

Jocelyn Proulx and Sharon Perrault, eds. *No Place for Violence: Canadian Aboriginal Alternatives*.

Reviewed by Lynne Davis, Trent University

The healing movement is gaining considerable ground in Aboriginal society, and a body of literature is emerging that documents the successes and challenges of trying to break the cycle of inter-generational violence first put into motion through the repressive policies of colonial governments. RESOLVE, a program and policy-oriented research network focussing on family violence in the three Prairie provinces, has launched "the Hurting and Healing series on intimate violence." In this, the first of their publications, editors Jocelyn Proulx and Sharon Perrault have brought together an impressive collection from university and community contributors, including two community-based research papers and three men's treatment/healing programs in Manitoba. The editors frame the volume in the broader context of colonial relations which has resulted in a web of inter-connected lesions such as family violence, substance abuse, incarceration, foster care and adoptions.

Reporting their survey results in seven northern Manitoba First Nations, Elizabeth Thomlinson, Nellie Erickson and Mabel Cook have produced an account of the nature of family violence/abuse through the eyes of adults and youth who live with violence on a day-to-day basis. This interesting attempt to define, map, and identify solutions to family violence/abuse from a community perspective is particularly important, because it points to how the community members identify possibilities of change given the complex ways in which violence and abuse are intertwined with family and community life. Community members also reported a high incidence of attempted suicides, lending a sense of urgency to the development of viable appropriate solutions.

Anne McGillivray and Brenda Comaskey's "Everybody had black eyes": Intimate Violence, Aboriginal Women and the Justice System" draws on their book of the same title. They summarize a qualitative study with 26 women in Winnipeg who were assaulted and had contact with the justice system. A significant contribution of this study is their analysis of the continuing violence in the lives of the women, from witnessing and suffering abuse in their childhood through to later experiences of violence in relationships with partners. The normalization of

violence/abuse in communities, community denial of abuse, lack of local services, perceived leniency of sentences for partners who abuse are some of the issues that need to be addressed. The authors indicate that the women see a symbolic value in imprisonment of the offender, as well as bringing relief because of safety concerns. This is in contrast with current efforts to introduce community-based dispute resolution methods.

All three of the case studies in this volume discuss services in relation to the justice system. In each of the case study articles there is valuable discussion related to the theoretical grounding of the program interventions, offering readers a good foundation for understanding their rationale. Aboriginal Ganootamaage Justice Services of Winnipeg, an alternative sentencing program, is discussed by Kathy Mallett, Kathy Bent and Wendy Josephson. Sponsored by agency partnerships, this diversion program is mandated to help "broken spirits" who take responsibility for their wrongdoing, for a proscribed set of offences. Individuals are helped through an array of holistic support programs, which become part of the individual's healing plan. Preliminary statistics indicated the program is having positive impacts.

Since beginning its work in 1987, the Native Clan Organization's Forensic Behavioral Management Clinic has developed a treatment model for Aboriginal sexual offenders in federal penitentiaries. Lawrence Ellerby, in "Striving Towards Balance," traces its evolution from a cognitive-behavioural approach, to a "blended model" that incorporates principles of holism, wellness and spirituality. Ellerby provides valuable detail of the model, together with challenges faced in implementation. Interestingly, Ellerby notes that only a small number of Aboriginal offenders choose to participate in this traditional healing program. Consistency and continuity of care are a priority, and offenders are able to work with the same team of clinicians and Elders over the course of their sentence, regardless of the site where they are serving their term in the federal correctional system in Manitoba. Community programs linked with those in the prisons help to facilitate the offender's community reintegration.

Authors Jocelyn Proulx and Sharon Perrault describe the Winnipeg-based Ma Mawi Wi Chi Itata Family Violence Program, and in particular the Stony Mountain Project that is directed towards male family violence offenders. They too advocate a "blended" model that incorporates contemporary and traditional approaches. The model emphasizes the social learning of violent behaviour. Offenders need to understand the

reasons for their violent behaviour and to learn and practice new responses to the cues that trigger violence. Using quotes from inmates talking about their experiences and learning, the authors report a program evaluation that has helped shape an expanded program. As with the program described by Ellerby, helping offenders re-enter the community is considered a crucial activity. A community-based program in the same format of open and closed groups and counselling by Elders is accessible to offenders once they have been released.

Because there are few road maps, practice in Aboriginal healing and wellness requires innovation, creativity, and risk-taking. This rich collection, written in highly accessible language, shares experiences, analysis and reflection from the front line. It makes an important contribution to the emerging literature on Aboriginal healing and wellness which is of considerable benefit to practitioners, researchers, and policy-makers who are trying to design, implement, support and evaluate programs based on the needs of Aboriginal people. Scholars and students also have much to learn from this integration of research and practice. Readers might attend to a concluding chapter in which the editors have pulled together unique tidbits from all the articles that suggest directions for further discussion, research, analysis and community action—an agenda for the future.

Paul C. Rosier. *Rebirth of the Blackfeet Nation, 1912-1954*. University of Nebraska Press, 2001.

Review by Alexandra New Holy, Montana State University,
Bozeman

Paul C. Rossier contributes a detailed, nuanced study of Blackfeet political economy during a timeframe little considered previously, a central factor in the book's fresh perspectives, analysis, and conclusions. The author contends that while U.S. Indian policy periods oftentimes differ dramatically from each other, their academic study as discrete and bounded units artificially constrains and limits our understanding of their implementation and impacts.¹ Rossier "bridge[s] the gap that exists between studies of the Indian New Deal [1928-1945] and the termination eras