriginal child care in Canada is largely a story of struggle in small, often isolated, communities that have urgent needs for many types of child care, including day care, but lack the human and financial resources to satisfy those needs. Most often, they also have no reliable external source of ongoing funding or technical assistance. Attempts to establish and maintain programs, particularly those designed to meet specific project criteria rather than community needs, frequently use up scarce resources without producing appreciable outcomes. A number of issues arise again and again:

- . jurisdictional conflicts
- . licensing requirements perceived to be inappropriate to Aboriginal situations
- . linguistic and cultural barriers to understanding requirements
- . lack of community resources, including physical facilities, experienced managers and trained staff
- . unstable, short-term, project-oriented funding and a lack of ongoing funding
- . parental inability to pay the high fees required to meet operating costs and/or to qualify for subsidies
- . shortage of culturally appropriate care and inappropriate curriculum models and materials
- . lack of appropriate training opportunities
- . unrealistic qualifications and inappropriate training materials for existing training programs
- . lack of coordination among existing agencies
- . lack of community support for, or understanding of, child care program goals

- . lack of community consensus about child care program goals
- high birth rates within relatively small populations unable to support and manage child care services
- . long histories of programs that open and close without achieving their goals.

For example, the Peigan Nation of Alberta has operated a centre since 1982. The centre has trained professional staff and operates an integrated special needs program. Although it has the capacity to serve up to 65 full- and part-time children, there is a waiting list of 80 children. There is no funding for expansion and even if there were, there is no funding for subsidies to assist families to use the spaces. Further, current funding is provided on a month-to-month basis and makes no provision for additional expenses such as upgrading staff training.

In British Columbia's Alert Bay at least two centres have opened and closed in the past. The only centre existing in September 1993 was operating on a six-month start-up grant that would expire in October when it would have to try to survive on user fees. Summing up the situation there, D. J. Gillis & Assoc. state that "the principal impediment to the use of child-care services is cost. The principal impediment to the establishment of needed services is the inadequacy of government programs."

CHILD CARE MODELS -- CANADA

In spite of the difficulties encountered by Aboriginal communities, some have managed to establish programs that continue to operate successfully. Many have failed in spite of valiant attempts that none the less provide lessons for others. Others show promise but have not been operating long enough to determine whether they will succeed or not.

The program descriptions that follow are meant to illustrate general characteristics and to show that under very difficult circumstances Canadians have acquired experience and expertise in the development and delivery of child care programs for Aboriginal peoples. Most descriptions are based on available information gathered at various times in the past. In the meanwhile, circumstances may have changed. Other programs may be worthy of description but may not be included for lack of information. An attempt has been made to give a Canada-wide perspective in relation to geographic location and program type. Before presenting that perspective, two ongoing are described.

Two Ongoing Programs

Since most of the programs described below are either experiencing problems or have only recently been established, it may be appropriate to begin with brief descriptions of two programs that have been successfully meeting the needs of their respective communities for some time: Iiyus St̓uliquil School in Duncan, British Columbia (Table 1C) and M'Chigiing Binoojiinh Gamgoonhs in West Bay, Ontario (Table 2C). These programs illustrate that successful Aboriginal programs can take root and flourish in Canada. Both have grown in response to community needs and in accordance with the resources available to them. The West Bay example, in particular, illustrates that programs can change to meet the requirements of the families they serve. Both programs have a secure source of funding, meet provincial licensing requirements and have access to staff training. Program descriptions are based on information gathered telephone interviews in the fall of 1994.

Table 1C

- **Iiyus St̓luliquil School**
[Happy Children School]
Duncan, British Columbia
Director: Fran Rose
Program Type: part-day nursery, full-day kindergarten and school-age programs

BACKGROUND INFORMATION:

Iiyus St̓luliquil School is located near Duncan, on Vancouver Island. It began in 1966 as a parent co-op nursery school but is now administered by Cowichan Tribes with funding from the Department of Indian Affairs and Northern Development (DIAND). In 1972, a kindergarten was added. In 1986, the school moved to a new building specially constructed for early childhood programming.

PROGRAM DESCRIPTION:

Iiyus St̓luliquil School now serves over 80 children in full-day kindergarten, and part-day nursery and school-age programs. From the beginning programs have been integrated, accepting both Aboriginal and non-Aboriginal children. The Aboriginal children are sponsored by DIAND.

Other Available Programs:

Iiyus St̓luliquil School does not offer day care. A day care has recently been started in the community but is reported to be struggling, since no funding is available for day care for on-reserve Aboriginal children in British Columbia.

QUALITY INDICATORS:

Regulations -- Although on-reserve programs do not have to be licensed in British Columbia, some, including Iiyus St̓luliquil School, choose to be licensed to keep quality standards up to the level of other programs in the province.

Staff Qualifications and Training -- Other than the director, most staff are Aboriginal and are qualified with early childhood education certificates. All kindergarten teachers have university degrees. The Cowichan Tribes are now participating in the training program originally developed at the University of Victoria for the Meadow Lake Tribal Council. This program, described in some detail below, involves a curriculum developed with the assistance of elders the generative process first used in Meadow Lake. Training is delivered locally through Malaspina Community College which has a campus in Duncan. Students have an opportunity to advance up the career ladder by moving on to university work at a later date.

Curriculum -- Language and Culture -- Programs take into account nutrition and health and are delivered from a multicultural perspective. Although there is currently no immersion program, there is a cultural instructor on staff.

Davies, Gayle, Manager, Early Childhood Programs, Community Care Facilities Branch, B.C. Department of Health. Telephone interview, 7 October 1994.

Rose, Fran, Director, Iiyus St̓luliquil School, Duncan, B.C. Telephone interview, 7 October 1994.

Table 2C

■ M'Chigiing Binoojiinh Gamgoonhs

[West Bay Child Care Centre]

West Bay, Ontario

Supervisor: Priscilla Wassegijig

Program Type: full-time day care for toddlers, preschoolers, pre-kindergarten and school-age children; an Ojibwa language immersion program for a group of children of a range of ages; a resource centre.

BACKGROUND INFORMATION:

West Bay is located in the heart of Manitoulin Island. The band is a member of the Union of Ontario Indians. It is administered by a chief and council, which includes subcommittees for Health and Services, and for Education. The day care centre reports to the Board of Education. Some family services are provided through the Health and Services Committee.

PROGRAM DESCRIPTION:

The day care centre has operated since 1972 and has had an Ojibwa immersion program since 1988 when it assumed responsibility for an existing program that was started by another agency in 1984. In the fall of 1994, the centre was providing care for 71 children -- full-time day care for 10 toddlers, 13 preschoolers and 10 pre-kindergarten children, as well as programming for 30 school-age children. The Ojibwa language immersion program offers a full-day language and cultural experience to a group of eight children from two and a half to four years of age. A resource centre serves families in the community.

Other Available Programs:

M'Chigiing Binoojiinh Gamgoonhs does not have a licensed home day care program. For home day care, families from West Bay use Manitoulin Child Care operated by Manitoulin Haven House Inc. in nearby Mindemoya. In addition, a Family Support Worker, Native Child and Family Services Workers and volunteers provide direct services to children and families.

Through the Health and Services Committee, a Community Health Worker and Nurse provide home visits, well baby clinics and health education. There is also a fitness centre in the community.

M'Chigiing Binoojiinh Gamgoonhs is adjacent to the band-operated elementary school. Until recently, kindergarten classes were held in the child care centre, conveniently close to the school-age child care program. The kindergarten children used the school playground and went to the school for Ojibwa language instruction. The kindergarten is now located in the school and the Board of Education is using the space for a developmental program.

- **M'Chigiing Binoojiinh Gamgoonhs** (Table 2C -- page 2)

QUALITY INDICATORS:

Regulations -- M'Chigiing Binoojiinh Gamgoonhs is licensed by the Ontario Ministry of Community and Social Services and must comply with licensing requirements under the *Day Nurseries Act*. The centre supports compliance with these requirements, in particular, requirements related to staff qualifications, since they are ultimately designed for the children's benefit.

Staff Qualifications and Training -- The centre has benefitted from the Binoojiinyag Kinoomaaddwin Native Early Childhood Education Diploma program offered since 1991 at Cambrian College in nearby Sudbury. Establishment of the program has meant that young people can get a diploma and then work in their own community.

Curriculum -- Language and Culture -- Language is a sensitive issue within the community. Enrolment in the immersion program is now at eight children, which makes the current group the largest since the program began in 1982. Children are enroled at the request of parents. Later, they will get additional language instruction at the elementary school. Since most, if not all parents, speak English only, it is often difficult to sustain Ojibwa instruction. On the other hand, most parents are delighted when they learn new Ojibwa words and expressions from their children. Many are enroled in Ojibwa adult classes offered in the evenings. Ojibwa is also taught in adult literacy classes.

The centre is currently re-evaluating its immersion program. It is considering whether the space could be used for other purposes and, most important, whether the resources would be better used to enhance the cultural components of all of its other programs. The centre is gradually moving to increase cultural awareness by making changes to its own programming and by reaching out to include the community. In future, elders may be involved in programming

Wassegijig, Priscilla. Supervisor, M'Chigiing Binoojiinh Gamgoonhs, West Bay, Ontario.
Telephone interview, 13 October 1994.

Other Programs

Aboriginal child care programming in Canada includes a vast array of program types that cut across geographic, political and cultural boundaries. The paragraphs that follow provide descriptions of a range of programs under a number of specific headings:

- . urban programs
- . northern/remote programs
- . community mobilization
- . culture, language and immersion programs
- . training and curriculum development.

□ URBAN PROGRAMS

The need for urban Aboriginal child care is very great. Few programs, however, appear to survive for long and those that do experience great difficulties. Before a successful model is developed it will be necessary to fully understand the barriers to success in urban settings and to develop mechanisms to overcome those barriers. For example, satellite programs attached to on-reserve programs could be operated in urban areas in the manner of the Dakota Transitional Head Start program in the United States. Enrolment might be limited to families from the home reservation or could be extended to all Aboriginal families in the area. Or, non-profit foundations could be established to operate programs for all Aboriginal people living in a specific geographic area. In many cities, existing Friendship Centres already provide a focus for family programming. In the end, it is likely that a number of models will be required so that communities can choose the one most suited to their needs. In some instances, a number of program types, each serving a different population, may be required within the same urban area.

The following are examples urban programming in four provinces: Saskatchewan, Manitoba, Ontario and Nova Scotia. They illustrate a variety of approaches and highlight the difficulties of establishing and maintaining urban programs. Although many of these difficulties may be traced to lack of funding, some arise because Aboriginal populations are not fully mobilized to either use or manage child care programs.

SASKATCHEWAN -- Regina

● Researchers for RCAP concluded that there is a lack of affordable, quality child care facilities for Aboriginal children in Regina. Del Anaquod, however, describes two urban programs that serve Regina's Aboriginal population and may be useful as models for programs elsewhere.

The Circle Project Day Care -- Project Child Care

The Circle Project has been operating since 1986 and is described as "a native spiritually based organization that uses traditional Indian culture and teachings as a framework within which to offer programs and services to all who request help." It is supported by the Archdiocese of Regina, Heritage Canada, the City of Regina, Regina United Way and the community. The Project Day Care is one of 40 programs of the Circle Project and is funded by child care subsidies, parents and fund raising activities. It is located in an old, unsuitable building in a neighbourhood with a significant Aboriginal population. The children range in age from 18 months to 12 years and 90 per cent are Aboriginal. Most are from single-parent families and many parents are high school students. In May 1994, when the RCAP report was written, all staff were non-native. Former native staff members are reported to have left because of inadequate pay and other reasons. The staff:child ratio is 1:5. Programming reflects the philosophy of the Circle Project and elders are invited to participate. Other programs operated by the Project Day Care include a hot lunch program for children not enroled, parenting programs and field trips. Plans include relocating to the building that houses the Circle Project, extending the hours of operation, and adding an infant program.

The Early Learning Centre

Regina has one Early Learning Centre, a preschool for children from low-income families, operated by a board that includes parents. Funding comes from government grants, donations and fund-raising. In the past, children were also eligible for child care subsidies because they attended for three hours a day for 10 months of the year. Apparently, those subsidies are no longer available. At the time of the report, 96 children from three to five years of age were enroled in four half-day classes. There was a waiting

list of 200-300 children. Of the children enrolled, 85 per cent were of Aboriginal background. The staff, which was half Aboriginal, includes four teachers and four teacher associates. Each classroom has 12 children and the staff:child ratio is 1:6. Programming includes some Aboriginal content. Videos and photographs are used to help parents follow the progress of their children. Children are bused to the centre. To build relationships with parents programming includes three to four home visits each year and the centre periodically hosts special cultural events.

MANITOBA -- Winnipeg

In December 1993, John Loxley and Ruth Armstrong reported that there is both a "dearth" of Aboriginal child care in Winnipeg and a "lack of continuity" among the programs that do exist. They estimate that although the Aboriginal community includes over 14,700 children under 12 years of age (6,700 under the age of four), there were only three centres and one very small family day care catering primarily to Aboriginal children. Together these centres had 48 spaces for children under five and 30 for school-age children, most but not all of which were filled by Aboriginal children. Further, the future of some of those spaces was not at all secure, largely as a result of funding cutbacks and jurisdictional conflicts both within the province and with the federal government.

Manidoo Gi Miinigonaa Centre

Manidoo Gi Miinigonaa Centre which is licensed for infants up to two years of age was established at the R.B. Russell School to encourage teenage mothers to stay in school. It largely serves the Aboriginal community and three of the five members of its board of directors are Aboriginal. It was established with grants from the Core Area Initiative (a tripartite agreement among the governments of Canada, Manitoba and Winnipeg which ended in 1991), the province, and the federal government's Child Care Initiatives Fund. Ongoing funding has been provided by the Winnipeg School Division No. 1, and provincial operating grants and subsidies (the number of subsidized spaces was cut from 16 to 14 in 1993 creating hardship since all 16 spaces must be filled for the operation to remain financially viable).

Nee Gawn Ah Kai Day Care Inc.

Nee Gawn Ah Kai Day Care Inc. was established by Aboriginal women in the community and is located in the Payuk Inter-Tribal Co-op housing complex. It is licensed to serve 32 children between two and five years of age and employs six full-time professionals. When the report was written, five of the professionals were Aboriginal and plans were in place to offer a language immersion program with the assistance of the Manitoba Association for Native Languages.

A-Bah-Nu-Gee School Age Day Care

A-Bah-Nu-Gee School Age Day Care offers 30 spaces for school-age children between six and 12 years of age. Although not planned as an Aboriginal program, at the time of the report, 26 of the 30 spaces were being filled by Aboriginal children, four of its five staff were Aboriginal, and the five-person board of directors was Aboriginal. Start-up funding came from the province while operating funds come from both parents and the province.

Abinochi Zhawayandokozihwin Inc.

A fourth program, Abinochi Zhawayandokozihwin Inc., an Ojibway Nursery Immersion Centre which opened in 1985 failed after seven years of operation in spite of support and temporary funding from both mainstream and Aboriginal sources. A major reason for its failure was that it did not provide day care but was primarily designed to teach Ojibway language and culture to preschool children. As a result, it could not be funded by either Child and Family Services or the provincial Department of Education which is prohibited by law from funding the on-going operation of a preschool.

The urban situation in Winnipeg thus illustrates that in spite of great need and expertise in program development, isolated programs cannot be sustained without a stable source of funding that encompasses a wide range of child care program types.

ONTARIO

Despite of its large population and the number of licensed on-reserve Aboriginal child care programs, Ontario has very few licensed urban child care programs.

London -- Sweetgrass Child Care Centre

The oldest ongoing urban program in Ontario may be the **Sweetgrass Child Care Centre**, a day care centre located in the N'Amerind Friendship Centre in London. The program which began in 1988 is monitored by a day care supervisor and the executive director of the Friendship Centre. Licensing and funding are provided by the Ontario Ministry of Community and Social Services. The license is held by an Aboriginal board of directors which is responsible for the management of the centre. The child care centre includes cultural activities and is linked to other programs at the Friendship Centre, including a culturally-based resource centre and a community education program that provides training for students in education or work experience programs, including field placements for early childhood education programs. Although the centre has a capacity for 32 children between two and half and five years of age, attendance is sometimes below capacity and includes non-Aboriginal children. The centre also employs both Aboriginal and non-Aboriginal staff.

Toronto -- Gizhaadaawgamik Child Care Centre

More recently, **Gizhaadaawgamik Child Care Centre**, a non-profit, culturally-based Aboriginal centre opened in a First Nations school in Toronto. Funding for a three-year pilot program was provided by the child Care Initiatives Fund in 1989. The centre began with a 24-space preschool program and has since added a 30-space school-age program. It also offers a native language immersion program. Initially, the centre was managed by a seven-member board representing the Aboriginal community, the Toronto Board of Education and Ahkinomagai Kemik Education Council. The board now includes parents. Clare Wasteneys reports that initial difficulties included a high staff turnover, although current staff are committed to the centre. It receives support from both the Toronto Board of Education and the Ministry of Community and Social Services.

Ottawa – Odawa Sweetgrass Home Child Care Agency

Difficulties encountered in the process of providing formal Aboriginal child care in Ottawa illustrate problems that arise in many urban areas. Initially, a child care needs assessment funded by the Child Care Initiatives Fund identified a need for group child care as well as for sensitization of non-Aboriginal child care programs to native culture. In view of the small number of Aboriginal children in Ottawa, however, the Ontario Ministry of Community and Social Services suggested and provided start-up funding for a home child care program, the **Odawa Sweetgrass Home Child Care Agency**.

Since funding is based on numbers of children served, the agency accepts both Aboriginal and non-Aboriginal children (the agency's purchase of service agreement requires that 44 spaces be filled). By 1994 the percentage of spaces allocated to Aboriginal children had risen from 25 to 50 per cent. Nine of the 20 care givers were Aboriginal. Most Aboriginal children were in Aboriginal homes, although not necessarily in homes of their own First Nation due to the large number of nations represented in the Ottawa area. It is difficult to find Aboriginal home providers. Most Aboriginal women come to Ottawa to work or attend school and many live in apartments which are not considered suitable for home child care. Many also object to regulations requiring police checks for all family members over 18 years of age. Many parents have grandmothers who come to the city to care for their children but they cannot participate since subsidies cannot be provided for care in the parent's own home. All agency care givers have training in home child care, CPR and first aid. Training, however, is not culturally oriented.

NOVA SCOTIA -- Halifax

Halifax has a population of nearly 1,600 Aboriginal children but few culturally appropriate child care spaces. Conrad Saulis reports that in the fall of 1994 the Mi'kmaq Friendship Centre was set to open the city's first Aboriginal child care centre as well as 10 family day care homes. Of the centre's 25 spaces, 15 that are subsidized. In addition to day care, the centre hopes to provide cultural programming as well as child development services similar to those provided by Head Start programs in the United States. To accomplish its goals it will link with other programs offered by the Friendship Centre.

Saulis' report focuses on the difficulties encountered in the start-up phase. In spite of "strong support" from provincial officials, the centre faced complex regulatory and financial barriers. For example, the province of Nova Scotia provides one-time start-up grants but only after centres have been in operation for at least one year. No money is available for operating costs or renovations. As a result, the centre will begin its first year in a deficit situation.

Start up difficulties were also described in RCAP testimony by project coordinator Christine Gibson (Halifax, N.S. 92-11-04 51, p. 154 ff). For example, Ms Gibson reported that she had written to all similar programs in Canada for information about their operations. Had there been an Aboriginal child care system, such information would have been readily available. In addition to providing much-needed ongoing financial support, such a system could also serve as a clearing house for information, helping programs to network and support each other.

□ **NORTHERN/REMOTE PROGRAMS**

Although Northern or remote programs offer special challenges, it is possible to provide child care services in remote communities. In Ontario, for example, although many communities remain to be served, Aboriginal child care programs have been operating for some years in a number of remote locations, including fly-in locations. These programs receive support, including technical assistance, from staff of the Ministry of Community and Social Services. In Alaska and Nevada, Head Start programs use the umbrella model to provide services at remote satellite sites. All program sites operated by the Tanana Chiefs in Alaska are accessible only by airplane. In Canada, the challenges of operating in remote areas may perhaps be best illustrated by examining a program failure in the North West Territories, a new venture in Northern Quebec, and the evolution of an ongoing program in Nain, Labrador.

NORTHWEST TERRITORIES -- Pangnirtung

In her case study of Pangnirtung, Gwen Reimer describes the community's struggle to establish a day care centre 1990 and its failure in 1991 after only one year of operation. Details, beginning with events

in the late 1980s, are related by Looie Mike, the former day care manager and paraphrased below:

- The women of the community spoke to the federal task force on day care in 1986. On learning that they had to meet government standards, even though they often did not represent "the Inuit way," they set about establishing a centre.
- . Looie Mike left her six-month old baby at home and went to Iqaluit to get certified through Arctic College. She tried to obtain a management/administration diploma for home day care but could not do so because she was the only applicant and the college could not get an instructor. Also to complete the diploma she would have had to work in a day care in Iqaluit, but she could not do so because she had two small children and had to return home. She could not take a correspondence course because the government required in-college and hands-on training and evaluation.
- . The government would not support either the child care centre of Looie Mike's training. No one came to help the community establish or run the centre; yet they had to run it according to government regulations. Eventually, someone from Arctic College came as a volunteer for six weeks to help train six helpers and to help Looie Mike, who had no administrative training, establish the centre. Training for early childhood educators had been funded by the government until "funding fell through."
- . A centre was established at cost of \$20,000 in space rented from the Hamlet. It has child-size fittings and furnishings but is now used as an office.
- . The government insisted that the community have a committee but the local day care committee had "absolutely no idea how to run a day care." Looie Mike said there were two levels of knowledge, "None and mine." The committee, however, had the authority, even though it was "in the dark." Members were not used to "policies, rules, administration, and proposals." Also, there do not appear to have been any parents on the committee.
- . The day care had to stop operating because the daily charge (\$17) was too low to cover costs. Also the committee did not always stick to its price, out of sympathy for particular mothers, and some mothers left children for care without paying.

Reimer notes that ultimately the centre closed when government funds were withdrawn. She also observes that since day care literature and certification were in English, board members who were unilingual Inuktitut were unable to access information on their own. Also, the lack of secure financing and the fact that the rules state that board members have to be elected each year made long-term planning difficult. Regulated home day, which might be more appropriate in Inuit communities is not possible because 90 per cent of families must live in homes owned by the GNWT Housing Corporation which does not permit "business" activity in their units.

The child care need in Pangnirtung is urgent; yet it is not being met in spite of appropriate facilities and human resources. As Reimer suggests, there is a missing link "primarily due to a lack of long-term government funding and support.... at every level: municipal, territorial and federal."

NORTHERN QUEBEC

Elizabeth Lightford and Wasteneys have reported on childcare in northern Quebec. As a result of the *James Bay and Northern Quebec Agreement* in 1975, two regions have developed regional governments under the jurisdiction of the province of Quebec: Kativik Regional Government (Inuit) and Cree Regional Administration. These govern their own school boards and health and municipal services.

The Kativik region includes 14 Inuit communities along Ungava Bay, Hudson Strait and Hudson Bay with a total population of 6,000 Inuit. Until 1992, Iqitauvik Day Care, operated by a parent board in Kuujjuaq on Ungava Bay, was the only licensed Aboriginal child care centre in Quebec. Although other communities need child care services, lack of funding and facilities has hindered the development of child care centres. As a result, community leaders decided that regulated home child care was more feasible. (It may be noted here that home child care was the choice for eight of the nine communities served by the **Meadow Lake Tribal Council** in Saskatchewan and that Brascoupé et al recommended home child care for **Kitsan Zibi** in Quebec.)

By the summer of 1994, a license had been obtained from the province of Quebec for a regional home child care agency based in Kuujjuaq. Since the capacity of the agency is relatively small, the Kativik Regional Government has decided to focus on only four communities at the outset. Later, services will be expanded to more communities. The agency, to open in the fall of 1994, is giving providers 45 hours of training. The Kativik Regional Government is also participating in a training project that includes training in early childhood education, as described below.

LABRADOR -- Nain

The evolution of a child care service is illustrated by the story of the Paivitsiak Children's Centre in Nain, the most northern and largest Inuit community in Labrador. The centre is operated through an independent Advisory Board by the Nain Women's Group, an Inuit women's association. It is licensed by the province of Newfoundland and has a capacity of 15 children.

The Paivitsiak Centre began in 1980 as a community initiative with support from the federal government.

Since no one in the community had training in early childhood education, the Nain Women's Group invited Mount St. Vincent University to develop a training program based on the specific needs of the Nain community. Five faculty members travelled to Nain to give intensive courses in early childhood education. Follow-up sessions in the community addressed special needs, bilingual education and administration. Later, centre staff were brought to Halifax for additional training and exposure to southern services. In 1986, Patricia Canning, then of Mount St. Vincent, reported that when it was established, the centre had "a broad base of support" from native groups, the government, educators, health workers and the community, including parents. The goals of the program included both the provision of day care and the preparation of preschool children for elementary school.

Although the 1986 report presents a positive picture, an RCAP study prepared by Sinaaq Enterprises Inc. suggests that some initial gains may have been lost. The centre has not expanded to meet growing demand, as it was hoped it would. Barriers include the difficulty of securing both funding and a licence. The daily rate is high, at \$28.45, and is only affordable by a small number of families -- 80 per cent of the children are subsidized by the Department of Social Services.

For financial reasons, the staff have been reduced from six to three and each takes on a number of roles, including "child care provider, cook, janitor or supervisor." Saulis reports that among the staff lost was the special education teacher, a resource that is badly needed in a community with a high incidence of learning disabilities. According to the Sinaaq report, it is difficult to find qualified staff. Required qualifications have been increased since the centre was established and staff must now have grade 12 education plus two years experience. These qualifications are almost impossible to acquire in Nain.

Further, the community is divided in its attitude to the centre which some see as a babysitting service or day care, and others see as a preschool to help children develop in many ways. Child care remains an ongoing issue in the community and was one of a number of concerns related to parenting and child

discipline recently raised at a Community Leaders Dialogue forum that included representatives from a range of community groups.

What has happened in Nain, points not only to the necessity of ongoing financial support and technical assistance that is appropriate to community needs, but also to the need for advocacy within the community as well as flexibility to meet changing circumstances.

□ **COMMUNITY MOBILIZATION**

From the examples described above, it is apparent that to establish and maintain effective child care programs communities must be mobilized to provide ongoing support and advocate on behalf of services for their children. Two further examples of what can be accomplished through community mobilization are provided in Quebec: in Chisasibi and Kanasetake.

Chisasibi

Chisasibi is a community within the Cree Regional Administration. Wasteneys' description of the process of establishing child care programs there may be summarized as follows:

- 1980 . group of community women started to raise awareness of the need for a day care centre.
- 1989 . the Cree Health Board, sponsored a feasibility study and in January 1990 a request for funding and a permit for a child care centre was sent to the Quebec government. The request was denied, because of a lack of trained staff.
- 1990 . in February, a group of women formed a non-profit corporation, Anjobowa Kinwhymausogomik, and established a board of directors for a day care centre.
 - . in June, the band council loaned the corporation a building and provided for renovations.
 - . in December, following regional fund-raising efforts, a day care centre with capacity for 24 children from 18 months to six years of age was opened. Staff included four local educators under the supervision of a child care consultant.
- 1991 . the Child Care Initiatives Fund granted a proposal to hire the child care consultant for an additional 18 months, to train and supervise child care staff, coordinate and early childhood education training program, develop a home child care agency and prepare manuals for starting and operating Aboriginal child care centres and agencies. Training was carried out between 1991 and 1993 by teachers from Vanier College.
 - . in February, the Quebec government granted a permit and funding for a 55-space child care centre as well as a home child care agency.
- 1992 . the home child care agency opened in 1992, with four home child care providers caring for children between three months and 12 years of age.
- 1993 . in June, following a large-scale fund raising campaign, a child care centre opened. Chisasibi is a community within the Cree Regional Administration.

Child care programs were established in Chisasibi because individuals and groups in the community worked to make them possible. The community had the ability to raise money and to take action when funding was available. Both the Region and band council supported the establishment of the child care programs. The programs met known community needs and were supported by professional expertise and staff training programs. Events in Chisasibi, however, demonstrate that the process of defining goals, building community support and establishing child care programs takes time. It took almost 10 years to get the needs assessment under way, and it was three to four years before the programs opened.

Kanasetake

The story of child care in Kanasetake, a Mohawk community in Southern Quebec, is told in both Wasteneys' report and in testimony at RCAP hearings. Unlike the other models described in this report, the Kanasetake centre is unlicensed and operates in a small house provided by the federal government. It is one of four Quebec centres, identified by Wasteneys, that are unregulated and supported by band councils and/or fund raising activities. Fund raising activities in Kanasetake include the operation of a flower shop and are described in hearing testimony.

What is significant is that in taking independent action, Kanasetake is developing a unique cluster of child care services in response to community needs. The goals are to provide preventive services (modelled on other initiatives such as Ontario's Better Beginnings program and Project Head Start in the United States), to focus on low-income families, and to promote Mohawk language and culture.

□ CULTURE, LANGUAGE AND IMMERSION PROGRAMS

From testimony at RCAP hearings and other sources there appears to be strong support across the country for culturally appropriate Aboriginal child care programs. Increasingly, culture and language components are being added to essentially mainstream programs and mainstream programming is being modified to reflect Aboriginal values. There is also much interest in developing distinctive programs based on Aboriginal models such as New Zealand or Hawaiian language nests.

The successful implementation of culturally appropriate child care programs depends on a number of factors including funding and human resources as well as community goals. With respect to language programs, in particular, decisions about the most effective type of programming must be based on factors such as whether the Aboriginal language is the children's first language, the extent to which the Aboriginal language is spoken in the community and how community members feel about the use of their language. Such decisions should also be made with advice from language specialists who can recommend the best course of action to support positive outcomes for children in elementary school and beyond.

Communities may also need to be flexible in relation to language training. It may be necessary to modify programs by enhancing or reducing the language component in response to community needs. Full immersion may not be the choice of all parents at a particular time and decisions may have to be made to operate a mainstream program in tandem or offer another form of culturally appropriate programming.

Discussion here will focus on initiatives in Manitoba, British Columbia, Ontario and Nova Scotia. In general, these examples show that for a number of reasons immersion and other types of Aboriginal programs have been difficult to sustain. In view of the potential benefits of such programming, particularly as evidenced in other countries, it is important to assess carefully the reasons for past program failures in Canada and take steps to prevent the failure of newer programs.

MANITOBA

A major barrier to the establishment and maintenance of immersion programs everywhere has been lack of funding and other forms of support. The closure of Abinochi Zhawayandokozihwin Inc., an Ojibway Nursery Immersion Centre in Winnipeg that had strong community support, indicates that a stable source of funding for such programs is urgently needed.

As noted earlier, the Winnipeg program, begun by parents in 1985, operated for seven years. It was apparently successful in all respects but because it did not fit into established funding categories could

not find the resources to continue. Testifying at an RCAP hearing, Katherine Morrisseau-Sinclair (Winnipeg, Man., 92-04-22 169, p. 351 ff) said that the organization would need \$127,000 a year to operate its program, including curriculum development and busing. She also said that the loss of the Winnipeg program would be particularly significant since it was the only one of its kind in Canada and had served as a model for others who hoped to duplicate it in their communities.

BRITISH COLUMBIA

In a telephone interview from Chase, B.C., in the fall of 1994, Kathryn Michel, administrator and curriculum coordinator for the reserve's Chief Atum School, said that the major barrier to the establishment of language nests based on the New Zealand model was the lack of a stable source of ongoing funding. Michel has visited language nests in both New Zealand and Hawaii and has had experience trying to establish a similar program in Chase. She said that Aboriginal peoples in Canada already have expertise and experience, and that in some parts of the country, language nests could be established almost "immediately" in communities that chose to have such programs. She emphasized that what is needed is funding and an administrative framework that includes operating principles, quality standards and a monitoring system.

Michel said that the early childhood language nest in Chase failed for a number of reasons including staff burn-out, low enrolment and especially, lack of financial support. The Chief Atum School now operates an immersion program from preschool to grade four and plans an extension to grade seven. In future, the community also hopes to implement an early childhood language nest once again.

At least two immersion programs modelled on the language nest are currently operating in British Columbia, for the Gitksan people in Hazelton and for the Spallumcheen First Nation in Enderby. The latter is a demonstration project funded by the Child Care Initiatives Fund. It is accompanied by an external evaluation that includes an analysis of responses to a day care questionnaire, guidelines for a language nest process, roles of the extended families and recommendations (CCIF, p. 7).

ONTARIO

Examples of language immersion programs in Ontario include those at West Bay on Manitoulin Island which was established in 1982 and whose future is now open to question because of low enrolments (see Table 2C), and the Gizhaadaawgamik Child Care Centre in Toronto which opened in January 1991 with funding from the Child Care Initiatives Fund. The Toronto centre, mentioned above, is described in both Wasteneys' report and in testimony before RCAP hearings (Ms. Jackie Esquimox-Hamelin, Toronto, Ont 93-06-02 147, pp. 243 ff). A language nest based on the New Zealand model is also a component of the Better Beginnings project at Néashinaming (formerly Cape Croker).

In 1991, the Wikwemikong Hub Centre received funding for two years from the Child Care Initiatives Fund to develop a Cultural and Language Program based on the philosophy that "Language is Culture and Culture is Language." Wasteneys reports that funding was used to develop resources to preserve the language, including illustrated booklets, song tapes and videos. The materials can be used in other Aboriginal programs and one of the ideas for sustaining funding for the program is to mass produce the materials for sale to other organizations.

NOVA SCOTIA

Funding from the Child Care Initiatives Fund has assisted the Wagmatcook Board of Education in Nova Scotia to establish the Wagmatcook Sweetgrass Childcare Project. In the summer of 1991, the Band constructed a new facility which opened in September 1991. Programs are offered for children from one to four years of age. Saulis reports that all children receive care in the Mi'kmaq language and programming is based on the philosophy of the medicine wheel. Curriculum materials were especially designed with assistance from St. Joseph's College, a provincially approved training facility.

□ TRAINING AND CURRICULUM DEVELOPMENT

Staff training and curriculum development are key elements in the provision of quality child care programming. Currently, there are a number of independent training and curriculum development

initiatives across the country involving a variety of relationships between Aboriginal groups and post-secondary institutions. Among those initiatives, examples may be found in Ontario; the Northwest Territories, Yukon and Quebec; and British Columbia/Saskatchewan.

ONTARIO

The development of the Binoojiinyag Kinoomaadwin Native Early Childhood Education Diploma program being offered at **Cambrian College in Sudbury** provides an example of how Aboriginal training programs can be developed and delivered. This program is also known as the Anishnabek Early Childhood Education Project.

The **Union of Ontario Indians** is a confederacy of 44 First Nations with more than 25,000 members. Wasteneys reports that as a result of a 1989 survey of Aboriginal child care programs in Ontario, the Union discovered that there was a need for more fully qualified native early childhood educators and also, that many other related training needs were not being met. As a result, they secured funds from the Child Care Initiatives Fund to develop an early childhood education program that would incorporate Aboriginal cultural and linguistic components in the entire curriculum, "credit" Aboriginal-specific courses that could be used as professional development, refresher or orientation courses, and mechanisms by which staff with partial qualifications could complete diploma requirements.

A steering committee was formed with representation based on geographic, educational and Aboriginal factors. Community input was obtained from a survey of child care workers and consultation through a native early childhood education conference and community workshops. At the end of a tendering process, Cambrian College in Sudbury was selected to develop and deliver a program in collaboration with the Union of Ontario Indians and Anigawncigig Institute.

In September 1991, the Binoojiinyag Kinoomaadwin Native Early Childhood Education Diploma program was offered on campus in a two-year format and by distance education in a four-year format. Delivery

of the distance education program was supported by Support Services Officers who travel to communities provide tutoring, monitoring, counselling and ongoing support. It is reported that the use of these officers contributed to high rates of student retention and subsequent program success. The program meets Ontario's requirements and includes additional cultural and linguistic components.

As with other programs, however, funding was derived from a number of short-term sources, including the Child Care Initiatives Fund, Canada Employment and Immigration and Indian and Northern Affairs Canada. By 1992-1993, the second year of operation, staffing had to be reduced. In future, Wasteneys reports, there is no guarantee that the distance education program will continue.

NORTHWEST TERRITORIES, YUKON AND QUEBEC

The lack of trained staff is a significant barrier to the development of Aboriginal child care programs, particularly in remote northern areas where there are few educational opportunities. To help overcome this barrier, people in the far north have turned to educational institutions in the south.

Northwest Territories

Lightford reports that in 1988, the Nunatta Campus of **Arctic College in Iqaluit** began the first early childhood training program in the Northwest Territories. In the following year, Tunnganiksarvik Day Care Centre at Arctic College in Iqaluit received the first day care licence in the territory. The college has served as a resource and delivery mechanism for early childhood training program while funding and expertise have come from other sources. Although practical realities have made its delivery somewhat haphazard, the program appears to have several elements that make it a good model for future initiatives.

Funding sources include the Canada Employment and Immigration Commission, the Child Care Initiatives Fund and the Northwest Territories Department of Social Services. Lightford reports that throughout the training experience, the pursuit of funding has been "a strain" and further, that for financial reasons, the future of the training program is "uncertain." Expertise for program development was provided by St

Lawrence College in Kingston. Initially an instructor was hired to develop a curriculum for a bi-level program, a two-year diploma program in which a certificate is awarded following one year of courses. The program addresses the cultural and linguistic needs of northern communities and as Colwell and Wright describe, was developed "within the context of Inuit culture" (p. 18).

Lightford reports that in the first year, the program was delivered to 10 Inuit students with three graduates completing the certificate program in May. In 1989, funding was received to deliver the same curriculum in Igloolik. Courses were also offered in several communities in the Baffin Region and at one in Keewatin. A certificate program was also delivered in Fort Smith and evening courses were offered at the Yellowknife Campus. Subsequently, courses or programs were offered in Fort Simpson, Baker Lake, Hall Beach and Cape Dorset. Training also continued in Iqaluit. Funding for these initiatives came from a variety of sources and they do not appear to have been delivered as a result of any particular plan to extend educational opportunities throughout the Territories.

Yukon

The Yukon experience suggests that not all educational partnerships or training programs are equally successful. It speaks to the need for culturally appropriate training and serves as a reminder that while development and delivery are expensive, the potential number of students to be served may be very small.

In March 1988 a contract between **Yukon College** and **Grant MacEwan Community College in Edmonton** was established for the delivery of a two-year diploma program. Responsibility for the administration and curriculum of the Early Childhood Development program is now within Yukon College. Although part-time enrolment appears to be strong and has been extended to several communities (120 students reported in January 1993), the full-time program has struggled to survive (enrolment increased slightly when assistance became available from the Canada Employment and Immigration Commission). In June 1991, nine full-time and five part-time students graduated from the diploma program. In January 1992, the program was postponed for lack of enrolment and by the following May

only two people had enrolled as full-time students. This program does not appear to be aimed specifically at Aboriginal students, although Lightford reports that awareness of the needs of First Nations communities has been "encouraged." She also reports that efforts are being made to make the program more accessible to students who may not have a grade 12 education. Varied delivery means are being tried, including delivery at satellite locations, distance education, video and teleconferencing sessions.

Quebec

Quebec offers a number of examples of training initiatives involving Aboriginal communities and mainstream educational institutions. These include arrangements for early childhood training, described by Wasteneys, between **Vanier College** and both the **Kativik Regional Government** and **Chisasibi**. Other arrangements, primarily described in testimony at RCAP hearings, involve longstanding linkages with universities to provide certification for teachers, including preschool teachers. Although these university-based programs focus on training for participation in the education system, they show that systems have been in place for some time to provide teacher training in remote Aboriginal communities. Such systems can serve as a model for training systems in early childhood education and point to possibilities for establishing a ladder of educational opportunities linking early childhood programs with existing preschool education programs and extending beyond to university degree programs.

In her RCAP testimony Huguette Bouchard (Wendake-t, Quebec 92-11-18 129, p. 801) notes that the **University of Quebec at Chicoutimi** has been involved in training Amerindians since 1972. At that time, two certificate programs were created that permitted Amerindian students to continue on to a bachelor's degree in preschool and primary education. In 1985, cooperation was established with the Institut culturel et éducatif montagnais for training programs. In 1991, a Centre for Amerindian Studies was created at the request of Amerindian organizations and individuals. Centre activities are overseen by management and academic councils that include Amerindian representatives. The centre also has a research component.

Gérald McKenzie, Gisele Maheux and Jean-Pierre Marquis (Montreal-t, Quebec 93-05-26 119, p. 438

ff) describe community-based teacher training instituted in 1984 by the **Université d'Abitibi-Témiscaminque** for the Inuit communities of **Ivujivik and Povungnituk** and continuing there now that the communities have been integrated into the **Kativik School Board**. The Université created a program of studies which leads to a preschool and primary teaching certificate for northern communities that is approved by the Quebec education ministry. It does not fulfil the requirements for a bachelor's degree in education. Training takes place in the community and courses are given in Inuktitut. Communication among students and professors is in English. The professor giving the course travels to the north three times per course and is "twinned" with a community resource person who provides support between the professor's visits. Such support people are essentially "professors in training" who at some time in the future, will deliver the courses on their own. The curriculum is adapted to meet local needs in an interactive process that is also described as a tool for community development. As of May 1993, 16 people had completed the program and another 16 were involved in course activities.

The Native and Northern Education Program at **McGill University** is discussed by Lynn McAlpine et al. in the *Canadian Journal of Native Education*. Described as a "partnership of equals" between the First Nations and the university, the program began in the mid-1970s when the **Kativik School Board** came to McGill for advice on how to achieve teacher certification without the intervention of a university. Its structure has since been used to establish relationships including the **Eastern Arctic Teacher Education Program, N.W.T.; Winneway, Quebec; Wagmatcook, N.S.; the Cree School Board; and the First Nations Education Council (with the communities of Maiwaki, Rapid Lake, Restigouche, Kahnawake and Kanesatake)**. Each relationship has been initiated at the request of the community and students only participate on the recommendation of their local educational committee (p. 84).

The program is supported by an advisory committee of representatives from McGill and the First Nations communities. Education is field-based and can address issues of concern to each nation. There is also a summer school on campus in Montreal in which all students from the program participate. There is regular communication between the communities and the north. Whenever possible, instructors are

Aboriginal and certified Aboriginal instructors from the community are used as teaching assistants and links to instructors. Course content is developed in conjunction with an educational representative from the First Nation, a Native and Northern program consultant, and the course instructor.

BRITISH COLUMBIA/SASKATCHEWAN

As a result of initiatives taken by the **Meadow Lake Tribal Council** in Saskatchewan, the **School of Child and Youth Care at the University of Victoria** in British Columbia developed a comprehensive training model that has subsequently been implemented by both the Meadow Lake Tribal Council and the **First Nations of the Cowichan Tribes** on Vancouver Island. The model involves a three-way collaboration among an Aboriginal community, a college delivery partner and a university curriculum development partner. Its transferability to dissimilar cultures has been tested by the Cowichan Tribes whose program is described in Table 1C. According to Pence and McCallum, "the stage is set for a national, multi-site pilot involving First Nations and post-secondary delivery institutions in various parts of the country, working in a series of three-way partnerships with the curriculum team at the School of Child and Youth Care, University of Victoria" (p. 14).

The initial stages of this project were similar to others across Canada. A tribal group was looking for a partnership with an educational institution that would assist them in the development of child care programming. Funding was provided by the Child Care Initiatives Fund for a child care needs assessment in the nine communities that comprise the Meadow Lake Tribal Council. This assessment identified a need for family day care homes in eight communities and a day care centre in the ninth. Other studies revealed a number of other related needs for children and families. Later, the Child Care Initiatives Fund provided the resources for staff training and curriculum development.

The Meadow Lake Tribal Council was very specific about its needs. Pence et al. recall that

they wanted an institution that would attempt to incorporate Meadow Lake Cree and Dene culture and traditions into the caregiver training program. They also wanted courses that could lead to a university degree and which could dovetail with other services for children and families. ("Generative Curriculum," p. 340)

In responding to the needs of the Meadow Lake Tribal Council, the group from the University of Victoria wanted to avoid applying an Aboriginal "veneer" to mainstream programming (p. 340). They worked to determine how mainstream information could be combined with Aboriginal knowledge and values by a team of curriculum developers that included both writers from the university and members of the Aboriginal community. Further, they envisioned an ongoing development process that would include a sequence of development and delivery activities. The result is known as a "generative" curriculum because what ultimately happens in the classroom is "generated" within the community and evolves there over time in response to specific needs. Elders have a specific role to play in the development and delivery process. Their regular participation in classroom activities is arranged by an elder who serves as an elder-coordinator for the tribal group.

Courses developed and delivered in this way permit students to enter a step-on/step-off career ladder that includes six steps: pre-professional, certificate, diploma, B.A., M.A., and PhD. This career ladder provides access to an umbrella of training and educational opportunities that encompasses the broad scope of the child and youth care field, including child day care, residential care, recreation, school-based care, family support, hospital-based child life care, community-based care, youth justice and early intervention.

Although there are some similarities between this model and others, this model moves significantly beyond the others in a number of directions. It provides a specific and ongoing role for members of the community. It provides a framework for developing Aboriginal programming that benefits from mainstream models but fundamentally reflects Aboriginal ways. It places child care in a broad context that is in keeping with Aboriginal perceptions of child and family needs and offers participants many career options. It accommodates the need for local delivery using local resources at both the college and community levels. At the same time, opens possibilities for long-term educational advancement at the university level. It has already been piloted at two dissimilar sites and includes mechanisms for expansion throughout the country.

□ SUMMARY

A survey of child care systems and programs from around the world reveals that Aboriginal communities in Canada could benefit from an understanding of what is happening in other countries, as well as from knowledge of the child care arrangements that have emerged across Canada. The fact that many child care programs in Aboriginal communities in Canada fail to thrive or continually struggle to survive points to the importance of defining the term "model" in the broadest possible sense so that it includes not only an individual program, but also the support system within which it operates. In this respect, countries like Kenya, New Zealand and the United States provide precedents for establishing an Aboriginal child care system in Canada.

Before selecting appropriate models for Aboriginal child care in Canada, however, it is important to consider the needs of Aboriginal peoples as expressed in their own words. The fourth and final question addressed in this report explores sources unique to RCAP and attempts a synthesis of the views presented to the commissioners as they toured the country.

QUESTION IV: Taking into account the available literature, as well as the information sources unique to the Royal Commission (research commissioned on child care; intervenor brief submissions; testimony at public hearings etc.) what conclusions can be drawn about the issues pertaining to Aboriginal child care in Canada? What policy directions should the Royal Commission consider?

□ **INTRODUCTION**

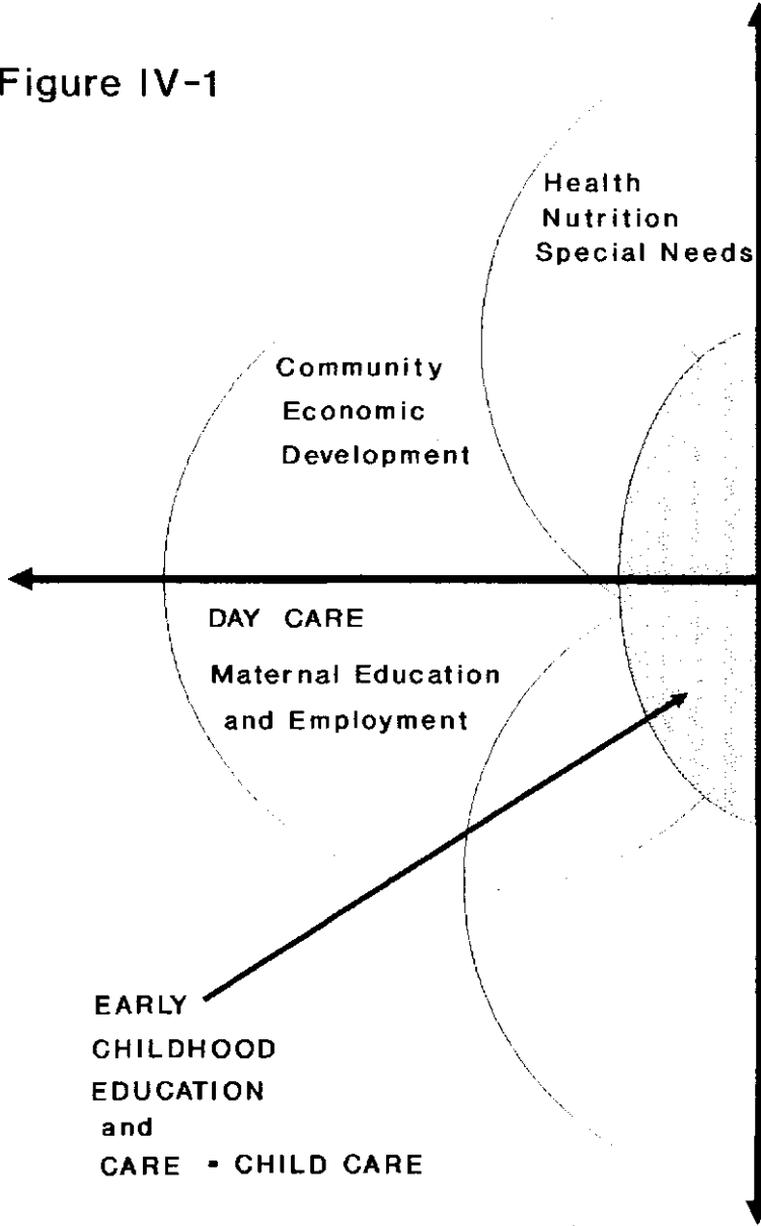
Issues pertaining to Aboriginal child care have been raised in a number of information sources unique to the Royal Commission on Aboriginal Peoples (RCAP), including testimony at RCAP's public hearings, intervenor briefs, regional reviews and commissioned research. Since the results of regional reviews and commissioned research have been discussed earlier in this report, especially in response to Question III, comments here will focus on testimony at public hearings and intervenor briefs.

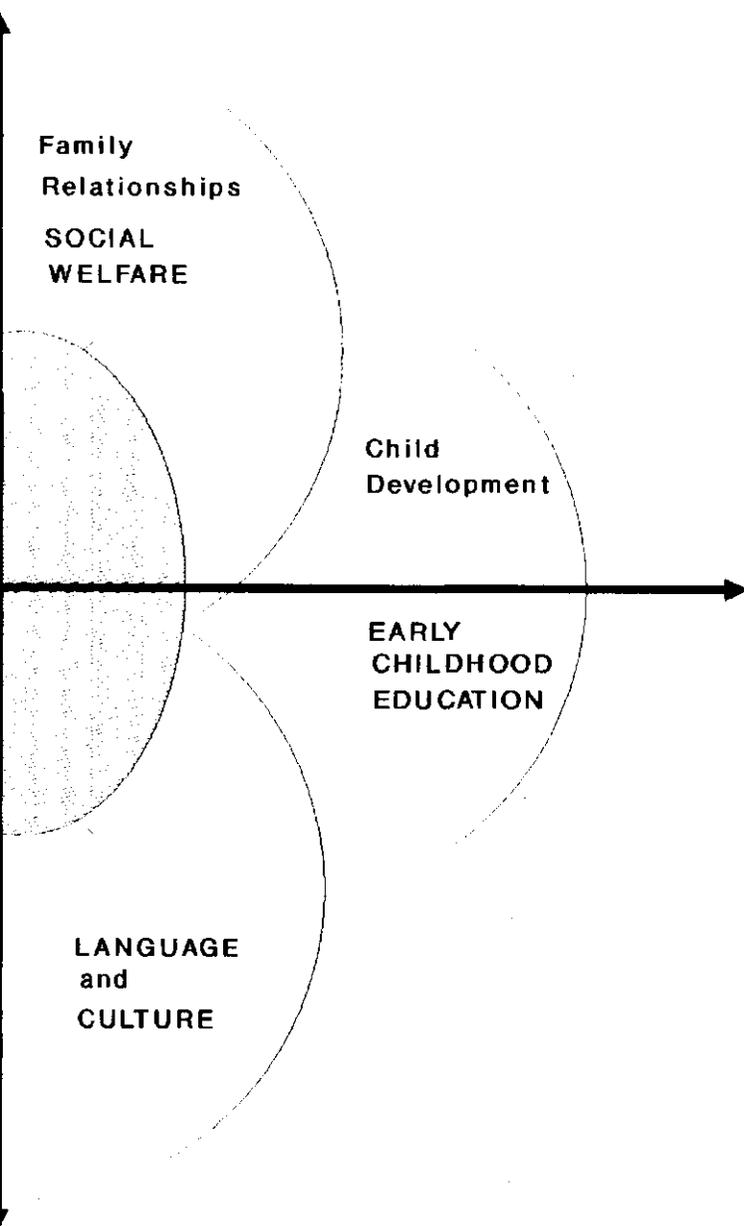
□ **TESTIMONY AT PUBLIC HEARINGS**

A review of testimony using descriptors such as **child care, day care, early childhood education, preschool and head start** reveals that child care was an issue for many presenters at RCAP's public hearings across the country. Further, an informal analysis of review findings indicates that presenters in all parts of the country were concerned about a full range of child care issues. Satisfying their concerns, therefore, will require application of the broadest possible definition of child care.

In Figure I-2 in the Introduction to this report, child care needs and goals were illustrated as a cluster of four intersecting circles. These circles represent four aspects of child care services discussed in the literature and defined in the Introduction while the central area, common to all of the circles, represents a concept of early childhood education and care that is capable of accommodating both external supports and integrated programs. That figure is repeated here in Figure IV-1 and provides a focus for analyzing concerns expressed during the RCAP's public hearings.

Figure IV-1





Family Relationships
SOCIAL WELFARE

Child Development

EARLY CHILDHOOD EDUCATION

LANGUAGE and CULTURE

At the outset it is important to emphasize that presenters' concerns fall within all of the four areas illustrated in the figure and that some relate to the common area of concern represented by the central circle. The fact that hearing testimony can be analyzed in this way suggests that, in the aggregate, the Aboriginal community has a comprehensive understanding of child care needs and goals as discussed in the literature and defined earlier in this report. It also suggests that the Aboriginal community is aware of the potential that can be realized when appropriate child care services are implemented.

An unscientific survey of the testimony indicates that presenters made almost equal numbers of references to the needs and goals illustrated in circles one to three -- **day care, early childhood education, and Aboriginal culture and language**. This suggests that developers of any future Aboriginal child care system must give equal consideration to these three areas. The fact that there were fewer references to the **social welfare** issues represented by the fourth circle does not reduce their importance. Descriptors used in the computer search were not weighted in the welfare area. In addition, until recently, mainstream services have not focused on linkages between daily child care and other services provided through the social welfare system. The language of child care, therefore, does not invite associations with social welfare issues. From an Aboriginal perspective, however, no distinction among the services is appropriate. In the Assembly of Nations' *Report of the National Inquiry Into First Nations Child Care*, it is clearly stated that

because of the traditional approach to child rearing, First Nations people find it difficult to understand the divisions and definitions imposed on child-care and child welfare by non-Indians.

.....
Native people view child-care and child welfare as an inter-related whole. The welfare of the child is dependent on the care the child receives. (p. 21)

In the paragraphs that follow, the hearing testimony is discussed under headings corresponding to the four areas of child care needs and goals as illustrated in Figure IV-1. Some presentations are cited under more than one heading. Others, where the references are slight, are not cited all. This discussion is followed by consideration of what is identified below as the **child care complex** where issues, such as the operation and management of child care programming, are raised that fall within the central area common to all circles.

CIRCLE 1: DAY CARE

- The need for child day care was expressed by presenters across the country in relation to
 - . women's need to get appropriate training and participate in the workforce for economic reasons
 - . students' need to attend school and get education that can free them from welfare dependency and make it possible for them to contribute to their community
 - . the need to give women equal opportunities to contribute to community economic development.

A number of presenters emphasized women's need to work and get training for economic reasons:

In Fort McPherson, NWT (92-05-07), **Emma Robert** who is a single parent reported that she had just returned from a women's conference in Yellowknife where everyone appeared to be having the same problem -- "baby sitters and day care" for women who are both working and getting training to enter the workforce. She linked this need closely to the need for money and affordable housing.

In Wahpeton, Sask. (92-05-26), **Warner Goodvoice**, social development administrator with the Wahpeton Band spoke of the preventive value of day care said that it would assist both young parents with educational employment and training goals and employed persons who need low cost, good quality child care. He notes that such child care would also provide employment.

In La Ronge, Sask. (92-05-28), **Marg Beament** of Norsask Native Outreach reported that clients "too often" end up quitting training programs or employment because they either can't afford the costs of child care or can't find a reliable service.

In Makkovik, Nfld. (92-06-15), **Ruth Flowers** of the Makkovik Women's Group told of the difficulties her group have encountered in attempting to get day care. She said there was a need because "more and more people are going into the workforce."

In Vancouver, B.C. (93-06-03), **Fraser Hall** cited a lack of affordable child care options as "an impediment" to both employment and education. He said that his Metis nation is prevented from maximizing its potential in the education field and in the work force because of "a lack of education, a lack of affordable and viable Aboriginally centred child care options and a lack of Aboriginally sensitive education options." He spoke of the need for funding to provide adequate levels of support for off-reserve and Metis communities, including "proper child care options -- Aboriginally centred, Aboriginally directed and administered by the off-reserve Aboriginal communities."

In Halifax, N.S. (92-11-04), **Christine Gibson** of the Mi'kmaq Child Development Project defined child care as "the care of children while primary caregivers are away from the home, either at work, school, in a treatment program or in need of respite care." She notes that many single parent women are trying to enter the workforce but are forced to stay on welfare because they cannot afford child care. At the same time existing child care facilities are unable to expand or create new ones because there is no money for child care. Although she said that the Mi'kmaq Child Development Project plans to provide more than a day care service, she said that it plans to accommodate low income families, especially single parents, by operating a day care on a 24-hour basis, seven days a week, for those who work shifts.

Other presenters focused specifically on the need for day care so that young parents could complete their education. One group of elementary students from Iqaluit, NWT, presented the other side of the education issue when they expressed a need for day care so that young people would not be kept out of school to look after *other people's* children, including siblings.

In The Pas, Man. (92-05-20), **Diane Schribe-MacPherson**, a single parent, described the economic difficulties encountered by students who are single parents and living off-reserve. She points out that even if she were to stop school and work, she would have trouble paying for day care.

In Teslin, YK (92-05-26), **Patsy Johnson** made a presentation on behalf of the students at the Teslin Campus. She says that the community "desperately" needs a day care. She herself is in the process of finding a reliable baby sitter for her five-year old boy and six-month old baby. She reports that students have been concerned for some time about the need to pay for babysitting out of their training allowance, since subsidies are not available for baby sitters because they are not licensed and there is a lack of licensed day care facilities.

In La Ronge (92-12-10), **Waldo Berg**, an instructor at Northlands College, told the Commission that in his class, "a student without a child is the exception" and that many students have had to drop out of their programs because they could not find adequate care for their children.

Similarly, in Kamloops, B.C. (93-06-14), **Verna Billy** stated that "day care is also another aspect of post-secondary education," noting that in B.C. "80 per cent of the student population are single parents who need access and financial support for day care."

Finally, in Iqaluit, NWT (92-05-25), a group of Grade 7 and 8 students spoke of the need for children to have an education so that they can fulfil their dreams. **Talaya Lindsay** asked that communities be given a greater say in educational planning and programming and recommended that a free day care program should be set up for students who are "denied education because of babysitting siblings during the day."

Some presenters emphasized that day care would help give women equal opportunities with men to participate in community economic development.

In Thompson, Man. (93-06-91), **Hari Dimitrakopoulou**, speaking on behalf of the Northern Women's Development Network, noted that the lack of child care means that women "do not enjoy the same opportunities" in terms of education or employment. The problem is especially acute in urban communities where there are none of the supports normally provided by the extended family. In the group's view, that strategies based on the needs of people in communities and which give women greater control over their own lives are the key to women's economic development. The Poplar River Sewing Club is among the examples of women's contribution to community economic development. Issues to be addressed before all Aboriginal women become equal partners in Northern Manitoba society include child care, employment opportunities and self-employment and education for women.

The issue of economic development was raised again in Ottawa, Ont. (93-11-02), by **Simona Barnes** who stated that for Inuit women, "economic development is community development" and that for women to participate in economic development, "reliable, affordable child care services must be available." She gave as an example of the "holistic" way Inuit women approach economic development, plans to establish a facility that would incorporate a sewing centre and day care centre in Arctic Bay.

In the same presentation, **Martha Flaherty** clarified that what women want are "opportunities." "Day care," she said, "will give us access to opportunities like men have."

Further, **Martha Greig** said that "what we want is a day care. That's a guarantee that at least somebody will be there, at least 8:00 to 5:00" Even when family members baby sit, she added, "we want to make sure there would be a proper day care, so that we will be at ease ... instead of worrying."

Discussion

Although some presenters mentioned that the required day care should be "proper" or "Aboriginal," many spoke only of the need for day care from an economic perspective. It is important to recall research findings that it is necessary to provide high quality child care services and that poor quality care may have a negative effect on children, especially when it is combined with environmental risks at home. In attempting to solve this economic problem, then, it is important to consider carefully the nature of the solution in relation to both the best interests of the children and the resources of the community. For example, in communities without sufficient resources or population to provide quality centre-based day care, it is important to consider other solutions such as home child care programs or supports for existing child care arrangements, including resource centres or home visitor programs.

CIRCLE 2: EARLY CHILDHOOD EDUCATION

Many presenters across the country spoke of the need for early childhood education or child care services that would prepare children for school. Several used the phrase, "head start," as it was popularized in the United States and is now commonly understood in Canada and elsewhere -- as a general preparation for school. Most do not appear to be making a formal reference to Project Head Start, a multi-faceted child development program which may have characteristics with which the speakers are unfamiliar.

The comments presented below largely focus on the educational need for child care programs. As a corollary, some emphasize the need for Aboriginal control of the educational system to achieve all of their goals. Other related comments which focus on the need for early exposure to Aboriginal culture and language are described below in relation to Circle 3.

The importance of preparing children for school and later, for adult life, was emphasized by a number of presenters.

In Iqaluit, NWT (92-05-26), **Bryan Pearson** spoke of the importance of education and of the difficulties of imposing a "white man's system of education" on Aboriginal peoples. He emphasized the importance of establishing a preschool system -- "there should be massive efforts made all across the north to develop preschool education so that kids go into the system prepared and ready for an education." He also stressed the importance of parent involvement and said that efforts must be made to improve both the preschool and adult levels and to try to "meld the two together."

In Watson Lake, YK (92-05-28), **Debbie Groat**, the Community Education Liaison coordinator for the Liard Reserve No. 3 First Nations, commented on the high drop-out rate for First Nations students. She observed that children in kindergarten often do not have the basic skills for kindergarten and said that she hoped that one day there would be a preschool in their community to give their children a "good start" in school. She said that at the moment the only assistance preschoolers get is through the day care operated by the band office where the day care worker was asked to include some basic skills in the program. What she would like to see, however, is "something more thorough" that would get them "ready" for regular kindergarten.

In La Loche, Sask. (92-12-10), **Greg Hatch** of the Dene High School said that in the community of La Loche there is a "real need" for a "sort of head start program" whether it be termed "junior kindergarten, preschool or nursery." He said that they had been trying to get one in place but that people were reluctant to start one because they did not want to "set a precedent."

In Winnipeg, Man. (93-06-03), **Bernadette Harrison** made recommendations for the educational system which she suggested would go "hand in hand" with the healing of First Nations People. Those recommendations include "early years development programs" to give pre-kindergarten children "a head start" prior to entering the school system. She said that children are "moulded" at a very early age and that "a positive beginning eases the daily struggles and peer pressures."

In Hay River, NWT (93-06-17), **Dona Harrison**, Director of the Hay River Council for Persons with Disabilities, said that head start programs should be instituted for four-year olds to reduce the trauma experienced by children starting school and "give them a chance to associate schools with play and fun and give them a time to socialize." She said that based on her experience with a head start program and her knowledge of Head Start in the United States, the head start programs "do work."

In Montreal, Que. (93-05-27), **Eleonor Huff** of the Association des femmes autochtones du Québec described the differences between the philosophy underlying provincial child care policy and the one advocated by Aboriginal women:

... the [provincial] policy is centred on the needs of women who are to be freed from the duties of child care while, for the aboriginal women, a child care facility is also perceived as an essential training facility, a preschool for children who will very often have to live in a dual culture and who have every interest in achieving some progress even before entering into the school system.

In Montreal, Que. (93-12-02), **Celine Signori**, chair of the Fédération des femmes du Québec, stated that quality day care services that respect cultural differences of the children must be offered to give them an improved entry into the adult world.

The inability of Aboriginal communities to control of their education system was seen as a barrier to providing Aboriginal children with the required preparation not only for elementary school but also for

other levels. Presenters in Cranbrook, B.C. and Maniwaki, Que., gave examples to illustrate that

successful outcomes follow when communities control their educational systems from early childhood on.

In Port Alberni, B.C. (92-05-20), **Sidney Sam Senior** of the Ahousaht Education Authority told the Commissioners that his first recommendation for the future of education would be to lower the school age and provide funding for a "head start" program. He also recommended that education be treated as an "inherent right." It seemed unlikely then that such a program would be established in Port Alberni since they had been told by the federal government that no capital funding would be available for five years.

In Cranbrook, B.C. (92-11-03), **Chief Agnes McCoy** of the St. Mary's Indian Band stressed the importance of addressing health, social and economic programs in a holistic manner and stated that the planning, design, delivery and control of such programs must be the responsibility of First Nations' communities. She noted, for example, that to address the high drop-out rate of native students and their lack of basic skills on completion of school, the Ktunaxa nation opened their own day care/preschool, primary and adult high school programs. She said that while these initiatives have been successful, the Band has been hindered by "lack of total control" over all levels of education. The Band accepts responsibility for all of its citizens, whether they live on- or off-reserve. In describing the process of taking some control of their education, Chief McCoy said that they began with day care and went on to kindergarten and then up through the grades. She said they started from there "to give the children something that will carry them on so that at the later grade they wouldn't drop out." She also said that culture and language were mixed into the program.

Denise Birdstone said that the problems they encountered when trying to establish their day care centre included their difficulty in getting a licence (they operated for five years without a provincial licence). For example, local authorities would not come to the reserve and it took about a year for someone from the federal government to carry out a fire inspection.

In Maniwaki, Que. (92-12-02), **Gilbert Whiteduck** said that Maniwaki had 420 students at all levels from a "head start" program for three-year olds up to high school. In addition, about 150 students are enrolled in post-secondary education programs. He said that the drop-out -- or success -- rate in the community is comparable to the provincial rate.

Discussion

Although researchers have documented the difficulties Aboriginal children experience on entering school and hence the need to prepare them for kindergarten, it is important to note objections to the concept of "readiness" that have been expressed by Alice Paul and others. They point out that "readiness" is often used to place responsibility on the child and family for being ready for school, rather than on the school system for being prepared and able to adapt to the needs of the children it serves. This problem may be alleviated by Aboriginal control of school systems or "transition" programs that not only help children but familiarize mainstream teachers and educators with Aboriginal needs and expectations.

CIRCLE 3: ABORIGINAL CULTURE AND LANGUAGE

Aboriginal child care needs related to day care and early childhood education are fundamentally the same as those of mainstream society. To some degree, depending on the quality of the services provided, Aboriginal needs can be satisfied by mainstream models. When needs related to culture and language are addressed, however, the distinctiveness of Aboriginal requirements becomes apparent. It becomes necessary to adapt mainstream models to accommodate these requirements and to give serious consideration to adopting other, specifically Aboriginal models.

As the testimony cited above under other headings indicates, many presenters describing needs related to day care and early childhood education called for those needs to be satisfied in culturally appropriate ways. As illustrated by the testimony cited below, others focused specifically on culture and language and saw that the need to provide young children with early exposure to their heritage was a sufficient enough reason to provide child care services.

To provide child care services that satisfy cultural and linguistic needs, presenters looked to both the adaptation of mainstream models (for example, by including Aboriginal program content) as well as the implicit or actual adoption of specifically Aboriginal models (for example, by forming a "language nest" of the type developed in New Zealand).

Presenters ranged from individuals who simply want the best for their children and communities to people with professional expertise in Aboriginal language and culture or experience in child care settings.

In Eskasoni, NS (92-05-07), **Dr. Marie Battiste**, Micmac Cultural Coordinator for the Eskasoni School Board spoke eloquently about language as a vehicle for passing on the cultural norms, values and traditions of a society. She also described language as "the first building block before we begin to learn or make a transition to other kinds of systems of knowing." She said that "ideally, we need to have Micmac as the language of instruction from the very beginning when children enter the school" Although she largely referred to students at the elementary level and beyond, she brought expertise and a professional perspective to the discussion of the role of language in education. She also called attention to specific problems related to language education, in particular, the difficulty of getting funds to publish and distribute learning materials in Micmac -- even when the materials have been created -- the need to open the mass media to the use of Aboriginal languages, and the problems that arise when Aboriginal culture and language groups differ from existing educational boundaries and political jurisdictions.

In Wahpeton, SASK (92-05-26), **Miranda Prosper** observed that her language was "quickly deteriorating." As a solution, she proposes to bring Dakota speakers to the reserve or to implement a program similar to "the Maori way" of retaining language and culture: "Dakota immersion and a language nest for one to four-year olds in a day care setting."

In Yellowknife, NWT (92-12-07), **Ethel Blondin** spoke of the need for preschool programs: "I would like to see something as massive as we have in New Zealand with the language nests and the preschool program which allows a very natural process of learning." They also provide a role for elders. She urged that language nests be given a place in a child care system [i.e. a day care system]. She suggested that the north be "innovative" and follow the New Zealand model. She said that acquisition of an Aboriginal language is the first step in individual empowerment. The second involves what she terms "culture survival schools" for older students.

Some described a particular need to provide culturally appropriate child care in urban settings.

In North Bay, Ont. (93-05-11), **Bill Butler** of the North Bay Indian Friendship Centre said that in urban areas, child care has "always been an issue because there have not been culturally appropriate child care centres for Aboriginal children." He spoke of the importance of both culture and language. He said that in considering establishing a child care centre, one of the concerns of the Friendship Centre was "the need to have the aunties and the grandmothers be involved and to work within the child care centre." He suggested that the child care centre could lend itself to the preservation of "the Aboriginal way." The centre would utilize Native games, the storytelling, the legends, the teachings." He states that it is important to fund a Native child care centre in an urban centre that is structured to be culturally appropriate. "Otherwise," he said, "it would be just another child care centre."

In Orillia, Ont. (93-05-13), **Judy Contin** addressed the need to initiate the healing process in Aboriginal communities, particularly in urban settings. She defined "community" broadly: "it exists anywhere there is a population of Aboriginal Canadians. It is a community within a community of Anishnawbe, friends and families." She suggested that urban Anishnawbe can reach their community and begin the healing process through their children. In particular, they can reach this goal "by providing culturally appropriate day care facilities that are accessible to native children and their families, where every aspect from the planning to the operation is handled by Anishnawbe people." She said that young children need to be taught their language. They also need to learn about their ancestors, culture and traditional values, what it means to be Native, and why they must be proud of their ancestry. She sees this as preventive medicine that will break the cycle and permit a whole generation to feel good about themselves.

In Prince Rupert, B.C. (93-05-26), **Vern Brown** spoke of the educational needs of the Aboriginal people there in relation to education. He said that they lacked an Aboriginal primary curriculum to help children learn "who they are." He said that if they are able to acquire an existing public school that will become "available for disposal" in the Fall of 1994, they would use it as a multi-service facility for urban Aboriginals. It would house a day care centre as well as an education centre and other services. He envisions being able to give preschoolers a start by "giving them a little bit of our language in order to keep them proud."

In Halifax, N.S. (92-11-04), **Christine Gibson** of the Mi'kmaq Child Development Project said that among its other goals as a day care and as a preparation for entry into the mainstream educational system, the Mi'kmaq Child Development Centre would be "incorporating a preschool program whereby the children will be taught not only their language, customs, legends and history but will also develop positive self-esteem and be proud of their ancestry."

Speaking in Ottawa, Ont. (93-11-16), **Mr Morrison** spoke of the importance of cultural programs for urban Aboriginals. He said that he and his wife were lobbying to establish an Aboriginal day care in Ottawa. He stated that a cultural component is "integral" to the operation of a native day care and said

that he hoped that the proposed Ottawa centre will expand from having Aboriginal caregivers to having Aboriginal language programs.

In Montreal, Que. (93-12-01), **Grand Chief Ginette Racette**, speaking on behalf of the Native Alliance of Quebec, said that there is a need for Aboriginal peoples to have their own education system and their own day care. She said "we have to teach the young people again, to start at the beginning, their language, tradition and culture." As a beginning, she called for an enumeration of native children in white areas to prove the need for native day care. She objected to native children going to "white day care" because they do not get a chance to speak their language or practice their culture and traditions and "they are becoming white really fast."

Like Dr. Battiste, other presenters referred to the need for learning materials. They also spoke of the need for trained teachers.

In Orillia, Ont. (93-05-12), **Isadore Talouse**, a teacher of Ojibwa language and culture, commented on the lack of learning materials for Aboriginal language programs. He also spoke of the need for more qualified teachers. He suggested that the 45 hours of instruction in three years in the native Language Instructor's Program and the Native Language Teacher's Certification Program at Lakehead University are insufficient and recommended "ongoing Native language literacy professional development." He noted that "much work" also needs to be done in meeting the needs of the day care Native language program. He observed that Native language programs must begin in day care, before children enter the school system where English becomes their priority. He said that programs must come from the community: "it is crucial that parents, community, resource people and elders get involved in the development of the Native language program, especially in the development of curriculum content and teaching strategies."

Also in Orillia, Ont. (93-05-13), **Lorraine McRae** recommended that day care centres in Aboriginal communities across the country "should have total immersion programs of the Native language." She also said that elders should be the teachers of the children there and that they should not "have to have a piece of paper, a certificate or a diploma" to teach day in care centres or schools.

Some presenters described actual early childhood operations.

In Kahnawake, Que. (93-05-06), **Kaherine June Delisle** provided the Commission with an example of how community involvement can support culture and language programming for young children. She told how a few parents got together to start "a little school for preschoolers teaching them the Mohawk language, the culture and traditions." To get funds they opened a flower shop which was still operating at the time of her presentation. In 1983, another group got together to form the Step-by-Step Early Learning Centre for special needs children.

In Toronto, Ont. (93-06-02), **Doris Fisher** and **Jackie Esquimox-Hamelin** spoke of their experience at Gazhaadaawgamik, an Aboriginal Toronto child care centre.

In Winnipeg, Man. (92-04-22), **Katherine Morrisseau-Sinclair** of Abinochi Zhawayndakozihwin, an Ojibway Language Immersion Program for Preschoolers in Winnipeg. **Bernice Goldie**, a teacher testifying in Prince Rupert, B.C. (93-05-26), described her experience with two children who had been through the Winnipeg program which was forced to close for lack of funds:

... two children came and one was very well up in her work and the other wasn't and I wondered why. They were sisters. So, I looked up their files and I found that one had been through this preschool sort of a nursery program

Discussion

The need for exposure to culture and language may be quite independent of other child care needs. Such services are important, for example, in communities where day care is not required -- where unemployment is high and parents have few opportunities for education or training. They may also be combined with programs to address other needs in communities with additional child care requirements. Because this need is largely intangible and does not relate to a measurable outcome, such as hours of parental employment or performance in school, it may be more difficult for communities to identify it and agree on related goals. In communities where there is a desire to see young people advance in "white" society, there may be resistance to cultural and linguistic immersion or other forms of culturally appropriate programming. Current researchers appear to agree, however, that a solid foundation in an Aboriginal language can be the basis -- and is possibly the only true basis -- of later academic success in English or any other language. It is important that communities are fully aware of all of the implications of their choices before they make decisions about early childhood programs.

CIRCLE 4: SOCIAL WELFARE

Child care is an important component of services designed to improve the overall welfare of both children and families. In addition to its role as a "protective" or "respite" service when families are under stress, it can also serve as a "preventive" service to support families in their child rearing roles and help avert crises and family breakdown. Testimony reflects the fact that child care services can enhance the welfare of the entire family, individual children or women, in particular.

Some presenters focused on the need to take a "holistic" approach to family needs and to provide a range of services.

In Merritt, B.C. (92-11-05), **Warren Williams** of the Nicola Valley Tribal Council and Family and Children's Services Advisory Board presented a series of recommendations to the Commission. These include a recommendation that funding bases be established that recognize the responsibility vested within Indian governments to provide services to their membership wherever they reside. He states that the "holistic needs" of Indian families and children must not be subjected to "artificially imposed external boundaries." Further, he recommends the development of fiscal arrangements to enable First Nations' family and children's services agencies to implement a full range of services for care as well as parallel services for healing victims of all forms of abuse.

In Halifax, N.S. (92-11-04), **Christine Gibson** of the Mi'kmaq Child Development Project spoke of providing more than a day care service. She said that the project which received funding from Health and Welfare Canada would incorporate a cultural component and be based on a "holistic" approach, with the elders in the community playing an active role. She said that the Parent Steering Committee, which includes parents and interested members of the community, would determine the type and quality of services offered. She said that the centre would include a resource services for parents as well as training for members of the community who wish to become private caregivers.

Others focused on the children, and the need to ensure their welfare in their earliest years.

In Port Alberni, B.C. (92-05-20), **Chief Councillor Kelly Dennis** spoke of the need for services that would strengthen the family unit and improve parents' ability to care for their children. Such services include a day care program for working parents and parenting skills programs.

In Prince George, B.C. (93-06-01), **Marlene Thio-Watts** described the Healthiest Babies Possible Pregnancy Outreach Program in Prince George. This program is aimed at preventing low birth weight babies by providing support, prenatal education and milk supplements to pregnant women. Among the barriers to program access that women face is a lack of child care. Respite child care is necessary for many mothers who already have children to keep their appointments.

Many presenters focused on the welfare of women both in specific circumstances, such as facing family violence, and in day-to-day life while, in the words of one presenter, "struggling with their roles" in a changing society.

In Yellowknife, NWT (92-12-07), **Winney Fraser-McKae**, who described herself as a researcher and consultant, friend of many of the women present and grandmother of Aboriginal children, expressed concern for the future of northern women, particularly in the western Arctic. She said that many women daily faced discrimination from the social program system. Student allowances are insufficient, for example, to cover affordable housing and standard day care. She also pointed to a need for parental skills programs. She recommended that a program be devised that would gradually decrease the level of social assistance that would be required. This program would include medical benefits, housing subsidies, child care subsidies and transportation allowances.

In Yellowknife, NWT (92-12-07), **Sarah Calaher** spoke of the need for support services within communities for women who choose to move away from abusive partners. She said that they need financial assistance for treatment and for day care during both the treatment and follow-up periods.

In Montreal, Que. (93-05-27), **Eleonor Huff** of the Association des femmes autochtones du Québec drew the Commissioners' attention to the fact the "precariousness" of the living conditions of Aboriginal women in urban communities. She said that her organization sensed the need for a "multi-service centre for women and their children." This would provide information and courses, organize social events, and serve community cooking for those in need. It would also include a child care centre.

In Inuvik, NWT (92-05-06), **Rita Arey** spoke of the difficulties women have balancing family and workplace responsibilities. She notes that not having access to good child care or not being able to afford child care leaves mothers feeling a lack of support from the workplace. She observes that traditional society has changed. As a result, there is a lack of balance within the Aboriginal family and community, and women are struggling with their roles. She believes that balance can only be restored by turning once again to Aboriginal culture and tradition.

Discussion

Child care is playing an increasingly important role in family welfare programming. For example, child care is regarded as a family support that can help keep families and communities together and reduce the need for foster placements. Further, the value of child development programs that integrate a number of services has been proven world-wide. The best-known example of a child development program is Project Head Start in the United States. A further example is provided by Ontario's Better Beginnings, Better Futures project.

CIRCLE 0: THE CHILD CARE COMPLEX

This circle represents child care that meets the overlapping needs of young children, families and communities. Unfortunately, with respect to past and present Aboriginal child care in Canada as described in hearing testimony, it more realistically represents *failed or struggling attempts* to operate child care programs that serve these needs. It is thus primarily useful for the issues that such attempts raise and the problems that often remain unsolved as programs close or never get under way.

Several presenters referred to the difficulties associated with establishing a child care program. Those difficulties involve relations with mainstream child care systems and jurisdictions and, as in the case of Dean Jacobs, Aboriginal concerns about adopting non-traditional ways.

In Halifax, N.S. (92-11-04), **Christine Gibson** of the Mi'kmaq Child Development Project described the difficulties associated with establishing a centre to address a range of connected needs of children and families. These difficulties include finding funding for start-up and operating costs and carrying out research into other child care operations. She said that, for example, they had sent out letters to all Native child care facilities across Canada.

In Wahpeton, Sask. (92-05-26), **Darlene McLeod**, band administrator for the Wahpeton Band, described difficulties associated with providing child care services, including the problem of mixed jurisdiction: "to get a provincial subsidy, it is necessary to fall under provincial legislation and since reserves are in federal jurisdiction, no subsidies are available for on-reserve care and working people on the reserve cannot afford the service."

In Montreal, Que. (93-05-27), **Eleonor Huff** of the Association des femmes autochtones du Québec said that her group was placing increasing emphasis on child care. She identified a number of obstacles to establishing a child care project, including

- . jurisdictional confusion between federal and provincial levels of government
- . policies in Quebec based on universal criteria and quotas reflecting the number of women in the

labour market that almost automatically eliminate aboriginal child care facilities from assistance programs in urban settings, although isolated communities may have greater chances

- standards that may be justifiable in non-aboriginal settings but are difficult to fully apply in aboriginal communities
- fundamental differences between mainstream and aboriginal child care policies.

In Inukjuak, Que. (92-06-08), **Anna Samisack** described the "hardships" associated with keeping a day care centre open. These include trying to meet government standards and trying to raise money with very little government support. She said that they had started a centre but ended up losing money. She said that at the outset they were given \$700 from KARG but that heating alone cost \$1000 a month in the winter. She said that there was an interest in day care and a need for it. She said that many of the grandmothers are getting too old to look after young children and that one of the reasons why so many women are on welfare is that they are unable to work because there is no day care.

In Sarnia, Ont. (93-05-10), **Dean Jacobs** of the Walpole Island Heritage Centre noted that Walpole Island was the first reserve to have a day nursery. He said that establishing the child care centre raised two issues: taking funding from the provincial government (they were the first in Canada to do so, in 1970); and accepting this non-traditional way of child-rearing. He said that his community is "still coming to grips" with the child-rearing issue: "it provided opportunities for single heads of households for employment, but it diminished the role of Elders in our communities."

The difficulties described above relate to the efforts of individual communities to establish child care programs. They point to the need for a larger support system in both the start-up phase and while programs are operating.

In Sault Ste. Marie, Ont. (92-06-11), **Robert Beaudin** who is affiliated with an educational institute that provides services to complement the First Nation's education delivery, commented on the framework and procedures that are required to provide specialized services. Although his comments relate to the school system, they may also be relevant to a potential child care system. He said that it is "extremely difficult for local education authorities to deliver quality education programs and support programs such as special education." In comparing the three different systems in Ontario that are open to First Nations students -- federal, provincial and First Nations -- he said that the First Nations operations are "stand alone" without the additional support services that are available, for example, from the Ontario Ministry of Education. He said there is a need for First Nations to provide an "umbrella organization." He warned that "it is nearly impossible to deliver educational services comparable with provincial or federal systems when support services are non-existent." He also said that "although there is a consensus that local control of Indian education is essential, it is control that must be adequately resourced."

Discussion

The problems described in the hearing testimony are echoed in the intervenor briefs, regional reviews and commissioned research. They are also confirmed in most of the Canadian models described in response to Question III. They point to the critical importance of addressing the need for a framework to provide stability and support, including both funding and technical assistance, to communities establishing child care services.

□ INTERVENOR BRIEF SUBMISSIONS

The need for child care was expressed in a number of Intervenor Participant Presentations (IPP) to the Commission. Intervenor briefs on the subject were submitted from all across the country.

The following comments have been paraphrased or taken directly from the IPP summaries in the Commission's data base. (It should be noted that since fine distinctions, such as the distinction between day care and child care, may not have been preserved in the summaries, some inaccuracies may be reflected below.)

A clear majority of the briefs referred to a need for day care and many saw the provision of day care as a women's issue. Some also made reference to culturally appropriate early childhood services.

The **Native Women's Association of Canada (NWAC)** carried out a survey of Aboriginal women's concerns across the country. In spite of difficulties in collecting data (described in the report), NWAC was able to provide what it calls "a glimpse into the community." Based on the information it gathered, NWAC made a number of recommendations, including that

- . resources be provided for improving child care facilities
- . culturally appropriate curricula be introduced at the preschool level.

On the basis of its survey results, NWAC concluded that "over 50% of Aboriginal women were concerned with matters relating to violence against women, as well as child abuse and care."

The **Indian Homemakers' Association of B.C. (IHABC)** reported that many participants in community workshops "raised the concern that there was inadequate child care support for single mothers who were seeking to improve their situation. For instance, the only option available to a woman entering a treatment centre is to place her children in the care of the Ministry of Social Services and Housing (MSSH). Aboriginal women living on reserves are not eligible for day care subsidy when working or going to school. In urban settings, the MSSH will deny subsidies to women who have relatives that could provide child care."

A covering letter to the brief submitted by the **Federation of Saskatchewan Indian Nations**, describes important issues. "Day care" is included under "Programs and Services" along with elder care and youth treatment. The letter notes that these issues particularly apply to "women and young people."

The **Saskatoon Treaty and First Nations Assembly Inc.(STFNA)** represents the Cree, Saulteaux, Dene, Dakota and Assiniboine inhabitants of Saskatoon. The report reviews the major findings of a survey that polled Aboriginal people living in the Saskatoon area in the summer of 1993. Relevant survey findings included:

- . More Aboriginal day care centres must be established.
- . A community centre should be established where the cultural practices of Saskatoon Aboriginal people "will be respected" and services in various areas could be readily available.

- . Elders should be permitted to teach parenting skills to young Aboriginal parents "so they can nurture their young with love and a sense of hope for the future."

The **Manitoba Association for Rights and Liberties (MARL)**, a non-profit human rights and civil liberties organization which seeks to promote respect for and observance of fundamental human rights and civil liberties, sponsored the Aboriginal Women in the Canadian Labour Force Project (1993). The project was directed by a steering committee composed mainly of Aboriginal women from several organizations allied to deal with Women's issues. Lack of access to affordable, quality child care was seen as a "gender-related" and "economic" barrier to employment. Recommendations arising from the project include "that affordable day care be made available to Aboriginal persons seeking employment and those who are in the workforce."

The **Ontario Native Women's Association (ONWA)** includes 56 recommendations, including -- with respect to economics -- a recommendation that "training institutions must provide day care programs which promote Aboriginal culture." ONWA also states its belief that the historic right to self-government "encompasses the jurisdictional authority to create laws, legislation, and policies including policies in the area of: education, training, economic development, social services, child care, health, taxation, justice, language and the environment."

In its brief, the **Ontario Federation of Indian Friendship Centres (OFIFC)** identifies a "desperate need for day care services for single parent families." Under the heading, "General Urban Conditions," and with specific respect to health, OFIFC recommends that Friendship Centres should design and deliver a number of programs and services, including a day care program.

The brief presented by the **Quebec Native Women's Association (QNWA)** is also discussed above under Hearing Testimony. It examines the struggle for justice and equal opportunity of Quebec Aboriginal women. Specifically, it reviews the issues of family violence, day care services for preschool children and the concerns of Aboriginal women living in urban environments. One recommendation, in particular, relates to "Day care Services for Preschool Children:"

- . Options should be examined on how to establish a federal- provincial agreement to promote the implementation of day care facilities in Aboriginal environments. The programs established should correspond to the needs of the communities while ensuring that those programs be defined in collaboration with Aboriginal women.

QNWA's report also describes problems currently encountered by Aboriginal communities attempting to establish day care programs.

In its brief entitled "Our Future in Urban Areas," the **Regroupement des centres d'amitie autochtones du Qu'bec inc. (RCAAQ)** identified access to specialized services and organizations, including day care and home care, as a need, especially for migrants in the initial stages of integration with urban life.

Labrador Legal Services (LLS) is a multi-ethnic (Innu, Inuit and Metis) organization which provides legal services to Aboriginal people in Labrador. LLS held a three-day Forum for Aboriginal youth in Labrador. Discussion related to career choices and education raised gender issues, including day care. When asked to describe their own "dream community," the young people envisaged communities that included a number of facilities and services, including day care facilities.

The **Nova Scotia Native Women's Association (NSNWA)** represents Micmac women in the province. In their brief to the Commission, NSNWA said that there were "inadequate day care facilities on the reserves, so that young mothers are unable to pursue training or educational upgrading."

Three briefs also referred to an administrative system for service delivery.

● **The Windigo First Nations Council (WFNC)** comprises the Ontario First Nation's communities of Bearskin Lake, Sachigo Lake, Weagamow Lake, New Slate Falls, Cat Lake and New Saugeen. It was established to take over services under the federal government's devolution policy. It proposed a self-governing structure that includes an administrative and management board that would oversee the delivery of programs and services on behalf of the Windigo First Nations and is accountable to the elected First Nations leadership. Among the services it would provide are "day care and child care" which, in this report, appear to be discussed in a welfare context.

The West Region Tribal Council (WRTC) has its administrative office in Dauphin, Manitoba and represents eight First Nation communities in Treaties #2 and #4. It administers programs/services in the areas of social development, First Nation governance, education, housing, health, culture, fire safety, engineering, and financial advisory. Recommendations in the WRTC's report include that

- . First Nation communities should consider developing their own curricula which would integrate traditional teachings (using Elders), language and values [--] perhaps a system based on the seven phases of life and which would include day care and preschool.

The Metis Child and Family Services Society (MCFS) is an independent agency, affiliated with the Metis Nation of Alberta, and is responsible for program and service delivery to Metis children, families and communities. In its report, it offers itself as "a model of an effective institution of self-government which provides for the delivery of programs and services relating to family and child welfare." The Society's brief to the Commission "demonstrates how framework agreements could work between provincial and Aboriginal governments" (it operates within an agreement that has been in place since 1987). The brief "highlights a form of service delivery for Metis children and families that is culturally appropriate and, that is based on community participation and control."

The MCFS supports several programs dealing with youth, family services and intervention, community support training, and child care, including Family Intervention Program, Youth Support Program, Community Support Program, Family Service Program, Metis Youth Stay in School Program, Child Day Care, and Family and Youth Support Training.

The brief indicates that the MCFS sits on a Social Service Sub-Committee with representatives from the Metis Nation of Alberta and Alberta's Family and Social Services. According to the authors, this process enables the MCFS to have input into joint Metis and provincial initiatives which affect Metis children and families. The brief also stresses that the MCFS continues to maintain standards set out by the Alberta Association of Services to children and families.

□ SUMMARY

Analysis of RCAP testimony indicates that presenters in all parts of the country were concerned about child care issues related to day care, early childhood education, culture and language, and social welfare, and their combination in service delivery. Concerns addressed in hearing testimony and intervenor briefs were echoed in regional reviews and commissioned research and confirmed in most of the Canadian models described in response to Question III. They point to the need to apply the broadest possible definition of child care and establish a framework to provide stability and support, including both funding and technical assistance, to communities establishing child care services.

The recommendations that follow were influenced by knowledge of the views presented in submissions to RCAP and by information from a variety of other sources. Although much remains to be done before an Aboriginal child care system becomes a reality in Canada, these recommendations outline a blueprint for action designed to help Aboriginal communities across the country realize their child care goals.

ROYAL COMMISSION ON ABORIGINAL PEOPLES

CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS

■ THE RECOMMENDATIONS

Following a review of relevant literature and information specific to the Royal Commission on Aboriginal Peoples, and an examination of models from a number of countries, four major recommendations emerge:

1 ESTABLISH AN ABORIGINAL CHILD CARE SYSTEM

A Canada-wide Aboriginal child care system, controlled by Aboriginal peoples, should be established and funded on a long-term basis. Wherever possible, the system should build upon existing initiatives and empower communities to achieve their own child care goals. In view of current jurisdictional and funding conflicts, full implementation of such a system is most likely to coincide with the realization of some form of Aboriginal self-government.

2 ESTABLISH AN INTERIM ADVISORY COMMITTEE TO DEVELOP AN ABORIGINAL CHILD CARE SYSTEM

An Interim Advisory Committee should be formed as soon as possible to take immediate steps to oversee the development of a Canada-wide Aboriginal child care system and to ensure that, where possible, existing services are maintained until the Aboriginal system is in place. Specific responsibilities of the committee include providing for a clearing house for current information, the collection of new information where necessary, and the development and piloting of model programs.

3 ESTABLISH AN ABORIGINAL EARLY CHILDHOOD RESEARCH INSTITUTE

A foundation for a permanent Aboriginal Early Childhood Research Institute should be established immediately to provide information and make recommendations to the Interim Advisory Committee. The Institute itself should be designed to provide support to the system by carrying out ongoing research, curriculum development, staff training and program evaluation.

4 ESTABLISH TRANSITION COMMITTEES TO OVERSEE RELATIONS BETWEEN THE ABORIGINAL CHILD CARE SYSTEM AND EXISTING MAINSTREAM SERVICES

Transition Committees should be set up immediately to work closely with both the Interim Advisory Committee and the future Aboriginal child care system to explore linkages with existing mainstream systems and ensure that the transition from provincial/territorial jurisdiction occurs with as few service disruptions as possible. Since, in some cases, the transition may take some time, Transition Committees may remain active after an Aboriginal child care system has been established at which time they may be accommodated within the system's administrative structure.

■ THE RECOMMENDATIONS IN DETAIL

● RECOMMENDATION 1: ESTABLISH AN ABORIGINAL CHILD CARE SYSTEM

Controlled by Aboriginals

An Aboriginal child care system should be established to meet the needs of Indian, Metis and Inuit children and families throughout Canada. The system should be designed and, in all respects, controlled and monitored by Aboriginal peoples.

Comprehensive

The system should reflect the broadest possible definition of "child care" and address needs for day care, education, support for culture and language, and social welfare. In addressing those needs, the system should provide for a number of program types, including centre-and home-based care, home visitor programs and services such as parent resource centres and toy-lending libraries. Comprehensive preventive programming should be instituted where appropriate. Programs should be responsive to community needs and take into account both the traditional teachings of elders and the most recent research knowledge from around the world.

Canada-Wide

To give all Aboriginal peoples equal access to resources and services, and facilitate the application of uniform standards, the Aboriginal child care system should be implemented Canada-wide. Precedents for systems of national scope are provided by Project Head Start and the Child Care and Development Block Grant Program in the United States and the child care systems in Kenya and New Zealand.

Funding

The system should provide access to a reliable, long-term funding base for all Aboriginal child care programs that meet Canada-wide standards of care. Funding should be sufficient to ensure that all programs are able to achieve the required standards. Where possible, funding for specific programs should be provided from both central and local sources.

The level of service in each community should be determined by both need and the community's ability to sustain programs with ongoing financial and human resources. Since the literature shows that children and families benefit substantially from relatively low resource intensive programs, such as home visitor programs, communities should be encouraged to set realistic goals and, where desirable, establish long-range plans for future implementation of higher resource intensive programs.

Affordable

Child care services should be affordable, available to all members of the community, and free of "welfare" connotations. Mechanisms should also be available to permit communities to provide subsidies, use a voucher system and/or charge user-fees at their own discretion.

Within an Aboriginal Department of Children and Families

The Aboriginal government should enact legislation to establish an Aboriginal child care system. Ultimate authority for the system should rest within an Aboriginal government department with responsibility for children and families. Funding for the system should flow through that department and the system should be accountable to that department for meeting management and program standards. The department should also promote liaisons between the child care system and other systems, including the health and education systems. Day-to-day administration of the system should rest with a trust body as described below.

Linked to an Aboriginal Early Childhood Research Institute

The system should be closely linked to an Aboriginal Child Care Research Institute which would provide advice and carry out ongoing research, curriculum development, staff training and program evaluation.

Administered by a Trust Body

Following the lead of Kenya and New Zealand, the Aboriginal government's child care legislation should provide for the appointment of a trust body or Central Aboriginal Child Care Council. This Council

would have wide representation from the Aboriginal community, including parents and the Aboriginal child care community. It would derive its authority from and be accountable to a political entity, most likely the Department of Children and Families in the central Aboriginal government described above. Its functions would be to recommend policies and provide advice to the Aboriginal government on matters related to child care, and to oversee the management of the child care system through a Central Child Care Office. At all levels within the system, functions would be carried out by staff members or through arrangements with outside contractors.

A Decentralized Administrative Structure

The child care system should have a tri-level administrative framework, perhaps modelled on the Navajo Department of Head Start in the United States. The Central Council and Office should have the strength to provide a secure foundation to ensure consistency, stability and continuity within the system, particularly in relation to management practices, funding, maintenance of legislated standards, training and curriculum development, and program support.

To facilitate program delivery and ensure maximum local autonomy, the system should be decentralized at regional and local levels. Further decentralization may occur at the local community level through the establishment of umbrella operations which administer satellite programs at other sites. Precedents for accommodating varied administrative structures within a single system are found in both the American Indian Head Start Program and the Child Care and Development Block Grant program in the United States.

Aboriginal boundaries should be based on geographic, cultural and linguistic factors and may coincide with those of other Aboriginal administrative units rather than existing provincial/territorial limits. In off-reserve situations, Aboriginal boundaries based on language and culture may overlap within the same geographic and political areas. Geographic and political terms such as "region" may refer to a particular cultural group. For example, an office with "regional" status might administer all Inuit programs.

The Central Office

The Central Child Care Office should be headed by an Executive Director, responsible to the Central Aboriginal Child Care Council. It should be guided in its efforts by advice from the Aboriginal Early Childhood Research Institute. The office should interact with staff from Regional Offices who work directly with local communities and provide professional expertise in two broad areas: management and operations, and programming.

Regional Offices

Each region should have its own Regional Child Care Office which would have access to advice from a Regional Child Care Advisory Council that includes representatives from Local Child Care Councils. In turn, Regional Advisory Councils would send representatives to the Central Child Care Council. The Navajo Department of Head Start in the United States provides a model for such a tri-level council system. Regional Child Care Offices would be responsible for implementing policies set by the Central Aboriginal Child Care Council and for monitoring and providing technical assistance and training to operations in local communities. Regional Managers would relate to the Central Child Care Office while Regional Office field staff would provide support in local offices.

Local Offices

Local Offices should be operated by field staff who provide links between the child care system and community services. Depending on local circumstances, their roles will differ in character and extent over time, and from community to community. Essentially, field staff will enable communities to meet the child care goals set by Local Advisory Councils and monitor programs to see that standards are met.

Parent Participation

Various forms of parent participation in the child care system should be encouraged and some may be made conditions of operation. In the United States, for example, Head Start legislation requires grantees to establish parent advisory committees. In Ontario, a majority of steering committee members in Better

Beginnings projects must be parents or other community residents. Following that lead, it may be appropriate to require that Aboriginal advisory committees include a specific percentage of parents.

Parents, elders and other interested community members should also be encouraged to form child care associations at all levels within the system. These associations provide support, disseminate information and advocate for Aboriginal child care.

Community Mobilization

Although centrally administered, the system should empower Aboriginal communities to provide services in both rural and urban settings, on- and off-reserve. The term "community" should be broadly defined as, for example, in the Project Head Start where it is described as a unit that "provides a suitable organizational base and possesses the commonality of interest" required to operate a program.

Within the highly supportive infrastructure of the child care system, local communities should take responsibility for their own child care operations. They should have great flexibility in designing and operating specific child care programs. Depending on their relationship to the system, local operators may be known as "grantees" or "licensees" and should be required to meet only a few fundamental criteria. For example, they must be fiscally responsible and capable of managing the operation. They must also have defined program goals and agree to meet and maintain legislated standards.

Operations must be supported by their communities which must provide a portion of the required funding, in dollars or in kind. To offset knowledge of the costs of child care, communities should also be informed of its benefits, including the employment created by child care services and related activities. They should also recognize the intangible rewards of strengthening family life, as well as the economic advantages of enabling more women to work or study and the accompanying reduction in welfare and other costs.

RECOMMENDATION 2: ESTABLISH AN INTERIM COMMITTEE TO DEVELOP AN ABORIGINAL CHILD CARE SYSTEM

Even though full implementation of an Aboriginal Child Care System is a future goal, work to establish the system should begin immediately. Although the literature is clear about the benefits and cost-effectiveness of child care, the task of establishing a system is complex and requires a substantial commitment of human and financial resources.

In anticipation of the formation of a Central Aboriginal Child Care Council, an Interim Committee to Develop an Aboriginal Child Care System should be established immediately. This committee should be appointed by and derive its authority from existing national Aboriginal political organizations. It should have access to sufficient funding to support its own operations and to achieve its child care goals. A model for this committee may be found in the history of child care in Kenya where the present system was established following a 10-year implementation project, funded by the Bernard Van Leer Foundation.

Canada's Interim Committee to Develop an Aboriginal Child Care System would experience two phases of activity. In Phase I, it would serve as a clearing house for existing information and for the collection of new information, as required. In Phase II, it would prepare legislation and policies for approval by the Aboriginal government and oversee the development and piloting of program and training models.

The responsibilities and budgetary needs of the Interim Committee would thus grow over time. Its earliest responsibilities would include the appointment of a Research Director and establishment of an Aboriginal Early Childhood Research Consortium that would lay the foundation for the Aboriginal Early Childhood Research Institute. This consortium might be modelled on the Consortium for Longitudinal Studies that was formed in the United States in 1975. Invitations to join would be sent to all organizations, individuals and post-secondary institutions in the country carrying out research into aspects of Aboriginal child care, including staff training and curriculum development. The goal of the Consortium would be to consolidate and/or coordinate current efforts, where possible, and collect new information, as noted below.

The Consortium should also initiate a longitudinal research project to evaluate the impact on children, families and communities of the development, establishment and ongoing operation of an aboriginal child care system. The information derived from such a project would be of long-term benefit to Aboriginal policy makers and to those with responsibilities for revising and expanding the child care system.

Later, in Phase II, resources would be required to permit the development and piloting of comprehensive program and training models. Projects commissioned by the Interim committee would be carried out by staff who might later be employed within the Aboriginal child care system.

INTERIM PHASE I

Although there is much knowledge and expertise in the Aboriginal child care community, and some very good programs are currently in operation, most efforts are undertaken independently, without benefit of either a support network or knowledge of other initiatives. Although the current body of information about Aboriginal child care in Canada is growing, it is not sufficiently accurate or complete to provide a basis for the development of a child care system. Before an Aboriginal child care system can be established, more accurate information must be collected in a number of areas.

Demographics

To plan and design a child care system, it is important to know how many children and families it will serve, both on- and off-reserve. If a general Aboriginal "census" is taken before the implementation of self-government, efforts should be made to collect data relevant to the needs of a child care system. Whether the information is collected specifically for the child care system or as part of a larger initiative, a child care information data base should be established and updated on a regular basis.

Existing Services

If communities so desire, existing child care services may be absorbed into the new child care system. In advance of establishing the system, an accurate inventory of current child care programs should be

made, including an assessment of the financial commitment required to sustain existing services at current levels. The inventory should include a broad range of programs meeting the four main program goals: day care, early childhood education, support for culture and language, and social welfare. Costs related to each program type in a variety of geographic locations should be obtained. The inventory should identify programs in jeopardy of closing for financial reasons. A mechanism should be found for providing interim support for programs with long-term potential. The inventory should also include information about recent needs assessments and program proposals. This information should help the Interim Committee decide which program models will be piloted in Phase II.

Language and Culture

Many who testified at Commission hearings spoke of the need for child care that supports and reinforces Aboriginal language and culture. Because of the success of the *Te Kohanga Reo* in New Zealand, existing Canadian knowledge and experience related to language nests should be consolidated. Mechanisms should be developed for adapting the language nest model to meet the needs of Aboriginal communities in Canada, including mechanisms related to funding, regulation, curriculum development, staff training and community involvement. Ongoing research in this area should lead to the development of Aboriginal child care models suited to Canadian situations.

A closer examination should also be made of language immersion programs in Canada, including French and other non-Aboriginal language programs, to determine how immersion programs might be incorporated into the child care system. Recommendations should also be developed to help communities determine whether language immersion or some other form of language instruction is most appropriate for their children. Factors to be considered include whether the Aboriginal language is the first language of the child and/or is spoken fluently by community members, and whether parents are supportive of immersion programming. In some communities, it may be necessary to create a mechanism that permits both immersion and non-immersion programming within one operation. The child care program at West Bay on Manitoulin Island in Ontario may serve as a model for such an initiative.

Curriculum Development and Staff Training

● number of communities have developed both curricula and staff training programs in conjunction with colleges and universities. An inventory of such initiatives should be made, with a view to consolidating efforts and/or providing a framework within which they can continue, but with the added benefit of sharing knowledge and resources.

In this regard, the activities of the School of Child and Youth Care at the University of Victoria may serve as a model. Already, the staff training program developed by the University has been adapted to meet the needs of two very different Aboriginal communities and, in both cases, is being delivered by local community colleges. This model, which could be piloted across Canada, was developed through community consultation and includes elder participation. It recognizes the need for both a career ladder and pre-professional training. Before a particular model is selected, however, serious consideration should be given to all initiatives.

The inventory of curricula and staff training programs should also include learning materials that have been developed, including those that either remain unpublished or have had only limited distribution. The results may lead to a recommendation that the Research Institute include a publishing wing in its ultimate design or that an Aboriginal publishing house be established under other auspices.

Regulatory Systems

Each province/territory currently has a regulatory system within which programs are licensed and monitored by provincial staff. These systems currently affect Aboriginal programs to varying degrees depending on the jurisdiction. In most, if not all cases, Aboriginal communities are unsatisfied with current regulations.

Each state in the United States has also its own licensing requirements. Some Indian tribes recognize or adapt state regulations, while others have developed their own. For example, the Cherokee Nation of

Oklahoma uses state regulations but has provided an "exempt day care" status to enable funding to flow family members who provide care. These caregivers are registered annually at least, approved and monitored but are not licensed. In addition, all American Indian Head Start programs must meet Head Start Program Standards.

To arrive at the best possible regulations for Canada's Aboriginal Child Care System, it is important to carry out an inventory of existing regulatory systems in Canada and elsewhere and obtain background information about their application and enforcement in Aboriginal communities. In many cases, decisions have been made to recognize shared jurisdictions for funding or other reasons. Since such a need may arise with respect to the new Aboriginal system, the inventory should also include information about cooperative arrangements, including the potential for purchasing enforcement services from adjacent and/or mainstream jurisdictions.

Recommendations may also be made about what is distinctive about regulations in Aboriginal settings, types of programs to be regulated and in what way. For example, it may not be appropriate "licence" all program types (licensing gives programs permission to operate). Some types may simply be registered and monitored. Others may be free to operate but must achieve certain standards in order to secure funding. Some programs may have to achieve certain standards in order to be recognized or "accredited." At the same time, methods for monitoring and enforcing requirements should be examined with a view to developing culturally appropriate models of enforcement behaviour and penalties for non-compliance.

Funding

Before arriving at a global budget, it will be necessary to determine the level of financial support required to administer a child care system and to establish and maintain particular program types under specific conditions and at significantly high levels of quality. In addition to achieving a global budget, mechanisms must be developed for distributing funds throughout the system, sharing costs with communities and purchasing services from other service areas and/or jurisdictions. It is also necessary to decide on model

formulae for fee structures and vouchers or subsidy payments, which may be implemented at the discretion of individual communities.

Before reaching these decisions, it will be helpful to examine current models in detail. For example, in Ontario cost-sharing arrangements have been working successfully for many years. The Cherokee Nation in Oklahoma has developed a voucher system the gives parents flexibility in choosing services.

Management

To facilitate management of the child care system as a whole a comprehensive, automated operating system should be designed, perhaps modelled on the system used by the Cherokee Nation. This system would computerize all facets of the child care system, including data collection for statistical and planning purposes, financial administration and regulation. In this interim phase, research should be carried out on the types of systems available and the kind of information required. Data collected in this phase should also be stored for future use.

At the local level, steps should be taken to ensure that programs have access to effective management skills. As condition of licensing and/or funding, budgets and business plans should be required of all operations. Criteria should be developed for evaluating such documents.

Linkages

The literature suggests that appropriate forms of child care offer integrated services, where necessary, and thus are linked to many other community services. In preparation for the development of linkage models, which will be implemented in different ways in different communities, it will be necessary to learn more about current service linkages. In particular, it will be important to determine how these linkages might be structured and what it might cost to buy services from other groups. For example, a parent education program on nutrition might be purchased from a health department while a pre-kindergarten transition program might be jointly funded by the child care and education systems.

Parent Involvement

Parent involvement has also been identified in the literature as an important component of appropriate child care. Parents can either participate in service delivery (for example, as board members, advisors or program volunteers) or be recipients of services (for example, through parent education, job counselling). Before the Aboriginal child care system is launched, it will be important to determine what mechanisms are being used to facilitate participation and whether parent participation should be mandatory as it is in Project Head Start in the United States.

Community Development/Mobilization

Child care programs can be important catalysts for community mobilization. Indeed the success of the child care system will largely depend on ongoing support from two sources: a strong central core and individual communities. Community support can take the form of direct participation or financial contributions (in dollars or in kind), or can be realized less tangibly as moral support and encouragement for child care programming. Before establishing a child care system, it is important to determine what mechanisms might be used to channel participation or financial support to the child care system and also, to learn what resources are required to inform communities about the need for child care and encourage community members to become advocates for child care services.

Technical Assistance

One of the primary benefits of a strong child care system is its ability to provide technical assistance to its members. Reaching operators with information about child care programming and ways of meeting licensing and/or funding requirements is key to maintaining quality services. In the interim phase, it will be necessary to consider how technical assistance is currently being provided in a number of jurisdictions and develop models for use in the Aboriginal child care system. It may also be necessary to consider mechanisms for purchasing technical assistance from other jurisdictions.

INTERIM PHASE II

Phase II, the Consortium should use the information collected in Phase I to arrive at detailed comprehensive program models, including curricula and staff training programs that can be piloted in Phase II. A recommendation should be made to the Interim Committee to authorize the piloting of models that incorporate the characteristics of appropriate forms of child care, including:

- . on-reserve/rural, centre-based care
- . off-reserve/urban, centre-based care
- . regulated home child care
- . care that includes integrated services and is based on a primary prevention model
- . flexible program(s) combining home visits with one or more other services such as a resource centre, toy lending library or television programming
- . an Aboriginal program not based on a mainstream model
- . a language immersion program.

These models should be tested at more than one site and in more than one geographic area. If appropriate, existing programs may be adapted to meet piloting criteria. These models should be comprehensive and include as many elements of the child care operation as possible, including funding and regulation.

Following the pilot period and an evaluation of program performance, detailed recommendations for legislation creating an Aboriginal child care system should be prepared and approved by the Interim Committee for submission to the central legislative body of the Aboriginal government.

At this point, the Interim Committee should be dissolved and replaced by the permanent Central Aboriginal Child Care Council.

RECOMMENDATION 3: ESTABLISH AN ABORIGINAL EARLY CHILDHOOD RESEARCH INSTITUTE

A foundation for a permanent Aboriginal Early Childhood Research Institute should be established immediately with the appointment of a Research Director and the formation of an Aboriginal Early Childhood Research Consortium. The immediate goals of the Consortium would be to make recommendations for the establishment of an Aboriginal child care system in Canada and to make proposals for the establishment of the Research Institute.

The Research Institute should be a non-profit body, linked at arms-length to the Aboriginal government, and possibly affiliated with one or more Canadian universities. The purpose of the Institute would be to carry out ongoing research, curriculum development, staff training and program evaluation in the area of early childhood services for Aboriginal populations. This research would support the Aboriginal child care system in Canada. In the long-term, its goals might be extended to meet the needs of Aboriginal peoples in other parts of the world.

Activities of the Institute would focus on research and the development of curricula and training models. Program delivery at the community level would be effected through a network local colleges and other educational institutions.

RECOMMENDATION 4: ESTABLISH A TRANSITION COMMITTEE TO OVERSEE RELATIONS BETWEEN THE ABORIGINAL CHILD CARE SYSTEM AND EXISTING MAINSTREAM SERVICES

The transition to a fully operational Aboriginal child care system in Canada may take some time and the system may be "in transition" for varying lengths of time in different parts of the country. For example, time will be required for staff training since the system will require significant numbers of trained staff, some with advanced qualifications and extensive field experience. It may take longer to implement programs in isolated areas with few resources than in highly sophisticated urban areas with access to expertise and a host of complementary services. On the other hand, urban needs and delivery issues may be more complex. Further, communities will take varying lengths of time to achieve consensus and articulate goals. Above all, implementation may be impeded by delays in instituting self-government which is necessary to provide authority and funding for an Aboriginal system.

To prepare the way for an Aboriginal Child Care System, it will be necessary for the Interim Committee to recognize Transition Committees that have responsibility for establishing priorities and exploring mechanisms for possible linkages with existing provinces/territories. For example, in Ontario, Aboriginal child care operations are licensed by the Ministry of Community and Social Services which also provides technical assistance through its program advisers. In Kenora, the Ministry has already hired one Aboriginal program adviser, with advice and support from the Aboriginal community. In the transition years, elements of the Aboriginal system in Ontario may choose to fund positions within the Ministry and adapt the *Day Nurseries Act* to Aboriginal needs, taking full advantage of its flexibility, as the first steps in a long-range plan leading to full implementation. Meanwhile, Aboriginal attention and resources may be directed toward other areas such as staff training and curriculum development.

In developing transition plans, it will be necessary to consider existing services and resources not only from the point of view of the child care system, but also from the point of view of the children and families being served. It will be important to create as little disruption as possible for the children and ensure that they have access to the level of services they need. Every effort should be made to ensure that

the quality of service in the Aboriginal system is at least as high, if not higher, than in mainstream systems.

Since a high degree of cooperation will be required among all participants, it will be important for the Transition Committees to ensure that both the Aboriginal and mainstream communities are fully informed of Aboriginal intentions and supportive of their initiatives.

Finally, the Transition Committees and others involved in planning the Aboriginal Child Care System must ensure that the expectations of the Aboriginal community are realistic in light of the goals to be achieved. For example, an Aboriginal Child Care System is unlikely to be, initially at least, a monolithic organization, with all types of services provided and fully staffed by Aboriginal peoples. More likely, it will be a multi-faceted organization that will have a different shape in different parts of the country and result from a variety of linkages made at the local level in light of local circumstances. It will, however, be held together by an over-arching administrative framework that is Aboriginally controlled and ensures that all Aboriginal communities receive the financial and technical support they need to provide child care services, and sets a standard for service provision that applies throughout Canada.

ROYAL COMMISSION ON ABORIGINAL PEOPLES

CHILD CARE LITERATURE SEARCH AND RECOMMENDATIONS

■ BIBLIOGRAPHIES

The following bibliographies were prepared in conjunction with responses to the four questions posed by the Commission. They include references to books, journals, unique RCAP sources, interviews, and videos. Many of the references were discovered during computer searches, especially searches of the ERIC data bases, including International ERIC. Each bibliography relates to a specific aspect of the literature search. Of necessity, the same reference may appear in more than one bibliography.

□ BIBLIOGRAPHY: QUESTION I

Introduction and Literature on Mainstream Child Care

Better Beginnings, Better Futures: An Integration Model of Primary Prevention of Emotional and Behavioural Problems. Toronto: Ontario Ministry of Community and Social Services, 1989.

Canada. Royal Commission on Aboriginal Peoples. *The Mandate: Royal Commission on Aboriginal Peoples.* Background Papers. Ottawa: Minister of Supply and Services, August 1991.

Consortium for Longitudinal Studies. *As the Twig is Bent: Lasting Effects of Preschool Programs.* Hillsdale, N.J.: Lawrence Erlbaum Associates, 1983.

Developmentally Appropriate Practice in Early Childhood Programs Serving Children from Birth Through Age 8. Ed. Sue Bredekamp. Washington, D.C.: NAEYC, 1987.

Doherty, Gillian. *Quality Matters in Child Care.* Huntsville, Ontario: Jesmond Publishing, 1991.

Goelman, Hillel, and Alan R. Pence. "The Victoria and Vancouver Research Projects." In *Child Care and Education: Canadian Dimensions.* Ed. Isabel M. Doxey. Scarborough, Ont: Nelson Canada, 1990, pp. 269-277).

Lamb, Michael E, and Kathleen J Sternberg. "Sociocultural Perspectives on Nonparental Child Care." In *Child Care in Context: Cross-Cultural Perspectives.* Ed. Michael E. Lamb, Kathleen J Sternberg, Carl-Philip Hwang, and Anders G. Broberg. Hillsdale, N.J.: Lawrence Erlbaum Assoc, 1992, pp. 1-23.

Mayfield, Margie I. "Parent Involvement in Early Childhood Programs." In *Child Care and Education: Canadian Dimensions.* Ed. Isabel M. Doxey. Scarborough, Ont: Nelson Canada, 1990, pp. 240-253).

Melhuish, Edward C., and Peter Moss, eds. *Day Care for Young Children: International Perspectives.* London: Tavistock/Routledge, 1991.

Otaala, Barnabas, and Anne Njenga and Ruth Monau. *An Evaluation of the Day Care Programme in Botswana.* A Consultancy Report for the Government of Botswana and UNICEF. Gaborone, Botswana, 1989.

QUESTION I: Introduction and Literature on Mainstream Child Care (cont'd)

- Phillips, Deborah A., and Carollee Howes. "Indicators of Quality Child Care: Review of Research." In *Quality in Child Care: What Does Research Tell Us?*. Ed. Deborah A. Phillips. Washington, D.C.: National Association for the Education of Young Children, 1987.
- Powell, Douglas R. "Day Care as a Family Support System." In *America's Family Support Programs: Perspectives and Prospects*. Ed. S. L. Kagan, D.R. Powell, B. Weissbourd and E.F.Zigler. New Haven, CT: Yale University Press, 1987, pp. 115-132.
- *Families and Early Childhood Programs*. Washington, D.C.: National Association for the Education of Young Children, 1989.
- Schorr, Lisbeth, B. *Within Our Reach: Breaking the Cycle of Disadvantage*. New York: Anchor Press, 1988.
- Schweinhart, Lawrence J., and Helen V. Barnes and David P. Weikart. *Significant Benefits: The High/Scope Perry Preschool Study Through Age 27*. Ypsilanti, Michigan: The High/Scope Press, 1993.
- United States. Department of Health and Human Services, Administration for Children and Families, Administration on Children Youth and Families, Head Start Bureau. *Head Start: A Child Development Program*. Washington, D.C.: 1993.
- Who Cares for America's Children: Child Care Policy for the 1990s*. Ed. Cheryl D. Hayes, John L. Palmer and Martha J. Zaslow. Washington, D.C.: National Research Council, Panel on Child Care, National Academy Press, 1990.
- Wood, Alfred. "The Need for Community Mobilization: Past Experience and Future Needs." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 89-104.
- Zigler, Edward, and Susan Muenchow. *Head Start: The Inside Story of America's Most Successful Educational Experiment*. New York: Basic, 1992.
- , and Sally J. Styfco. "Using Research and Theory to Justify and Inform Head Start Expansion." *Social Policy Report: Society for Research in Child Development*, VII, No. 2 (1993), 1-21.

□ BIBLIOGRAPHY: QUESTION I

Literature on Aboriginal Child Care - Canada and the United States

- Assembly of First Nations. *Report of the National Inquiry into First Nations Child Care*. Summerstown, Ontario: 1989.
- Billman, Jane. "The Native American Curriculum: Attempting Alternatives to Teepees and Headbands." *Young Children*, 47, No. 6 (September 1992): 22-5.

QUESTION I: Literature on Aboriginal Child Care - Canada and the United States (cont'd)

- ady, Phyllis. "Columbus and the Quincentennial Myths: Another Side of the Story." *Young Children*, 47, No. 6 (September 1992): 4-14.
- Britsch-Devany, Susan. "The Collaborative Development of a Language Renewal Program for Preschoolers." *Human Organization*, 47, No. 4 (Winter 1988): 297-302.
- Colwell, Kristin, and Pat Wright. "Arctic Realities: Developing Early Childhood Training for Inuit Students." *Multiculturalism*, 14 (1992): 18-9.
- Canning, Patricia. "The Nain Daycare Project." *Canadian Journal of Education*, 11, No. 1 (1986): 1-8.
- Gillis, Judy. "Views of Native Parents About Early Childhood Education." *Canadian Journal of Native Education*, 19, No. 1 (1992): 73-81.
- Greenburg, Polly. "Teaching About Native Americans? Or Teaching About People, Including Native Americans?" *Young Children*, 47, No. 6 (September 1992): 27-30.
- Kirkness, Verna. "First Nations House of Learning Promotes Maori Language Immersion Model." *Multiculturalism*, 14 (1992): 64-7.
- Lindsay, Anne. "Children of Native Indian and other Sociocultural Backgrounds." In *Child Care and Education: Canadian Dimensions*. Ed. Isabel M. Doxey. Scarborough, Ont: Nelson Canada, 1990, pp. 126-40.
- Little Soldier, Lee. "Working With Native American Children." *Young Children*, 47, No. 6 (September 1992): 15-21.
- Mayfield, Margie. "Parents, Children and Reading: Helping Canadian Native Indian Parents of Preschoolers." *The Reading Teacher*, 39, No. 3 (December 1985): 301-5.
- McNaughton, Kathryn, and Diane Stenton. "Literacy, Leadership, and Practice: One Formula for Effective Early Childhood Education Training." *Multiculturalism*, 14 (1992): 20-1.
- More, Arthur J. "Native Indian Learning Styles." *Journal of American Indian Education*, October 1987: 17-29.
- Native Council of Canada. *Native Child Care: In the Spirit of Caring*. Ottawa: 1990.
- Paul, Alice. *Early Childhood Education in American Indian and Alaska Native Communities*. Indian Nations At Risk Task Force Commissioned Paper. Washington, D.C.: Department of Education, 1991. ERIC Document 343 761.
- Pence, Alan, and Valerie Kuehne, Margo Greenwood-Church, Mary Rose Opekokew and Vicki Mulligan. "First Nations Early Childhood Care and Education: The Meadow Lake Tribal Council/School of Child and Youth Care Curriculum Development Project." *Multiculturalism*, 14 (1992): 15-17.
- Pence, Alan, and Valerie Kuehne, Margo Greenwood-Church and Mary Rose Opekokew. "Generative Curriculum: A Model of University and First Nations Co-operative Post-Secondary Education." *International Journal of Educational Development*, 13, No. 4 (1993): 339-49.

QUESTION I: Literature on Aboriginal Child Care - Canada and the United States (cont'd)

Pence, Alan, and Marie McCallum. "Developing Cross-Cultural Partnerships: Implications for Child Care Quality Research and Practice." In *Valuing Quality in Early Childhood Services*. Ed. Peter Moss and Alan Pence. London: Paul Chapman Publishing, 1994; and New York: Teachers College Press, 1994 (a co-publication).

Walter, Eileen L. *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Three-Year-Old Class at Lummi Headstart*. Paper presented at the Annual Meeting of the American Education Research Association (70th, San Francisco, CA, April 16-20, 1986). ERIC Document ED 314 745.

----- A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Four-Year-Old Class at Lummi Headstart." A Report Submitted to the Lummi Tribal Council, State of Washington, January 1994.

Winchell, Dick G., and Cynthia Jones. "A Planning Process to Implement Community Based Education, Fort McDowell, Arizona." Washington, D.C.: Department of Housing and Urban Development, 1981. ERIC Document ED 235 955.

Williams, Leslie R. "Developmentally Appropriate Practice and Cultural Values." In *Diversity and Developmentally Appropriate Practices: Challenges for Early Childhood Education*. Ed. Grace L. Maudry and Pebella S. New. New York: Teacher's College Press, 1994, pp. 155-65.

□ BIBLIOGRAPHY: QUESTION I

Literature on Aboriginal Child Care - International (General)

Chan, Betty Po-King, ed. *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990.

Feeney, Stephanie, ed. *Early Childhood Education in Asia and the Pacific: A Source Book*. New York: Garland Publishing, 1992.

Lamb, Michael E., and Kathleen J Sternberg, Carl-Philip Hwang, and Anders G. Broberg. *Child Care in Context: Cross-Cultural Perspectives*. Hillsdale, N.J.: Lawrence Erlbaum Assoc, 1992.

Melhuish, Edward C., and Peter Moss, eds. *Day Care for Young Children: International Perspectives*. London: Tavistock/Routledge, 1991.

Olmsted, Patricia P., and David P. Weikart, eds. *How Nations Serve Young Children: Profiles of Child Care and Education in 14 Countries*. Ypsilanti, MI: High/Scope Press, 1989.

Williams, Leslie R., and Doris Pronin Fromberg, eds. *Encyclopedia of Early Childhood Education*. New York: Garland Publishing, 1992.

Woodill, Gary A., and Judith Bernhard and Lawrence Prochner, eds. *International Handbook of Early Childhood Education*. New York: Garland Publishing, 1992.

□ **BIBLIOGRAPHY: QUESTION I**

Literature on Aboriginal Child Care - New Zealand*

1993 *New Zealand Official Yearbook*. 96th Edition. New Zealand Department of Statistics.

Cummins, Jim, and Merrill Swain. *Bilingualism in Education: Aspects of Theory, Research and Practice*. London: Longman Group, 1986.

Fleras, Augie. "Redefining the Politics Over Aboriginal Language Renewal: Maori Language Preschools as Agents of Social Change." *The Canadian Journal of Native Studies*, VII, 1 (1987), 1-40.

----- "Te Kohanga Reo: A Maori Renewal Program in New Zealand." *Canadian Journal of Native Education*, XVI, 2 (1989), 78-88. [1989a]

----- "Inverting the Bureaucratic Pyramid:" Reconciling Aboriginality and Bureaucracy in New Zealand." *Human Organization*, 48, No. 3 (Fall 1989), 214-25. [1989b]

Grace, Donna J. "Early Childhood Education in New Zealand." In *Early Childhood Education in Asia and the Pacific: A Source Book*. Ed Stephanie Feeney. New York: Garland Publishing, 1992, pp. 237-69.

Holmes, Tony. "Indigenous Bilingual EC Programmes in Aotearoa, Wales and the U.S." *Viewpoints* (1991). ERIC Document 346 972.

----- "Toi Te Kupu, Toi Te Mana, Toi Te Whenua: Culturally Appropriate Early Childhood Education." Paper presented at the "Children at Risk" Conference. Bergen, Norway. May 1992. ERIC Document 352 132.

Irwin, Kathie. "The Politics of Kohanga Reo." In *New Zealand Education Policy Today: Critical Perspectives*. Ed. Sue Middleton, John Codd and Alison Jones. Boston: Allen & Unwin, 1990. pp. 110-20.

Kirkness, Verna. "First Nations House of Learning Promotes Maori Language Immersion Model." *Multiculturalism*, 14 (1992): 64-7.

* For further references to child care in New Zealand, see below Question III, Bibliography, under "New Zealand,"

□ **BIBLIOGRAPHY: QUESTION I**

Literature on Aboriginal Child Care - Australia

Clyde, Margaret. "Ethical Concerns of Early Childhood Workers." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 273-82.

Halliwell, Gail. "Teachers Initiating Change Towards Developmentally Appropriate Curriculum Practice." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 235-44.

Holmes, Tony. "Indigenous Bilingual EC Programmes in Aotearoa, Wales and the U.S." *Viewpoints* (1991). ERIC Document 346 972.

----- "Toi Te Kupu, Toi Te Mana, Toi Te Whenua: Culturally Appropriate Early Childhood Education." Paper presented at the "Children at Risk" Conference. Bergen, Norway. May 1992. ERIC Document 352 132.

McCrae, Nadine L. "The Need for Higher Quality Standards: An Australian Perspective on Filling the Standard Gaps". In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 117-26.

McLean, S. Vianne. "Early Childhood Teacher Decision Making." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 265-72.

Piscitelli, Barbara, Vianne McLean and Gail Halliwell. "Early Childhood Education in Australia." In *Early Childhood Education in Asia and the Pacific: A Source Book*. Ed Stephanie Feeney. New York: Garland Publishing, 1992, pp. 197-236.

Schiller, Wendy. "Curriculum Decision Making in Early Childhood Centres." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 257-64.

□ **BIBLIOGRAPHY: QUESTION I**

Literature on Aboriginal Child Care - Wales

Holmes, Tony. "Indigenous Bilingual EC Programmes in Aotearoa, Wales and the U.S." *Viewpoints* (1991). ERIC Document 346 972.

----- "Toi Te Kupu, Toi Te Mana, Toi Te Whenua: Culturally Appropriate Early Childhood Education." Paper presented at the "Children at Risk" Conference. Bergen, Norway. May 1992. ERIC Document 352 132.

□ BIBLIOGRAPHY: QUESTION II

Longitudinal Studies and Appropriate Forms of Early Childhood Education

- Better Beginnings, Better Futures: An Integration Model of Primary Prevention of Emotional and Behavioural Problems*. Toronto: Ontario Ministry of Community and Social Services, 1989.
- Consortium for Longitudinal Studies. *As the Twig is Bent: Lasting Effects of Preschool Programs*. Hillsdale, N.J.: Lawrence Erlbaum Associates, 1983.
- Doherty, Gillian. *Quality Matters in Child Care*. Huntsville, Ontario: Jesmond Publishing, 1991.
- Evans, Judith L. "Developing and Early Childhood Care and Development Strategy for the 1990s. In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 105-116.
- Mayfield, Margie I. "Parent Involvement in Early Childhood Programs." In *Child Care and Education: Canadian Dimensions*. Ed. Isabel M. Doxey. Scarborough, Ont: Nelson Canada, 1990, pp. 240-253.
- Ontario. Ministry of Community and Social Services. *A Proposed Framework for Residential Family Resources*. Toronto: April 1992.
- Ontario. Ministry of Community and Social Services. *Children First: Report of the Advisory Committee on Children's Services*. Toronto: November 1990.
- Paul, Alice. *Early Childhood Education in American Indian and Alaska Native Communities*. Indian Nations At Risk Task Force Commissioned Paper. Washington, D.C.: Department of Education, 1991. ERIC Document 343 761.
- Schorr, Lisbeth, B. *Within Our Reach: Breaking the Cycle of Disadvantage*. New York: Anchor Press, 1988.
- Schweinhart, Lawrence J., and Helen V. Barnes and David P. Weikart. *Significant Benefits: The High/Scope Perry Preschool Study Through Age 27*. Ypsilanti, Michigan: The High/Scope Press, 1993.
- The State of America's Children 1992*. Washington, D.C.: Children's Defence Fund, 1992.
- Washington, Valora, and Ura Jean Oyemade. *Project Head Start: Past, Present, and Future Trends in the Context of Family Needs*. New York: Garland Publishing, Inc., 1987.
- Who Cares for America's Children: Child Care Policy for the 1990s*. Ed. Cheryl D. Hayes, John L. Palmer and Martha J. Zaslow. Washington, D.C.: National Research Council, Panel on Child Care, National Academy Press, 1990.
- Wood, Alfred. "The Need for Community Mobilization: Past Experience and Future Needs." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 89-104.
- Woodhead, Martin. "When Psychology Informs Public Policy: The Case of Early Childhood Intervention." *American Psychologist*, 43, No. 6 (June 1988): 443-454.

Question II: Longitudinal Studies and Appropriate Forms of Early Childhood Education (cont'd)

Zigler, Edward, and Susan Muenchow. *Head Start: The Inside Story of America's Most Successful Educational Experiment*. New York: Basic, 1992.

Zigler, Edward, and Sally J. Styfco. "Using Research and Theory to Justify and Inform Head Start Expansion." *Social Policy Report: Society for Research in Child Development*, VII, No. 2 (1993), 1-21.

□ BIBLIOGRAPHY: QUESTION III

Innovative Models of Aboriginal Child Care - Introduction

Evans, Judith L. "Developing and Early Childhood Care and Development Strategy for the 1990s. In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 105-116.

"NAEYC Position Statement: A Conceptual Framework for Early Childhood Professional Development." *Young Children*, 49, No. 3 (March 1994): 68-77.

□ BIBLIOGRAPHY: QUESTION III

Innovative Models of Aboriginal Child Care - Kenya

Evans, Judith L. "Developing and Early Childhood Care and Development Strategy for the 1990s. In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 105-116.

Godia, George. "Preschool and Primary Education in Kenya." In *International Handbook of Early Childhood Education*. Ed. Gary A. Woodill, Judith Bernhard and Lawrence Prochner, eds. New York: Garland Publishing, 1992, pp. 327-336.

Kabiru, Margaret. *Early Childhood Care and Development: A Kenyan Experience*. Nairobi: UNICEF, 1993.

Olmstead, Patricia P., and David P. Weikart. *How Nations Serve Young Children*. Profiles of child care and education in 14 countries prepared for the Preprimary Project of the International Association for the Evaluation of Educational Achievement (IEA). Ypsilanti, MI: High/Scope Educational Research Foundation, 1989.

Wood, Alfred. "The Need for Community Mobilization: Past Experience and Future Needs." In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 89-104.

□ BIBLIOGRAPHY: QUESTION III

Innovative Models of Aboriginal Child Care - New Zealand

Publications

1993 *New Zealand Official Yearbook*. 96th Edition. New Zealand Department of Statistics.

Fleras, Augie. "Redefining the Politics Over Aboriginal Language Renewal: Maori Language Preschools as Agents of Social Change." *The Canadian Journal of Native Studies*, VII, 1 (1987), 1-40.

-----, "Te Kohanga Reo: A Maori Renewal Program in New Zealand." *Canadian Journal of Native Education*, XVI, 2 (1989), 78-88. [1989a]

-----, "Inverting the Bureaucratic Pyramid:" Reconciling Aboriginality and Bureaucracy in New Zealand." *Human Organization*, 48, No. 3 (Fall 1989), 214-25. [1989b]

Grace, Donna J. "Early Childhood Education in New Zealand." In *Early Childhood Education in Asia and the Pacific: A Source Book*. Ed Stephanie Feeney. New York: Garland Publishing, 1992, pp. 237-69.

Holmes, Tony. "Indigenous Bilingual EC Programmes in Aotearoa, Wales and the U.S." *Viewpoints* (1991). ERIC Document 346 972.

-----, "Toi Te Kupu, Toi Te Mana, Toi Te Whenua: Culturally Appropriate Early Childhood Education." Paper presented at the "Children at Risk" Conference. Bergen, Norway. May 1992. ERIC Document 352 132.

Irwin, Kathie. "The Politics of *Kohanga Reo*." In *New Zealand Education Policy Today: Critical Perspectives*. Ed. Sue Middleton, John Codd and Alison Jones. Boston: Allen & Unwin, 1990. pp. 110-20.

Kirkness, Verna. "First Nations House of Learning Promotes Maori Language Immersion Model." *Multiculturalism*, 14 (1992): 64-7.

May, Helen. "Growth and Change in the Early Childhood Services: A Story of Political Conservatism, Growth and Constraint." In *New Zealand Education Policy Today: Critical Perspectives*. Ed. Sue Middleton, John Codd and Alison Jones. Boston: Allen & Unwin, 1990, pp. 94-109.

Meade, Anne. "Major Policy Developments of Early Childhood Services in New Zealand. In *Early Childhood Toward the 21st Century: A Worldwide Perspective*. Ed. Betty Po-King Chan. Hong Kong and Gaithersburg, MD: Yew Chung Education Publishing Company, 1990, pp. 187-96.

----- and Carmen Dalli. "Review of the Early Childhood Sector." *New Zealand Annual Review of Education*. Volume 1 (1992), pp. 113-132. ERIC Document 351 129.

Interviews

Fleras, Augie, Professor of Sociology, University of Waterloo, Waterloo, Ontario. Telephone interview, 12 August 1994.

□ **BIBLIOGRAPHY: QUESTION III**

Innovative Models of Aboriginal Child Care - United States

Publications

Hayes, Susanna. "Educational Innovation at Lummi." *Journal of American Indian Education* (May 1990): 1-11.

United States. Department of Education. *Even Start Family Literacy Programs Statute. Part B of Chapter 1 of Title I of the Elementary and Secondary Education Act of 1965 as amended (20 USC 2741-2749)*. Washington, D.C.: 1991.

United States. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families, Head Start Bureau. *Head Start Act - Amendments*. ACYF-IM-93-13. Washington, D.C.: 4 May 1993.

United States. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families, Head Start Bureau. *Head Start: A Child Development Program*. Washington, D.C.: 1993.

United States. Department of Health and Human Services, Administration for Children and Families, Administration on Children, Youth and Families, Head Start Bureau. *Project Head Start Statistical Fact Sheet*. Washington, D.C.: January 1994.

United States Congress. Senate. Committee on Labor and Human Resources. *Report on the Human Services Reauthorization Act of 1994*. 103D Congress, 2d Session S. Report 103-251. Washington, D.C.: 1994.

National Indian Head Start Directors Association Program Directory, 1992. Norman, Ok: National Indian Head Start Directors Association, March 1992.

United States. Department of Health and Human Services, Administration for Children and Families. *Creating a 21st Century Head Start: Final Report of the Advisory Committee on Head Start Quality and Expansion*. Washington, D.C.: December 1993 [Prepublication Copy].

Walter, Eileen L. *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Three-Year-Old Class at Lummi Headstart*. Paper presented at the Annual Meeting of the American Education Research Association, April 16-20, 1986. (ERIC Document Reproduction Service No. ED 314 745)

- - - - - . *A Longitudinal Study of Literacy Acquisition in a Native American Community: Observation of the Four-Year-Old Classes at Lummi Headstart*. A Report Submitted to the Lummi Tribal Council, State of Washington, January 1994.

Washington, Valora, and Ura Jean Oyemade. *Project Head Start: Past, Present, and Future Trends in the Context of Family Needs*. New York: Garland Publishing, Inc., 1987.

Zigler, Edward, and Susan Muenchow. *Head Start: The Inside Story of America's Most Successful Educational Experiment*. New York: Basic, 1992.

Question III: Innovative Models of Aboriginal Child Care - United States (cont'd)

Interviews

Allen, Jeanette, Director of Head Start Programs, Inter-Tribal Council of Nevada, Reno, Nevada. Telephone interview, 29 August 1994.

Antone, Phyllis, Director, Tohono O'Odham Nation Head Start, Sells, Arizona. 27 June 1994.

Bates, Allison, Director of Head Start Programs, Dakota Transitional, Rapid City, South Dakota. Telephone interview, 29 August 1994.

Bowman, Barbara. Director of Graduate Studies, Erikson Institute of Loyola University, Chicago, Illinois. Telephone interview, 02 May 1994.

Brennan, Steve, Child Care and Development Specialist; and Marilyn Payton and Lisa Turtle, Licensing Case Workers; Cherokee Nation Child Care and Development Program, Tahlequah, Oklahoma. Personal interview, Park City, Utah, 28 September 1994.

Dobrec, Antonia, President and Director of Projects, Three Feathers Associates [contractor for the Head Start Indian Technical Assistance Support Center and Indian Resource Access Project], Norman, Oklahoma. Telephone interview, 05 August 1994.

Empson, Julie, J&E Associates [contractor to the child care and development block grant program], Washington, D.C. Telephone interview, 09 July 1994.

Fields, Lee, Branch Chief, American Indian Head Start, Washington, D.C. Telephone interview, 27 July 1994.

Iron Cloud, Roger, Program Analyst, Training and Technical Assistance, Child Care Bureau, Administration on Children, Youth and Families. Department of Health and Human Services, Washington, D.C. Telephone interview, 12 July 1994.

Johnson, Albert, Administrative Service Officer, Navajo Nation Head Start, Navajo Nation, Window Rock, Arizona. Telephone interview, 6 September 1994.

Kennedy, Jeanine, Rural Community Action Programs, Anchorage, Alaska. Telephone interview 03 August 1994.

Kuenzeli, Sarah, Director of Head Start Programs, Tanana Chiefs Conference, Fairbanks, Alaska. Telephone interview with, 17 August 1994.

Locust, Eloise, Coordinator, Cherokee Nation Child Care and Development Program, Tahlequah, Oklahoma. Telephone interviews, 28 June and 19 August 1994.

Lombardi, Joan, Child Care Consultant, Washington, D.C. Telephone interview, 12 July 1994.

Menish, Ramona, Director of the Head Start Program, Lummi Indian Business Council, Bellingham, Washington. Telephone interview, 29 August 1994.

Sample, Winona, Child Care Consultant, Santa Clara, California. Telephone interview, 27 June 1994.

Question III: Innovative Models of Aboriginal Child Care - United States (cont'd)

Interviews (cont'd)

Still Smoking, Dorothy, Head Start Director, Blackfeet Head Start Program, Browning, Montana. Telephone interview, 26 August 1994.

Turner, Roseanne, Rural Community Action Programs, Anchorage, Alaska. Telephone interview, 07 September 1994.

Whitebear, Bernie, Executive Director, United Indians of All Tribes Foundation, Indian Educational-Cultural Center, Discovery Park, Seattle, Washington. Telephone interview, 17 August 1994.

□ **BIBLIOGRAPHY: QUESTION III** **Innovative Models of Aboriginal Child Care - Canada**

RCAP SOURCES

Hearing Testimony

Commissioned Community Case Studies

Anaquod, Del C. Aboriginal Child Care in Regina. May 1994.

Brascoupé, Simon, Anita Tenasco and Kumar Saha. Kitigan Zibi Anishinabeg Child Care Report. February 1994.

D.J. Gillis and Associates. A Child Care Rationale and Strategy for Alert Bay's Aboriginal Community. September 1993.

Heinemann, L. Metis Child Care in Regina: A Case Study. December 1993.

Loxley, John, with Ruth Armstrong. Child Care Arrangements and the Aboriginal Community in Winnipeg. November 1993.

Newhouse, David, and Saud Choudhry, Stephen Sliwa, Mark Ahonen and Andrew Barbour. The Six Nations Economy: Development and Prospects.

Reimer, Gwen. Child Care Issues: A Report from Pangnirtung, Northwest Territories. August 1993.

Sinaaq Enterprises Inc. Nain, Labrador. n.d.

Smith, Joanne. Report on the Peigan Nation Child Care Services. April 1994.

RCAP SOURCES (cont'd)

Commissioned Regional Child Care Reviews

Lightford, Elizabeth. *Childcare in the North*. January 1993.

Saulis, Conrad. *Regional Overview of Aboriginal Child Care in Atlantic Canada*. 1994

Wasteneys, Clare. *Regional Overview of Aboriginal Child Care in Ontario and Quebec*. July 1994.

OTHER SOURCES

Publications

Canada. Health and Welfare. *Child Tax Benefit Program: General Information and Guide to help you Complete your Application Form*. Ottawa: 1993.

Canada. Child Care Initiatives Fund. *On and Off-Reserve Aboriginal Child Care Projects: Highlights*. Ottawa: 18 January 1994.

Canning, Patricia. "The Nain Daycare Project." *Canadian Journal of Education*, 11, No. 1 (1968): 1-8.

Children are Our Future. Meadow Lake Tribal Council-UVic School of Child and Youth Care Curriculum Development Project. n.d.

Colwell, Kristin, and Pat Wright. "Arctic Realities: Developing Early Childhood Training for Inuit Students." *Multiculturalism*, 14 (1992): 18-19.

McAlpine, Lynn, and Edward Cross, Gilbert Whiteduck and John Wolforth. "Using Two Pairs of Eyes to Define and Aboriginal Teacher Education Program." *Canadian Journal of Native Education*, 17, No. 2 (1990): 82-88.

Pence, Alan, and Valerie Kuehne, Margo Greenwood-Church, Mary Rose Opekokew and Vicki Mulligan. "First Nations Early Childhood Care and Education: The Meadow Lake Tribal Council/School of Child and Youth Care Curriculum Development Project." *Multiculturalism*, 14 (1992): 15-17.

Pence, Alan, and Valerie Kuehne, Margo Greenwood-Church and Mary Rose Opekokew. "Generative Curriculum: A Model of University and First Nations Co-operative Post-Secondary Education." *International Journal of Educational Development*, 13, No. 4 (1993): 339-349.

Pence, Alan, and Marie McCallum. "Developing Cross-Cultural Partnerships: Implications for Child Care Quality Research and Practice." From *Valuing Quality in Early Childhood Services*. Ed. Peter Moss and Alan Pence. London: Paul Chapman Publishing, 1994; and New York: Teachers College Press, 1994 (a co-publication).

Pierro, Chief Francis, Wagmatcook First Nation. Letter to the Honorable Benoit Bouchard, Minister of Health and Welfare, Government of Canada. 15 January 1993.

Question III: Innovative Models of Aboriginal Child Care - Canada (cont'd)

Interviews

Bastien, Ruth, Program Supervisor, Ontario Ministry of Community and Social Services, Sudbury, Ontario. Telephone interview, 03 October, 1994.

Brooks, Rosalind, Program Assistant, Ontario Ministry of Community and Social Services, Owen Sound, Ontario. Telephone interview, 03 October, 1994.

Cooper, Judith, Program Advisor, Ontario Ministry of Community and Social Services, London, Ontario. Telephone interview, 03 October, 1994.

Davies, Gayle, Manager, Early Childhood Programs, Community Care Facilities Branch, British Columbia Department of Health. Telephone interview, 07 October 1994.

Jules, Jeanette, Director, Child Care Program, Kamloops, B.C. Telephone interview, 07 October 1994.

McCue, Marie, Child Care Initiatives Fund, Ottawa, Ontario. Telephone interview, 26 August 1994.

Michel, Kathryn, Administrator and Curriculum Coordinator, Chief Atum School, Chase, B.C. Telephone Interview, 14 October 1994.

Pence, Alan, Project Leader, UVic School of Child and Youth Care Meadow Lake Project Team, and Professor, School of Child and Youth Care, University of Victoria, Victoria, B.C. Telephone interview, 30 August 1994.

Ramsay, Deborah, Program Advisor, Ontario Ministry of Community and Social Services, Kenora, Ontario. Telephone interview, 03 October, 1994.

Rose, Fran, Director, Iiyus St̓luliquil School, Duncan, B.C. Telephone interview, 7 October 1994.

Wasegijig, Priscilla. Supervisor, M'Chigiing Binoojiinh Gamgoonhs, West Bay, Ontario. Telephone interview, 13 October 1994.

Wien, Carol Anne, Department of Education, York University. Telephone interview, 03 October 1994.

Videos

Ontario. Ministry of Community and Social Services. *Better Beginnings, Better Futures*. Video available from the Ontario Prevention Clearing House, Toronto, Ontario (1-800-263-2846).

□ **BIBLIOGRAPHY: QUESTION IV**

Conclusions and Policy Directions

RCAP SOURCES

Hearing Testimony

Intervenor Brief Submissions

OTHER SOURCES

Assembly of First Nations. *Report of the National Inquiry into First Nations Child Care*.
Summerstown, Ontario: 1989.

Paul, Alice. *Early Childhood Education in American Indian and Alaska Native Communities*. Indian
Nations At Risk Task Force Commissioned Paper. Washington, D.C.: Department of Education,
1991. ERIC Document 343 761.