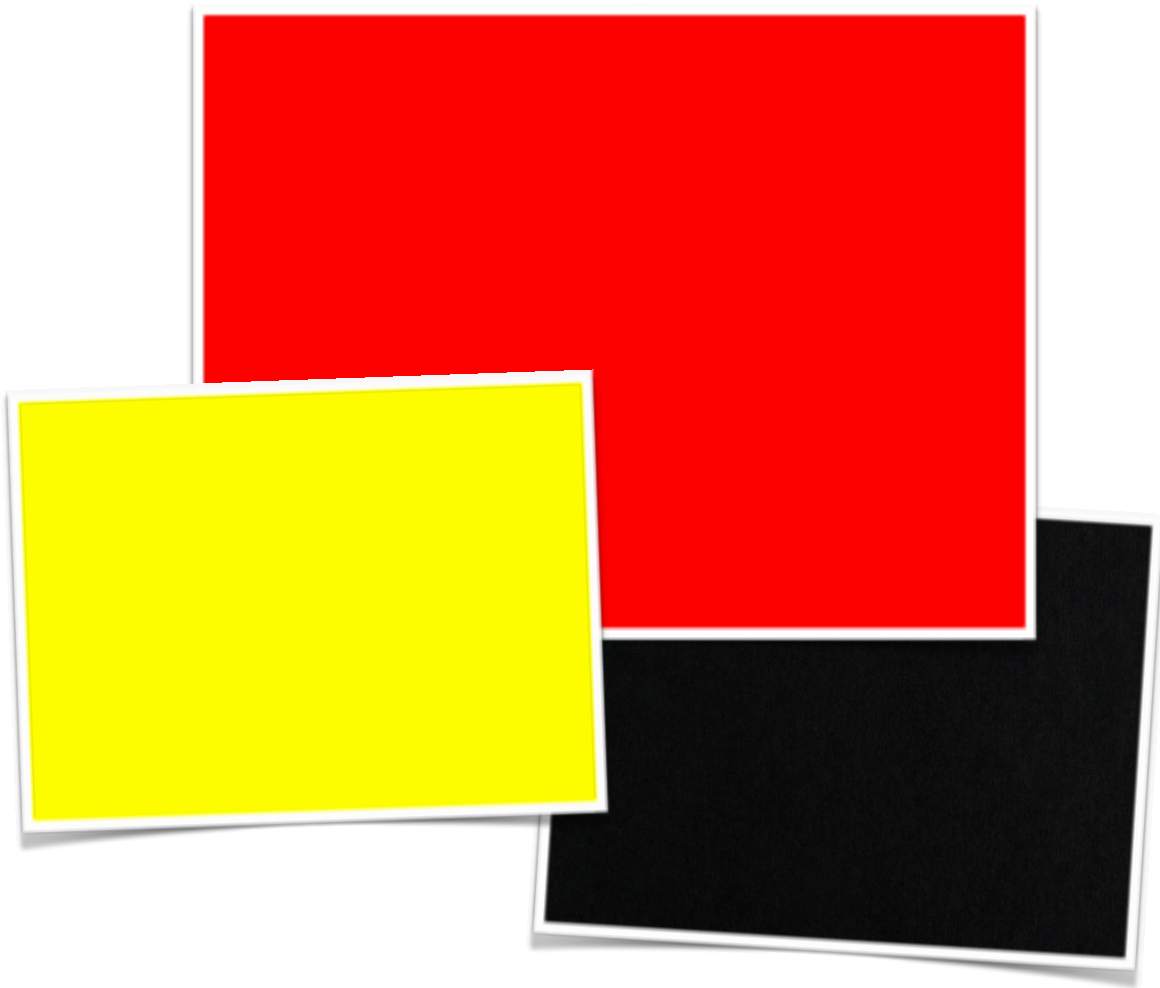


Indigenous Men and Boys

Congress of Aboriginal Peoples, 2020



Annotated Bibliography

Joseph Laux

Table of Contents

Introduction.....	3
Annotated Bibliography.....	5
Programs and Initiatives.....	29

Compiling this bibliography on Canadian Indigenous Men and Boys has brought forth the realization that data on the topic is limited. The literature is very sparse. Initially I began my search for scholarly (peer reviewed) literature within Canada. I then realized that I had to broaden my geographic boundaries in order to compile a substantive bibliographic collection to gain a more comprehensive picture of the intended subjects. For the purpose of this bibliography, I have included publications and sites from the United States, Australia and New Zealand.

The following annotated bibliography encompasses the years 1990 to the present.

Some of the gaps that consistently came up during my review of available literature are as noted.

- Limited support systems in place that address Indigenous Men and Boys within a cultural (Indigenous) context
- A clear need for targeted health and social services for Indigenous adolescents for that that identify as “two-spirited”
- A lack of tobacco education and awareness
- A need for HIV/AIDS awareness and education, as well as sexual education
- A need for programs to support Indigenous youth while pursuing post-secondary education, and high school programs that will address and eliminate the very large gap in the Indigenous drop out rate
- A need for more access to primary health care services in rural and urban setting, on and off reserves
- A lack of Diabetes prevention education
- A lack of research on motivation of Indigenous students
- Little to no support services for Indigenous Men and Boys to obtain or further work related skill levels
- Little is known about Indigenous Men in their work/life journeys
- Few Indigenous Men and Boys have formed useful social networks
- A lack of drug prevention efforts within a cultural (Indigenous) context
- Very few studies of intimate partner violence
- A loss of Indigenous cultural values
- A loss of environmental knowledge and land skills (Indigenous skills)

- Indigenous Men are less likely to have contact with mental health professionals
- A translation of western notions into Indigenous frameworks (*for example, weight loss does not have an Indigenous counterpart due to the traditional nomadic lifestyle of Indigenous peoples*)

ANNOTATED BIBLIOGRAPHY

Aspin, Clive, and Jessica Hutchings. "Reclaiming the Past to Inform the Future: Contemporary Views of Maori Sexuality." *Culture, Health & Sexuality*, vol. 9, no. 4, 2007, pp. 415–427. JSTOR, www.jstor.org/stable/20460942.

For hundreds of years, indigenous peoples have struggled to resist the imposition of Western, colonialist views of sexuality. Today, this tension continues as religious bodies attempt to impose a form of sexuality and sexual expression that derives from narrow fundamental interpretations of religious scripture. For the Maori, the indigenous people of New Zealand, the struggle to resist this imposition has a long history, which continues today. This paper draws on historical accounts including oral histories, depictions of Maori sexuality that reside in art forms such as carvings and archival material in order to describe Maori sexuality as it was lived and experienced in pre-European times. More recent information from the Maori Sexuality Project is used to inform these historical records. Together, these historical and contemporary sources provide a view of Maori sexuality that contrasts strongly with the view espoused by some Christian churches. Our understanding of Maori sexuality indicates that Maori were traditionally accepting of sexual diversity and difference and sought to embrace these elements of sexuality rather than to exclude them. The implications of these findings for the sexual rights and health of indigenous peoples, as well as for the ongoing development of Maori communities, is discussed.

Aspin, Clive, et al. "An Investigation of the Phenomenon of Non-Consensual Sex among Maori Men Who Have Sex with Men." *Culture, Health & Sexuality*, vol. 11, no. 1, 2009, pp. 35–49. JSTOR, www.jstor.org/stable/20461088.

Instances of non-consensual sex (NCS) among men are highly under-reported. The research that has been conducted into this issue shows, however, that men who have sex with men experience higher rates of NCS than do other men and that these men are likely not to report that they have been subjected to NCS largely because there are no support systems in place for them. For a long time, there has been an expectation that while men might perpetrate acts of sexual violence against women, they cannot be the victims of such acts. These factors are compounded for Maori men who experience NCS. These men report that they suffer a range of long-term health effects and that they are unable to access culturally appropriate services to help overcome the effects of these negative health outcomes. At the same time, Maori men report that they have managed to find support within their cultural networks. Support services for Maori men who experience NCS need to be established and they need to incorporate appropriate cultural components into their processes and services.

Ball, Jessica. "Indigenous Fathers' Involvement in Reconstituting 'Circles of Care.'" *American Journal of Community Psychology* 45.1-2 (2010): 124–138.

This qualitative study, part of a Canadian national study of fathers' involvement, opened up First Nations and Métis fathering as a new area of inquiry. Conversational interviews with 80 Indigenous fathers illuminated the socio-historical conditions that have shaped Indigenous men's experiences of learning to be a father and becoming a man in the context of changing gender relationships and the regeneration of circles of care. Indigenous fathers' experiences unfold in a socio-historical context fraught with difficulties. However, the study findings suggest cultural strengths and sources of resilience unseen in research and community programs driven by Euro-western perspectives. This research can inform efforts to reduce systemic barriers and reconstitute positive father involvement following disrupted intergenerational transmission of fathering in Canada and elsewhere

Banister, Elizabeth M., and Deborah L. Begoray. "Reports from the Field: Using Indigenous Research Practices to Transform Indigenous Literacy Education: A Canadian Study." *Journal of American Indian Education*, vol. 52, no. 1, 2013, pp. 65–80. JSTOR, www.jstor.org/stable/43608647.

Indigenous students face immense educational disadvantage in mainstream schooling which leads to a number of negative consequences for them as individuals and for their communities. Therefore, the issue of teaching literacy with principles derived from research informed by Indigenous ways of knowing is of critical importance. This article reviews adolescent literacy learning in general and the challenges faced especially by Indigenous students in Western classrooms. Next the authors discuss the importance of cultural sensitivity in literacy teaching and describe a literacy education program based on principles for teaching literacy to Indigenous students using Indigenous research practices. The authors found that Indigenous students need teachers who establish relationships with them; classroom activities that encourage active involvement, inclusion of their cultural background, power sharing in the classroom, and use of a variety of sign systems — especially oral and visual ones — in order to improve their literacy.

Barker, Joanne. *Critically Sovereign: Indigenous Gender, Sexuality, and Feminist Studies*. Duke University Press, 2017.

Discusses the ways in which gender is inextricably a part of Indigenous politics and U.S. and Canadian imperialism and colonialism. The contributors show how gender, sexuality, and feminism work as co-productive forces of Native American and Indigenous sovereignty, self-determination, and epistemology. Several essays use a range of literary and legal texts to analyze the production of colonial space, the biopolitics of "Indianness," and the collisions and collusions between queer theory

and colonialism within Indigenous studies. Others address the U.S. government's criminalization of traditional forms of Diné marriage and sexuality, the Iñupiat people's changing conceptions of masculinity as they embrace the processes of globalization, Hawai'i's same-sex marriage bill, and stories of Indigenous women falling in love with non-human beings such as animals, plants, and stars. Following the politics of gender, sexuality, and feminism across these diverse historical and cultural contexts, the contributors question and reframe the thinking about Indigenous knowledge, nationhood, citizenship, history, identity, belonging, and the possibilities for a decolonial future.

Barney, David. "Health Risk-Factors for Gay American Indian and Alaska Native Adolescent Males." *Journal of homosexuality* 46.1-2 (2003): 137–158.

Having multiple identities as a homosexual American Indian or Alaska Native adolescent male increases the likelihood for poorer health and diminished well-being. This study assessed the differences in self-perceived health status between gay adolescent males and their heterosexual counterparts. A national non-representative sample of 5,602 Indian and Native adolescent males was surveyed about issues of sexual behavior, physical and sexual abuse, mental health status, substance use, attitudes about school, participation in violence, and access to health care. Results indicate that there were no real differences between gay and heterosexual male respondents for substance use or attitudes about school. Statistically significant differences were found, however, in areas of mental health, as well as physical and sexual abuse. Gay adolescents were twice as likely to have thought of or attempted suicide. Gay adolescents were twice as likely to have been physically abused and nearly six times more likely to have been sexually abused. Gay American Indian or Alaska Native adolescent males constitute a very vulnerable population and are clearly in need of targeted health and social services. Unfortunately, the benefits seen by adults of the "two-spirited" gay and lesbian American Indian movement have not been accessible to Indian and Native adolescents.

Bayers, Peter L. "Native Women and the Regeneration of Coeur d'Alene Masculinity in Chris Eyre's *Smoke Signals*." *Rocky Mountain Review*, vol. 72, no. 2, 2018, pp. 240–261. JSTOR, www.jstor.org/stable/26565611.

The question of just what constitutes Native masculinity in *Smoke Signals* (1998) has received relatively modest critical attention among scholars. The author argues that the film suggests—in keeping with Native, or more specifically, Coeur d'Alene epistemology—that one avenue by which Coeur d'Alene men can begin to revitalize their masculinity is by structuring their identities in relation to Native women. In fact, women in the film consistently set the terms of what should constitute proper masculine behavior and, at times, proactively shape masculinity.

Bruerd, Bonnie. "Smokeless Tobacco Use among Native American School Children." *Public Health Reports* (1974-), vol. 105, no. 2, 1990, pp. 196–201. JSTOR, www.jstor.org/stable/4628845.

Seven published and two unpublished surveys of Native American school children's use of smokeless tobacco (ST) are reviewed. The surveys represent school children in the States of South Dakota, Montana, Nebraska, Washington, Arizona, New Mexico, and Alaska. This review describes and discusses the survey methods, prevalence, duration, and intensity of ST use, and ST health effects documented in these studies. Prevalence of regular ST use ranges from 18 percent in kindergarteners through 6th graders to 55.9 percent among 9th and 10th graders. In two studies that surveyed kindergarteners, regular use was reported at 13 percent in one study and 21 percent in the other. Comparisons to use by non-Native Americans, as reported in surveys, demonstrate the severity of the problem in Native American communities. There appear to be three significant findings related to Native American ST use: (a) young age of onset of ST use, (b) similar prevalence of use among adolescent boys and girls, and (c) higher overall prevalence of ST use when compared to non-Native American populations. Acceptance of the habit, peer pressure, and addiction seem to be contributing to the high ST use in Native American communities.

Brian, Joseph Gilley. "Snag Bags': Adapting Condoms to Community Values in Native American Communities." *Culture, Health & Sexuality*, vol. 8, no. 6, 2006, pp. 559–570. JSTOR, www.jstor.org/stable/4005565.

HIV/AIDS researchers working among Native Americans have consistently noted resistance to discussions of sexuality and the distribution of condoms. This resistance is inspired by long held values about shame and public discussions of sexuality. Also, American Indians have been reluctant to welcome public discussions of HIV/AIDS and sexuality from external entities, such as governmental agencies. As a result, Native peoples have some of the lowest documented condom use rates. However, innovations in culturally integrating condoms and safe sex messages into Native cultural ideals are proving beneficial. One such innovation is the snag bag, which incorporates popular Native sexual ideology while working within local ideals of shame to distribute condoms and safe sex materials to sexually active young people and adults.

Cahill, Ian. "Indigenous Access to Skilled Jobs in the Canadian Forest Industry: The Role of Education." *International Indigenous Policy Journal* 9.2 (2018): n. pag.

In this article, the effect of education on the skill level of jobs held by Indigenous people working in the Canadian forest industry is examined. A skill index based on detailed occupation is used as the dependent variable in ordered logit models

estimated using data from Statistics Canada's 2011 National Household Survey (NHS). Results are obtained by gender. In the case of men, for Métis (a specific mixed European and Indigenous culture) and for First Nations living off reserve estimates of the effect of education are similar to those for non-Indigenous people. The estimated effect is lower for those Indigenous people living on reserve, particularly for those whose employment is also on the reserve. Results for women are similar, though often not statistically significant due to the limited sample size. High school graduation appears insufficient to provide access to better jobs, whereas post-secondary education, including trade certificates and community college, is very effective. The article concludes with a suggestion that, while closing the lag in Indigenous rates of high school education is critical, this must provide a gateway to further education. A discussion provides more policy context.

Calabrò, Domenica Gisella. "Beyond the All Blacks Representations: The Dialectic between the Indigenization of Rugby and Postcolonial Strategies to Control Māori." *The Contemporary Pacific*, vol. 26, no. 2, 2014, pp. 389–408., www.jstor.org/stable/24809731.

Since the advent of professional rugby, Māori have gained international visibility and attractiveness. The representation of the New Zealand rugby team revolves around their integration and the incorporation of their warrior tradition, suggesting a strong connection between rugby and contemporary Māori society. Rugby has indeed been the object of a process of indigenization, fulfilling goals of sociocultural continuity, political acknowledgment, and, in the professional era, upward social mobility. Nevertheless, rugby has also partly fulfilled its role as a tool of colonization in creating and sanctioning power differentials. The author drew from her ethnographic fieldwork in New Zealand, this article examines the relationship between Māori and rugby as a dialectic phenomenon that has resulted in the diversification of Māori experiences and perceptions of rugby and attests to the heterogeneity of Māori life experiences, aspirations, and formulations of indigeneity in contemporary society.

Cannon, Martin J. *Men, Masculinity, and the Indian Act*. UBC Press, 2019.

By restoring historically patriarchal legislation and Indigenous masculinity, *Men, Masculinity, and the Indian Act* encourages Indigenous men to begin to articulate the complex ways in which their life's journey is shaped by discrimination directed at Indigenous women. Only then can a transformative discussion about Indigenous nationhood, citizenship, and reconciliation take place.

Canuto, K et al. "Understanding the Utilization of Primary Health Care Services by Indigenous Men: a Systematic Review." *Bmc Public Health* 18.1 (2018): 1198.

Aboriginal and Torres Strait Islander men experience worse health outcomes and are the most marginalized and disadvantaged population group in Australia. Primary health care services are critical to providing both clinical and social and emotional support, however, remain under utilized by Aboriginal and Torres Strait Islander men. This review aims to better understand the utilization of primary health care services by Indigenous men and assess the effectiveness of strategies implemented to improve utilization. Health systems in Australia are limited in their ability to improve the health and wellbeing of Aboriginal and Torres Strait Islander males without such strategies. Future research should focus on evaluating the implementation of men specific utilization strategies. It is through evidence-based research that subsequent policies and programs can be made and implemented to improve Indigenous men's health.

Coddington, Dale A., and John J. Hisnanick. "Clinical Characteristics of Non-Insulin-Dependent Diabetes Mellitus among Southwestern American Indian Youths." *Journal of Health, Population and Nutrition*, vol. 19, no. 1, 2001, pp. 12–17. JSTOR, www.jstor.org/stable/23498845.

The clinical characteristics and presentation of non-insulin-dependent diabetes mellitus (NIDDM) among 22 youths, aged less than 20 years, of an American Indian tribe Tohono O'odham Nation in the southwestern United States were studied. Ten males and 12 females (7-20 years old) were identified with a 13.7-year mean age of onset of diabetes. Over 80% (18/22) of the patients were obese at diagnosis having a body mass index greater than the 95th percentile for their age and sex, and there was a strong family history of NIDDM; eight patients were born to mothers who had gestational diabetes, and 19 patients had at least one parent with NIDDM. At the time of diagnosis, plasma glucose levels ranged from 10.3 mmol/L to 33 mmol/L, with nearly 60% (13/22) of the patients having a glucose reading greater than 16.8 mmol/L. C-peptide levels were done on 10 patients, and these were in the normal to elevated range. Clinical management of the 22 patients varied. To control hyperglycaemia and symptoms, such as nocturia and polyuria, 14 patients were on oral hypoglycaemic medication, and five were on insulin therapy. Compliance with dietary management was very difficult for these patients as evidenced by the fact that only three patients were on dietary control for their diabetes. The cases described in this series demonstrate NIDDM in childhood and illustrate the importance of accurate classification of diabetes during childhood, particularly in children from populations at high risk for NIDDM.

Dennis, Mary Kate. "Risk and Protective Factors for HIV/AIDS in Native Americans: Implications for Preventive Intervention." *Social Work*, vol. 54, no. 2, 2009, pp. 145–154. JSTOR, www.jstor.org/stable/23719287.

HIV/AIDS has steadily increased in Native American and Alaska Native populations, and despite efforts at control many challenges remain. This article examines historical, biological, social, and behavioral cofactors related to the spread of HIV/AIDS within the context of Native American culture. Special attention is given to vulnerable subgroups and to the need for culturally appropriate efforts at prevention and intervention that respect the unique needs of each group.

Dinero, Steven C. "The Politics of Education Provision in Rural Native Alaska: The Case of Yukon Village¹." *Race Ethnicity and Education* 7.4 (2004): 401–419.

Addresses the role of educational service provision as a mode of post-colonial assimilation and encapsulation in Native Alaska (USA). The author argues that these services have historically served State interests above local interests, implemented with little regard for indigenous values or priorities. The role of education provision in one Alaskan village is then analyzed. By comparing the attitudes of non-Native teachers with village parents, Dinero argues that educational provision remains highly politicized and conflictual. The author states as a result, social development is stymied, as the educational system cannot be fully effective until a culturally appropriate educational environment—developed with, rather than for, Alaska Natives—is implemented.

Egger, G et al. "Abdominal Obesity Reduction in Indigenous Men." *International Journal of Obesity* 23.6 (1999): 564–569. Print.

To assess the effectiveness of a men's 'waist loss' program over one year in Indigenous men. DESIGN: Pre-and post-test measurements of 47 Indigenous men on four island groups in the Torres Strait region of Northern Australia involved in a version of the 'GutBuster' program, modified by and for Indigenous men. RESULTS: Weight, waist and hip size of 47 men, and body fat estimated from electrical impedance measures of 27 men, were compared at baseline, after approx. 2 months, approx. 6 months and approx. one year. Average weight loss was 3.3 kg (3.5%), and waist loss 4.0 cm (3.5%). The average percentage decrease in fat mass (FM) was 10.8%. An environmental audit technique highlighted modifications needed to the environment to assist behavior change. CONCLUSIONS: Education-behavior change interventions of this kind may offer opportunities for health improvements in Indigenous men.

Epple, Carolyn. "Coming to Terms with Navajo 'Nádleehí': A Critique of 'Berdache,' 'Gay,' 'Alternate Gender,' and 'Two-Spirit.'" *American Ethnologist*, vol. 25, no. 2, 1998, pp. 267–290. JSTOR, www.jstor.org/stable/646695.

This article discusses what premises underlie the categories berdache, "alternate gender," "gay," and "two-spirit"; and whether these premises are relevant to the ways in which many Navajos construct the "alternate gender" of those known as nádleehí. Proponents of these categories often extricate traits from their contexts and perceive male and female as mutually opposed, absolute values. Many Navajos, however, describe traits as inseparable from the universe and view male and female as situational values.

Gilley, Brian Joseph. "Gay American Indian Men's Mobility and Sexual Sedentarism in the United States Census Rules of Residence." *Human Organization*, vol. 71, no. 2, 2012, pp. 149–156., www.jstor.org/stable/44148645.

The mobility of gay American Indian men in and of itself challenges broader social agendas attaching sexuality to a particular political category, such as same-sex marriage. Having same-sex marriage and partnering recognized on the United States census fulfills the activist goals of a gay, lesbian, bisexual, transgender, and queer political majority at the same time that it produces a normalization of sedentary sexuality. Sexual mobility, often associated with the spread of HIV/AIDS and promiscuity, is politically at odds with a progressive political agenda seeking marriage equality. The sedentarianism imposed on gay sexuality by the United States census, and specifically on the residential patterns of gay male American Indians, has the effect of further excluding a population whose sexual and cultural mobility are already and always non-normative. In this article, the author examines the ways in which sexuality, culture, and disease converge to produce a particular set of orientations toward mobility among gay and/or Two-Spirit American Indian men.

Goodwill, Alanaise, and F. Ishu Ishiyama. "Finding the Door: Critical Incidents Facilitating Gang Exit Among Indigenous Men." *Cultural Diversity and Ethnic Minority Psychology* 22.3 (2016): 333–340.

The author generates a categorical scheme to describe how participants exited from gang life. Method: The authors utilized the CIT (Butterfield, Borgen, Amundson, & Maglio, 2005; Flanagan, 1954; Woolsey, 1986) and explored gang exit processes among 10 Indigenous men living in Manitoba and Saskatchewan, Canada. Participants responded to the question: What facilitated gang exit for you? Results: They provided 136 critical incidents that were organized into 13 categories of behaviors and experiences that facilitated their exit from gang life: (a) working in the legal workforce, (b) accepting support from family or girlfriend, (c) helping others stay out of gang life, (d) not wanting to go back to jail, (e) accepting responsibility for

family, (f) accepting guidance and protection, (g) participating in ceremony, (h) avoiding alcohol, (i) publicly expressing that you were out of the gang, (j) wanting legit relationships outside gangs, (k) experiencing a native brotherhood, (l) stopping self from reacting like a gangster, and (m) acknowledging the drawbacks of gang violence. Conclusion: The categorical scheme is presented, described with use of extensive quotes from this research, theoretical and clinical implications are discussed, and suggestions for future research are offered.

Grainger, Andrew D, et al. "Postcolonial Anxieties and the Browning of New Zealand Rugby." *The Contemporary Pacific*, vol. 24, no. 2, 2012, pp. 267–295. JSTOR, www.jstor.org/stable/23725603.

This article examines postcolonial race politics and the re-centering of embodied whiteness and mediated white bodies as constituted through "white flight" and the so-called browning of rugby in New Zealand. Previous studies have problematized the ways in which rugby union is often framed within the national imaginary as a culturally unifying space—commonly depicted as transcendent of New Zealand's postcolonial racial tensions. Here the authors extend these critiques by pointing to several themes that have recently emerged within popular sports media, namely, those that position male Māori and Pacific Islander bodies as a threat to the well-being of the national game and the national identities it authorizes, and those that locate the Pākehā (white) male sporting body as under duress, or made vulnerable, by the brown-bodied, interloping "Other." The article concludes with a discussion of how these popular representations of racialized rugby-playing bodies, in the age of global mobility and national multiculturalism, articulate to and within foundational (white) national myths of white-settler meritocracy, rurality, and coloniality.

Hardré, Patricia L., and Brian Lieuanan. "Motivational Characteristics of Native and Non-Native Students in Rural Public High Schools." *Journal of American Indian Education*, vol. 49, no. 3, 2010, pp. 41–65. JSTOR, www.jstor.org/stable/43608579.

Both systematic research on motivation in rural schools, and research on motivation of American Indian Native students are scarce. Research comparing the motivational characteristics of Native and non-Native rural students is virtually nonexistent. Many similarities emerge from the literature on rural and Native students, most of which focuses on disadvantages in educational motivation and achievement that place them at risk. However, the present study considered whether advantages might accrue for Native students in rural public schools. We compared matched samples of Native and non-Native students from the same rural schools and classes. Students completed questionnaires on a range of class perceptions and individual motivational characteristics. The two matched samples were analyzed for: (1) general profile characteristics on motivation and related outcomes; (2) patterns of prevalence, significance and magnitude of interrelationships among motivational

characteristics; and (3) within-group patterns of differences. Native rural students present a somewhat more homogeneous and overall more positive motivational profile than the non-Native students. Within samples, the Native students demonstrate fewer within-group differences by gender and subject area, and a relatively more positive profile for math. Discussion includes considerations of the extent to which rurality and race/ethnicity present a motivational leveling-of-the-ground or a two-strikes condition for students.

Heath, Katherine et al. "HIV-Associated Risk Factors Among Young Canadian Aboriginal and Non-Aboriginal Men Who Have Sex with Men." *International Journal of STD & AIDS* 10.9 (1999): 582–587.

Young Aboriginal men face marginalization distinct in cause but similar in pattern to those seen among men who have sex with men (MSM) and may be at increased risk for HIV infection. The authors compared sociodemographic characteristics and risk taking behaviours associated with HIV infection among MSM of Aboriginal and non-Aboriginal descent. Data for this comparison were gathered from baseline questionnaires completed by participants in a cohort study of young MSM. Data collection included: demographic characteristics such as age, length of time residing in the Vancouver region, housing, employment, income and income sources; mental health and personal support; instances of forced sex and sex trade participation and; sexual practices with regular and casual male sex partners. Data were available for 57 Aboriginal and 624 non-Aboriginal MSM. Aboriginal MSM were significantly less likely to be employed, more likely to live in unstable housing, to have incomes of <\$10,000 and to receive income assistance than non-Aboriginals (all $P < 0.01$). Aboriginals also had higher depression scores ($P < 0.01$), were more likely to report non-consensual sex ($P = 0.03$), sexual abuse during childhood ($P = 0.04$) and having been paid for sex ($P < 0.01$). In the past year they were no more likely to have had sex with a male partner they knew to be HIV positive, to have had more than 50 male partners or to have unprotected anal insertive or receptive intercourse with their male partners (all $P > 0.05$). The authors data indicates that among MSM, Aboriginal men are at increased risk of antecedent risk factors for HIV infection including sexual abuse, poverty, poor mental health and involvement in the sex trade.

Hokowhitu, Brendan. "Tackling Māori Masculinity: A Colonial Genealogy of Savagery and Sport." *The Contemporary Pacific*, vol. 16, no. 2, 2004, pp. 259–284. JSTOR, www.jstor.org/stable/23721783.

The primary aim of this paper is to deconstruct one of the dominant discourses surrounding Māori men—a discourse that was constructed to limit, homogenize, and reproduce an acceptable and imagined Māori masculinity, and one that has also gained hegemonic consent from many tāne. The author utilizes a genealogical approach to outline the historical underpinnings of the image of the Māori man as

naturally physical, and the mechanisms, including the confiscation of land and a racist state education system, that served to propound and perpetuate this construction. The contemporary portrayal of the natural Māori sportsman has evolved from these historical roots in what has become a largely subconscious but no less insidious pattern of subjugation through positively framed sporting images.

Hokowhitu, Brendan. "The Death of Koro Paka: 'Traditional' Māori Patriarchy." *The Contemporary Pacific*, vol. 20, no. 1, 2008, pp. 115–141. JSTOR, www.jstor.org/stable/23724790.

This article is underpinned by the simple question of what knowledge is produced about Māori men and why. In particular, it deconstructs the invention, authentication, and re-authentication of "traditional" Māori patriarchy. It begins by examining how Māori patriarchy was invented and authenticated through the hybridization of Māori and British masculine cultures, especially through the early colonial education of a select few Māori boys, who were subjects of a British public schooling technique. The article draws from this historical analysis to demonstrate how Māori patriarchy continues to be authenticated in today's popular culture. Here, the contemporary re-authentication of Māori patriarchy is drawn attention to through a deconstruction of the film *Whale Rider*. This film analysis argues that *Whale Rider* deploys a dangerous conflation of representation and reality, which ultimately re-authenticates the invented tradition of Māori patriarchy. The article is less concerned with denouncing particular tropes of Māori men as "false" and more with how such "truths" have come to be privileged; it also seeks to uncloak the processes that produce Māori masculine subjectivities.

Huyser, Kimberly R., et al. "The Persistence of Racial Disadvantage: The Socioeconomic Attainments of Single-Race and Multi-Race Native Americans." *Population Research and Policy Review*, vol. 29, no. 4, 2010, pp. 541–568. JSTOR, www.jstor.org/stable/40835550.

Using data from the 2000 U. S. Census, the authors investigate the schooling and earnings of single-race and multi-race Native Americans. The analysis distinguishes between Single-Race Native Americans, biracial White Native Americans, biracial Hispanic-White Native Americans, and biracial Black Native Americans. Further differentiating by gender, the results indicate significant variation in socioeconomic attainments across these different Native American groups although almost all of them are in some way disadvantaged relative to non-Hispanic, non-Native American whites. The most disadvantaged group tends to be Single-Race Native Americans who have the lowest levels of schooling as well as lower earnings relative to non-Hispanic, non-Native American whites who are comparable in terms of schooling, age, and other basic demographic characteristics. The results demonstrate notable differentials by the racial/ethnic type of Native American group as well as by gender.

In the case of men, all of the Native American groups have clear socioeconomic disadvantages. One contrast is that migration slightly increases the earnings of men but it slightly decreases the earnings of women. The authors interpreted these findings as underscoring how measured socioeconomic differentials between demographic groups are significantly affected by the categorization of race/ethnicity in surveys and by how persons choose to be enumerated in terms of those categories.

Innes, Robert Alexander & Anderson, Kim. *Indigenous Men and Masculinities: Legacies, Identities, Regeneration*. University of Manitoba Press, 2015.

Addresses the lack of theoretical and applied scholarly work about Indigenous men. Innes and Anderson edit this anthology of sixteen contributions from writers from Canada, the United States and New Zealand. The authors examine Indigenous masculinities through their representation in art and literature, as well as its place in sport, gangs, and prison. The majority of the contributors are Indigenous.

Innes, Robert Alexander. "Moose on the Loose: Indigenous Men, Violence, and the Colonial Excuse (with errata)." *aboriginal policy studies*, vol. 4, no. 1, 2015, pp. 46-56.

Argues that Indigenous male violence toward Indigenous women is in direct correlation to exposure and replacement of Indigenous ideals of masculinity to White supremacist heteronormative patriarchal ideals of masculinity. The "moose" reference refers to the inability to discuss the high rate of violence implicated by Indigenous men. Innes concludes the essay stating that an open dialogue must take place between Indigenous communities and White organizations concerning the aforementioned issue.

Irwin, Lee. "Walking The Line: Pipe and Sweat Ceremonies in Prison." *Nova Religio: The Journal of Alternative and Emergent Religions*, vol. 9, no. 3, 2006, pp. 39–60. JSTOR, www.jstor.org/stable/10.1525/nr.2006.9.3.039.

This paper is an overview of the movement among Native American prisoners to have access to native religious practices, specifically pipe ceremonies, sweats, and prayer and drum sessions in prison. These practices form the basis of a new movement that supports a wide range of native spiritual traditions, organized around a few basic ceremonies now recognized as primary expressions of native religious identity. Since the early 1970s, this movement has fought for recognition in the prisons, in the courts, and in the popular press.

Iwasaki, Yoshitaka, and Namorah Byrd. "Cultural Activities, Identities, and Mental Health Among Urban American Indians with Mixed Racial/Ethnic Ancestries." *Race and Social Problems* 2.2 (2010): 101–114.

Focus groups were conducted to appreciate the voices of Urban American Indians (UAI) who have mixed ancestries residing in Philadelphia, Pennsylvania. Participants (15 women and 10 men, 19–83 years of age) with a variety of Native ancestries coming from different nations (i.e., Blackfeet, blackminkwa, Cherokee, Creek, Delaware, Lakota, Powhatan, Seminole, and Shawnee) reported to also have a Non-Native racial/ethnic ancestry such as African/black, Hispanic, and/or Caucasian/white. Specifically, this study provided evidence about (a) the complexity and challenge of being "mixed" UAI (e.g., "living a culture" as opposed to blood quantum in determining a personal identity) (b) the linkage of cultural identities to mental health (c) contributions of cultural activities to identities and mental health (e.g., therapeutic and healing functions of cultural activities), and (d) very limited urban Native-oriented mental health service (e.g., visions for Native American-centered mental health clinic in an urban setting). Building on those UAI's voices, this paper provides a context for the need of a culturally respectful transformation of urban mental health system by highlighting the clinical significance of cultural identity and mental health promotion for UAI.

J. K. Payden Spowart, and E. Anne Marshall. "Relational and Cultural Impacts on the Work Life of Young Indigenous Men." *Canadian Journal of Counselling and Psychotherapy / Revue canadienne de counseling et de psychothérapie* 49.3 (2015): n. pag.

Little is known about the unique experiences of Indigenous people in their work life journeys. In particular, there has been very little research on this topic specifically with young males. In this qualitative study, eight young Indigenous men shared their stories regarding their search for and engagement in work and education. The research question was «What are the supports, challenges, and obstacles experienced as you search for and maintain work?» Thematic analysis identified metathemes and themes related to their work life experiences. The results have important implications for theory, research, and practice in regards to work and career development with young Indigenous men.

James, Adrienne, and Tammy Renville. "Ohiyesa's Path: Reclaiming Native Education." *Reclaiming Children and Youth* 21.3 (2012): 27–30.

The article explores the promotion of education for Native American and First Nations students in North America. It reflects on the case of Native American physician and human rights activist Ohiyesa. It discusses the importance of tribal and federally funded and administered schools for Native American and First Nations

students. In addition, the article identifies six critical culturally responsive schooling elements, including the use of the Native language as the language of instruction, pedagogies that stress traditional cultural practices and child-adult interactions, and curriculum that emphasizes the importance of Native spirituality.

Jolly, Margaret. "Moving Masculinities: Memories and Bodies Across Oceania." *The Contemporary Pacific*, vol. 20, no. 1, 2008, pp. 1–24. JSTOR, www.jstor.org/stable/23724786.

Past studies of Oceanic masculinities have tended to see masculinity in the singular, through the lens of unchanging cultural traditions, wherein types of men were iconic of cultural differences. This special issue considers masculinities in the plural, both within and between cultures, exploring the relations between hegemonic and subordinate masculinities and how masculinities are configured in the context of colonial histories, militarism, and globalization. It connects a historical and relational approach to masculinities to embodied experience and individual and collective memories across the diversity of Oceania.

Kinner, SA et al. "Prevalence and Correlates of Alcohol Dependence in Adult Prisoners Vary According to Indigenous Status." *Australian And New Zealand Journal of Public Health* 36.4 (2012): 329–334.

Indigenous prisoners were significantly more likely than non-Indigenous prisoners to report patterns of alcohol consumption consistent with dependence. Separate multivariable analyses revealed different independent correlates of alcohol dependence according to Indigenous status. Among Indigenous prisoners, significant independent correlates of alcohol dependence included income below the poverty line and daily cannabis use before incarceration. Daily heroin use and history of injecting drug use were protective. Among non-Indigenous prisoners, significant independent correlates included history of mental illness or self-harm, and daily tobacco or cannabis use before incarceration. Older age and daily heroin use before incarceration were protective.

Kishigami, Nobuhiro. "Homeless Inuit in Montreal." *Études/Inuit/Studies*, vol. 32, no. 1, 2008, pp. 73–90. JSTOR, www.jstor.org/stable/42870706.

Migration of the Inuit into southern Canadian cities from the Arctic increased substantially during the 1980s. Approximately 10,000 out of a total of 50,000 Inuit lived outside the Canadian Arctic regions in 2006. As the number of urban Inuit is increasing, so too is that of homeless Inuit in large southern cities. It is estimated that there are more than 90 homeless Inuit in Montreal, which has an Inuit population of about 800. This paper describes the life and characteristics of homeless urban Inuit in Montreal, and the activities of the Native Friendship Centre of Montreal and of the

Association of Montreal Inuit, which are essential for their survival. The Inuit of Montreal have yet to form useful social networks to ease their urban adaptation. An Inuit community centre, where information and food can be shared, should be established in Montreal to change the present situation of homeless Inuit.

Kulis, Stephen, et al. "Ethnic Pride, Biculturalism, and Drug Use Norms of Urban American Indian Adolescents." *Social Work Research*, vol. 26, no. 2, 2002, pp. 101–112. JSTOR, www.jstor.org/stable/42659490.

This study examines how strength of ethnic identity, multiethnic identity, and other indicators of biculturalism relate to the drug use norms of urban American Indian middle school students. The article distinguishes categories of norms that may affect drug use. Regression analysis of self-reports by 434 American Indian seventh graders attending middle schools in a large southwestern U.S. city indicated that students who had a more intense sense of ethnic pride adhered more strongly to certain antidrug norms than those who did not. Whereas American Indian students with better grades in school held consistently stronger antidrug norms, there were few differences by gender, socioeconomic status, or age. These results have implications in social work practice for better understanding and strengthening the protective aspects of American Indian culture in drug prevention efforts.

Lee, Tiffany S. "Building Native Nations through Native Students' Commitment to Their Communities." *Journal of American Indian Education*, vol. 48, no. 1, 2009, pp. 19–36. JSTOR, www.jstor.org/stable/24398748.

One aspect of building Native nations entails motivating American Indian/Alaska Native youth to become committed to their communities so as to sustain and move forward with the goals of American Indian/Alaska Native nations. This study determined the impact of one Native American Studies department on its Native students' life goals. Through its Indigenized approach to education, which included community-based partnerships, experiential methods in course activities, and critical, interdisciplinary perspectives in curriculum, students reported that Native American Studies provided a home away from home; it enlightened their perspectives on Indigenous issues; and it motivated their life goals in dedication to Native communities. These students' experiences help to realize a goal of Indigenous education, which aims to encourage Native youth to become contributing members of their communities. The politics of "going back" to serve in one's community is also addressed by the students and suggests further research questions in need of continued exploration.

Matamonasa-Bennett, A. "A Disease of the Outside People': Native American Men's Perceptions of Intimate Partner Violence." *Psychology of Women Quarterly* 39.1 (2015): 20–36.

Intimate partner violence (IPV) has been identified as one of the most serious issues facing Native American women. Despite epidemic rates of IPV in urban and reservation communities, less is known about IPV in Native American populations than with any other racial group, and the existing literature and intervention research are scant. Many Native American scholars assert that IPV was rare and severely sanctioned in pre-contact societies. The present community-level, qualitative study used ethnographic and grounded theory approaches to examine the beliefs and perspectives of nine men from a Great Lakes reservation community who had experiences with IPV. These men believed that IPV was an increasing problem in the community and that it was not a part of traditional pre-contact culture but instead is a problem brought on by colonization and the introduction of alcohol. They indicated that returning to traditional tribal values was key to sobriety and nonviolence. Study themes suggest the importance of the historical social context and Native cultural values as essential elements in prevention and treatment initiatives. The study supports current Native American approaches to IPV and the ecological feminist framework for understanding violence against women. The article concludes with suggestions for culturally sensitive approaches for future research in Native American communities.

Mccabe, Marita P., et al. "Ecological Model of Australian Indigenous Men's Health." *American Journal of Men's Health* 10.6 (2016): NP63–NP70.

This study was designed to examine the health behaviors as well as the enablers and barriers to health behaviors among Indigenous Australian men. One hundred and fifty Indigenous Australian men in rural, regional, and urban locations were interviewed about their health behaviors. The results revealed several themes of importance: (a) role of community activities, (b) the Indigenous man as a leader and role model, (c) negative impact of discrimination/racism, (d) importance of partner and family, (e) positive and negative role of peer relationships, (f) central role of culturally appropriate health care facilities, and (g) association between employment and health care problems. These findings highlight the importance of broad community-based (rather than individualistic) approaches to promoting health behavior in Indigenous men.

Mutchler, Jan E., et al. "Grandparents Responsible for Grandchildren in Native-American Families." *Social Science Quarterly*, vol. 88, no. 4, 2007, pp. 990–1009. JSTOR, www.jstor.org/stable/42956207.

The primary goal of this article is to examine factors associated with grandparent caregiving within the American Indian/Alaska Native (AIAN) population. Methods. Data from the 2000 Census of Population, 5% Public Use Microdata Sample, are used to evaluate a multivariate logistic regression model focusing on living with and caring for grandchildren. Particular emphasis is placed on characteristics that may reflect culturally-based ideas about grandparents' responsibility for the care of their grandchildren. Results. Indicators related to Native-American identity—specifically, reporting race as AIAN only rather than mixed race, reporting tribal membership, and living in a nonmetropolitan area of an "Indian" state—increase the likelihood of being responsible for a grandchild among Native-American singles and couples aged 45 and over. Conclusions. Cultural and resource characteristics combine to produce high levels of grandparent care giving within the AIAN population. Inasmuch as those with lower educational and economic resources are especially likely to have responsibility for a grandchild, special attention should be directed toward ensuring adequate support for these caregivers.

Parks, Cheryl A., et al. "Factors Affecting Entry into Substance Abuse Treatment: Gender Differences among Alcohol-Dependent Alaska Natives." *Social Work Research*, vol. 27, no. 3, 2003, pp. 151–161. JSTOR, www.jstor.org/stable/42659528.

This article reports the results of an investigation of alcohol treatment among Alaska Natives admitted to treatment in Anchorage, Alaska. The time between the age at which they were diagnosed as alcohol dependent and first treatment was similar for men and women. Women were more likely to be parents and reported more contact with health and mental health providers, but these factors were not associated with elapsed time to alcoholism treatment; type of health care professional consulted about problems was associated with elapsed time to treatment for women. Among men, acting as a parent, lifetime depression, and type of professional consulted were significantly associated with elapsed time to treatment. The effect of lifetime depression and parenting on elapsed time to treatment for men raises important questions about the significance of these two factors among other racial and ethnic groups.

Pearce, Tristan, et al. "Transmission of Environmental Knowledge and Land Skills among Inuit Men in Ulukhaktok, Northwest Territories, Canada." *Human Ecology*, vol. 39, no. 3, 2011, pp. 271–288. JSTOR, www.jstor.org/stable/41474608.

The transmission of environmental knowledge and land skills was studied among Inuit men in Ulukhaktok, Northwest Territories, Canada. A list of 83 skills important for

safe and successful harvesting was generated with 14 active hunters and elders, and examined with a sample of 47 men. This research found that land skills continue to be transmitted most often from older to younger generations through observation and apprenticeship in the environment. However there is a difference in the rate of skills transmission among generations, with average transmission rates lowest among younger respondents. Some skills were transmitted well among younger respondents including general hunting and camp-related skills, but others such as traveling on the sea ice and traditional navigation skills were not. Loss of certain skills and incomplete transmission of others were related to the absence of skills teachers, loss of native language, and changes in the educational environment.

Pewewardy, Cornel. "Learning Styles of American Indian/Alaska Native Students: A Review of the Literature and Implications for Practice." *Journal of American Indian Education*, vol. 41, no. 3, 2002, pp. 22–56. JSTOR, www.jstor.org/stable/24398583.

A review of theories, research, and models of the learning styles of American Indian/Alaska Native students reveals that American Indian/Alaska Native students generally learn in ways characterized by factors of social/affective emphasis, harmony, holistic perspectives, expressive creativity, and nonverbal communication. Underlying these approaches are assumptions that American Indian/Alaska Native students have been strongly influenced by their language, culture, and heritage, and that American Indian/Alaska Native children's learning styles are different—but not deficient. Implications for interventions include recommendations for instructional practice, curriculum organization, assessment, and suggestions for future research.

Racine, Eliza. "Native Americans Facing Highest Suicide Rate." (press release), Lakota People's Law Project, May 2016, <https://www.lakotalaw.org/news/2016-05-12/native-americans-facing-highest-suicide-rates>.

Highlights the rate of suicide among Native American youth, which is three and a half times more likely compared to other groups. A CDC (Center for Disease Control) study from 1999 to 2014 revealed that Indigenous peoples have the highest suicide rate among all groups, a 38% increase among Indigenous men and an 89% increase for indigenous women. This press release mentions the Attawapiskat First Nations community; a community that declared a state of emergency after eleven people attempted suicide in one night. Prime Minister Trudeau proposed an \$8 billion dollar budget to improve healthcare and infrastructure within First Nations communities.

Reeves, Allison, Suzanne Stewart, and Allison Reeves. "Healing the Spirit: Exploring Sexualized Trauma and Recovery Among Indigenous Men in Toronto." *American Indian and Alaska native mental health research (Online)* 24.1 (2017): 30–60.

Colonial policies in Canada have led to social disruption and intergenerational trauma across Indigenous nations, contributing to high rates of sexualized violence within many communities. While mental health and social science discourse has identified the harmful impacts of violence against Indigenous women in Canada, there continues to be a lack of focus on the unique mental health needs of Indigenous men in this regard. This article reviews the results of a nationally funded research study which looked at the mental health and healing needs of Indigenous men in Toronto who have experienced sexualized trauma. This study followed Indigenous protocols for research and was conducted in partnership with Anishnawbe Health Toronto, a culture-based community health center. The methodology utilized a narrative inquiry and interviewed six community men about their recovery journeys and ten community healers and counselors about recovery through a gendered lens. The results explore the discourses that contribute to the social construction of masculinity(ies) and the impacts of these social norms on help-seeking behaviors. These results inform culturally appropriate and gender-relevant mental health service provision for Indigenous male clients recovering from sexualized trauma.

Reifenberg, Katherine. "The Starlight Tours: Sustaining Settler-Colonialism in Canada." *On Politics: Journal of the University of Victoria Undergraduates of Political Science*, vol. 11, no. 2, 2018, Winter, pp. 13-30.

Discusses the heinous act of police repeatedly abandoning Indigenous men outside of city limits in frigid weather to die of exposure. The four known cases involve Indigenous men in Saskatoon, the men ranged from fifteen to thirty-four years of age. Reifenberg touches on the term of "Savagism" coined by Daniel M. Johnson. White heteropatriarchy is discussed as a necessary component of colonialism. Reifenberg concludes her essay stating Indigenous communities and their allies need to demonstrate that racism is present and systemic; social cohesion is only possible with the abolition of racism. Trust between Indigenous communities and police agencies will not be possible without acceptance of ingrained racism; the process of decolonization must be built on reconciliation and mutual trust and respect.

Reilly, John. *Bad Medicine: A Judge's Struggle for Justice in a First Nations Community*. Rocky Mountain Books, 2010.

Recounts how Alberta Provincial Court Judge John Reilly dispensed justice on the Stoney Nakoda First Nation. After years of handing out sentences, Reilly decided to swim against the tide, he ordered an investigation into the corruption plaguing the reserve. This decision brought praise and condemnation, some thought Judge Reilly

had lost his objectivity, there was a contingent that demanded his removal from his position. A large portion of the population of the reserve see him as spokesmen for those without representation. Judge Reilly challenges a well known Chief, delves into tribal corruption, and attempts to explain why arbitrary harsh sentences aren't the cure all they were once believed to be. Reilly investigates the suicide of Sherman Labelle, he concludes that Labelle's suicide was in direct relation to a lack of mental wellness programs, among others. He highlights how the Canadian justice system is continuously failing First Nations people. This book isn't written from an Indigenous point of view, and can be argued to be biased based on Reilly's position as a provincially appointed judge.

Rossiter, Chris et al. "Learning to Become a Better Man': Insights from a Fathering Programme for Incarcerated Indigenous Men." *Australian Journal of Social Issues* 52.1 (2017): 13–31.

This paper reports a qualitative study of incarcerated Indigenous fathers in Australia, using a framework of generative fathering. Researchers interviewed 28 imprisoned Indigenous men about their experiences of parenting and their responses to a parenting programme. Participants identified how the programme supported their learning and their capacity to embrace the role of parenting the next generation. Responses indicate that the programme's format and content were relevant to their experience as Indigenous fathers, and enhanced by the skills of the facilitator, and provision of a safe learning environment. It facilitated their growth as individuals and as parents through acknowledging their cultural identity and roles.

Roy, Philippe et al. "Problematizing Men's Suicide, Mental Health, and Well-Being: 20 Years of Social Work Innovation in the Province of Quebec, Canada." *Crisis: The Journal of Crisis Intervention and Suicide Prevention* 39.2 (2018): 137–143.

The Province of Quebec, Canada (PQ), witnessed a drastic rise in suicide among adult men between 1990 and 2000, followed by a continuous drop since then. At the end of the 1990s, men's suicide became recognized as a social issue, leading to implementation of gender-responsive strategies focusing on positive aspects of masculinity. Many of these strategies received positive assessments. Aims: This article offers a critical overview of the evolution of social responses to men's suicide in PQ. Method: The authors highlight elements of success with examples of interventions targeting men directly, professionals who work with men, and natural support networks of men. Results: Results and discussion suggest the benefits to shift towards salutogenic, gender-transformative approach to men's suicide prevention. Conclusion: Closing remarks question the current gaps and upcoming challenges in suicide prevention among men.

Smith, Andrea. "Not an Indian Tradition: The Sexual Colonization of Native Peoples." *Hypatia*, vol. 18, no. 2, 2003, pp. 70–85. JSTOR, www.jstor.org/stable/3811012.

This paper analyzes the connections between sexual violence and colonialism in the lives and histories of Native peoples in the United States. This paper argues that sexual violence does not simply just occur within the process of colonialism, but that colonialism is itself structured by the logic of sexual violence. Furthermore, this logic of sexual violence continues to structure U. S. policies toward Native peoples today. Consequently, anti-sexual violence and anti-colonial struggles cannot be separated.

Sneyd, Mary Jane. "Ethnic Differences in Prostate Cancer Survival in New Zealand: A National Study." *Cancer Causes & Control*, vol. 19, no. 9, 2008, pp. 993–999. JSTOR, www.jstor.org/stable/40271964.

Examines disease-specific survival from prostate cancer by ethnic group in New Zealand. Methods Analyses were based on the 7,733 men with histologically confirmed prostate cancer diagnosed from the start of 1996 to the end of 1999 in New Zealand. Five-year adjusted prostate-specific mortality rates and hazard ratios were calculated for Maori, Pacific, and European men. Results: In univariate analyses, Maori and Pacific men had higher mortality particularly in the first year after a diagnosis of prostate cancer than did European men. The strongest prognostic factors for prostate cancer were Gleason score and age. When survival analyses by ethnic group were adjusted for age and Gleason score the disparities in survival for Maori men and Pacific men with low-grade prostate cancers remained, with European men having the best survival. Conclusions: Several possible explanations have been proposed to explain the survival disparities by ethnicity in New Zealand. Differentials in Gleason grade of disease by ethnic group explain a lot of these disparities. Further data on stage of disease at diagnosis, co-morbidity, treatment, access to health services, and behavioral and environmental factors are needed to resolve these issues.

Talaga, Tanya. *All Our Relations: Finding the Path Forward*. House of Anansi Press Inc, 2018.

Discusses the disturbing escalating trend of youth suicide in Indigenous communities in Canada, Norway, Brazil, Australia and the United States. Talaga finds that the Indigenous experience in colonized nations is strikingly similar, which includes a lack of access to adequate employment, education, a safe environment and health services. Talaga argues that hope is not lost via the shared history of resistance, resiliency and civil rights activism among First Nations. This formative work addresses the questions of: Where do I come from? Where am I going? Why

am I here? And Who am I? Talaga states that all children must know the answers to these questions in order to become valued and worthy members of society.

Trexler, Richard C. "Making the American Berdache: Choice or Constraint?" *Journal of Social History*, vol. 35, no. 3, 2002, pp. 613–636. JSTOR, www.jstor.org/stable/3790693.

Romantic scholars have long assumed that native Americans entered the status of berdache by their own choice. Yet as this article shows, with the exception of the American Plains nations, those who assumed that status across the Western Hemisphere were infants or young children. Repeatedly, parents or communities forced this life-choice upon the young, mainly for purposes of familial or communal demographic balance. The present article reviews the evidence for those origins: beginning with the mostly male berdaches encountered by the Hispanic conquerors, continuing with the evidence from the northern extremes of the hemisphere, where Inuit berdaches were most often girls, and ending with the berdaches of the present-day United States where, again, male berdaches predominated. An analysis of the Plains berdaches shows that while they entered that status in adolescence rather than in childhood, they also were under constraint of uniform visions staged and interpreted by elders.

Trofimovs, Julian, and Leanne Dowse. "Mental Health at the Intersections: The Impact of Complex Needs on Police Contact and Custody for Indigenous Australian Men." *International Journal of Law and Psychiatry* 37.4 (2014): 390–398.

Indigenous Australians experience significant social risk, vulnerability and disadvantage. Nowhere is this more starkly demonstrated than in the levels of contact that Indigenous Australians have with the criminal justice system, particularly the police. Utilizing a linked dataset of extant criminal justice, human and health service administrative data in New South Wales (NSW) Australia, this paper explores patterns of police contact and custody for a cohort of Indigenous males with complex needs. Four significant factors are identified that alone or in combination appear to impact on the frequency with which these men experience police contact and custody, including young age at first police contact, experiencing out of home care as a child, alcohol misuse, and limited locational mobility. Whilst it might be expected that the presence of mental ill-health and/or cognitive disability would be a key predictor of the frequency and intensity of police contact and custody, the findings suggest rather that the presence of multiple disadvantages beginning in the early years and compounding throughout individuals' lives, in which mental illness may or may not be a factor, is more significant than the presence of any one diagnosis in precipitating police contact and custody for this group.

Vaudry, Stéphanie. “‘Our Connection Makes Us Stronger’: Inuit Youth's Strategies to Feel Comfortable in Ottawa.” *Études/Inuit/Studies*, vol. 40, no. 1, 2016, pp. 127–146. JSTOR, www.jstor.org/stable/44254677.

This paper focuses on challenges young Inuit adults face in everyday life in the city and the coping strategies they have developed. For research participants, being “connected” with the world(s) surrounding them appears to be central to how they feel and orientate themselves in the city. Connectedness, for these young Inuit, translates into close and significant relationships with people, ancestors, future generations, objects, animals, and nature, which are elements of the Inuit universe of meanings and, more broadly, belong to Indigenous universes. Therefore, being comfortable is linked to the maintenance of harmonious relationships with these different agents. As we will see, urban milieus, like Ottawa, belong to a universe of meanings to which Inuit youth are not always accustomed. Nevertheless, through their agency, they develop strategies to establish relationships within the city, enabling themselves to become acquainted with the urban world and its inhabitants. As Ottawa hosts a large Inuit community, the urban challenges that they face can be mitigated as they participate in Inuit worlds.

Warbrick, Isaac, Denise Wilson, and Derek Griffith. “Becoming Active: More to Exercise Than Weight Loss for Indigenous Men.” *Ethnicity & Health* (2019): 1–16.

Indigenous and minority men in many developed countries have high morbidity and premature mortality related to sedentary lifestyles. The low uptake of physical activities possibly relates to focusing more on outcomes such as weight loss which lacks cultural relevance. When offering health promotion interventions for marginalized populations these findings highlight the importance of culturally tailoring interventions to the unique sources of motivation for each group to increase activity to improve their efficacy.

Whitbeck, Les B et al. “Depressive Symptoms, Gender, and Growth in Cigarette Smoking Among Indigenous Adolescents.” *Addictive Behaviors* 34.5 (2009): 421–426.

This study reports findings from two-level growth curve modeling of cigarette smoking and depressive symptoms based on the first three waves of data from a longitudinal study of Indigenous adolescents and their parents/caretakers in the northern Midwest and Canada. The 743 adolescents were aged 10–13 years at Wave 1 and 12–15 years at Wave 3. Over the three years of the study the overall retention rate was 93%. By Wave 3, 39% of the adolescent girls and 25% of the boys had smoked cigarettes in the past 12 months. The growth curve results indicated that smoking increased for both adolescent boys and girls across time. Depressive symptoms were associated with an increase in cigarette smoking for girls but not boys.

Young, T. Kue. "Recent Health Trends in the Native American Population." *Population Research and Policy Review*, vol. 16, no. 1/2, 1997, pp. 147–167. JSTOR, www.jstor.org/stable/40230136.

This paper reviews the changes in the health status of Native Americans since the mid-1950s, how the disease pattern differs from non-Natives, and regional differences within the Native American population. Despite some limitations, data from the Indian Health Service indicate that substantial decline in the infant mortality rate and mortality from such infectious diseases as tuberculosis and gastroenteritis has occurred. With the exception of cardiovascular diseases and cancer, the risk of death from most causes are higher among Native Americans than the total US population. Geographic variation in disease rates can be demonstrated, most notable in diabetes. The unique pattern of diseases among Native Americans reflect the interaction of environmental and genetic factors. Genetic susceptibility plays a significant role in some diseases, such as diabetes, while for others, the generally lower socioeconomic status, higher prevalence of certain health risk behaviors and lower utilization of preventive services in the Native American population are important determinants.

Programs and Initiatives

A3K (A3 Kaitiaki Ltd.) (NZ)

<https://www.a3k.co.nz/tikaka-programmes/papa-tama->

This programme was developed in partnership with the Methodist Mission that focuses on the lifestyle, relationships and behavioural effects between a father and his son or the equivalent, dependent on that whanau dynamic. It also focuses on the importance of wahine in Māori lives and explores the participant's current roles and responsibilities within the whanau dynamic and the roles and responsibilities of others.

Aboriginal Health & Wellness Centre of Winnipeg (CA)

<http://ahwc.ca/mens-healthy-living/>

The Men's Healthy Living Program provides a range of services such as: One-to-one counselling, Home/office visits, Elder support/counselling, Sharing/Teaching Circles Cultural education & crafts, Sweats, Referral Services, Advocacy and Support, Better Fathering workshop, Personal Development workshops, Guest Speakers.

Aboriginal Men's Support House (CA)

<https://find.healthlinkbc.ca/ResourceView2.aspx?org=53965&agencynum=17641699>

The support house provides a safe, suitable housing for Aboriginal men while recovering from substance abuse and alcohol dependencies. Resources include individual and group counselling services, support meetings and financial education assistance for the residents with the aim of reintegrating them into mainstream society. Aboriginal cultural ceremonies (medicine circles, drumming and sweat lodge ceremonies) are also performed on site and open for all members of the community to join in.

American Indian College Fund (US)

<https://collegefund.org>

Founded in 1989, the AICF is the nation's largest charity supporting Native student access to higher education.

American Indigenous Business Leaders (US)

<https://www.aibl.org>

The only American Indigenous non-profit organization dedicated to empowering business student in the United States. All students are encouraged to participate regardless of race.

Australian Men's Shed Association (Indigenous Men in Sheds) (AU)

<https://mensshed.org/amsa-resources/handbooks-factsheets/aboriginal-men-and-mens-sheds/>

Aboriginal men have a history of gathering together regularly to enable peer support and group decision making. AMSA recognizes that, just as some Men's Sheds cater predominately to groups of men from differing ethnic backgrounds, some sheds cater predominately for Aboriginal men due to cultural preferences.

Babana (AU)

<https://www.babana.org.au>

Babana Aboriginal began more than a decade ago as a simple concept to build and empower local Aboriginal and Torres Strait Islander men in the inner-city community of Redfern in Sydney.

Boys & Girls Club of America: Native Services (US)

<https://naclubs.org>

200 Native clubs have been established across the nation, serving 120,000 youth annually. 114 Tribal communities represented.

Budja Budja Aboriginal Co-operative (AU)

<https://budjabudjacoop.org.au/cooperative-services/mens-group/>

An Aboriginal Men's group that focuses on activities entered around cultural reconnection. An aim of the co-operative is to establish mentors and role models for the community. The co-operative also focuses on health issue such as: smoking, healthy eating and diabetes.

Canadian Armed Forces (CA)

<https://forces.ca/en/programs-for-indigenous-peoples/#aloyt>

Canadian Armed Forces programs for Indigenous Peoples include: Aboriginal Leadership Opportunities Year, Canadian Forces Aboriginal Entry Program and Summer Training Programs.

First Nations (US)

<https://www.firstnations.org/projects/positive-paths-for-boys-young-men/>

First Nations established the “Advancing Positive Paths for Native American Boys and Young Men” program to support efforts taking place in Arizona, New Mexico and Texas aimed at improving education and employment outcomes for middle school and high school Native boys and young men. The program uses strategies including early intervention to increase both middle school and high school retention rates and high school graduation rates, as well as elevating the importance of caring adults to re-engage youth who may be disconnected from work, school or their communities.

Futures for Children (US)

<http://www.futuresforchildren.org>

Futures for Children encourages American Indian students to pass exams and pursue post-secondary education.

Gedakina, Inc. (US)

<http://gedakina.org>

A Native American outdoor education and leadership development program, based in New England. Gedakina’s activities focus on leadership development, traditional ecological knowledge, and traditional food systems. Acquired skills will help lead to greater opportunities for economic development and employment.

He Korowai Oranga (NZ)

<https://www.health.govt.nz/our-work/populations/maori-health/he-korowai-oranga>

As New Zealand’s Māori Health Strategy, He Korowai Oranga sets the overarching framework that guides the Government and the health and disability sector to achieve the best health outcomes for Māori.

He Waka Tapu (NZ)

<https://www.hewakatapu.org.nz>

He Waka Tapu is a Kaupapa Maori organisation. Services are therefore delivered using a kaupapa Maori framework encompassing Tinana (physical well-being), Wairua (spiritual well-being), Hinengaro (mental well-being), Whānau (family well-being).

Indigenous Corporate Training Inc. (CA)

<https://www.ictinc.ca>

Founded in 2002 by Bob Joseph a member of the Gwawaenuk Nation. ICT was created to provide training for non-Indigenous communities to work effectively with Indigenous communities. Courses include: Indigenous Awareness, Indigenous Relations & Indigenous Employment Recruitment and Retention.

Kizhaay Anishinaabe Niin Program (CA)

<https://tbifc.ca/program/kizhaay-anishinaabe-niin-program/>

The Niin program has been specifically designed to encourage men and boys of our community to speak out against all forms of violence and abuse towards Aboriginal women. Kizhaay Anishinaabe Niin Program provides cultural pacific healing for men who abuse and are ready to take responsibilities for their action.

The Kizhaay worker also facilitates The Domestic Abuse Intervention Program (DAIP), provides Peer Counseling, Peer Group Support, Men's Support Circle, Cultural Teachings, Workshops Involving teen's activities and Referrals.

Lives Lived Well (AU)

<https://www.liveslivedwell.org.au/our-services/nsw/indigenous-programs/mens-group/>

The Mudjilali Men's Group project collaborates with partner agencies and elders to run Aboriginal men's groups across the lower south coast of New South Wales in Eden, Wallaga Lake and Bega.

Man Up (NZ)

<https://www.manup.org.nz>

An organization that address the needs of Māori Men and Boys and their families.

Na-Me-Res (CA)

<https://www.nameres.org>

A Toronto based organization that supports Indigenous Men in the Toronto region, areas of support include: housing, mental health, addiction, connecting/reconnecting with Indigenous culture.

National Association of Friendship Centres (CA)

<https://www.nafc.ca/en/>

Friendship Centres are Canada's most significant off-reserve Indigenous service delivery infrastructure and are the primary providers of culturally enhanced programs and services to urban Indigenous residents.

National Indian Child Care Association (US)

<https://www.nicca.us/membership>

NICCA is a membership-driven organization. Membership is a strong representation of the many nations, villages, communities, and individuals that support Tribal children and families. The organization supports training and professional development for all professionals in early child development and engages in both legislative and administrative advocacy on behalf of its membership. NICCA strives to ensure that all members are informed and educated about all issues affecting the well-being of Tribal children and families.

National Inuit Suicide Prevention Strategy (CA)

<https://www.itk.ca/national-inuit-suicide-prevention-strategy/>

Currently the only suicide prevention strategy in Canada that is co-ordinated on the national, regional, and community levels. A key component of the strategy is to identify common risk factors and create a shared, evidence-based, Inuit-specific approach to suicide prevention across Inuit Nunangat. Some of the identified key priority areas are: creating social equity, nurturing healthy Inuit children from birth, crating cultural continuity, ensuring access to a continuum of mental wellness services, healing unresolved trauma and grief and mobilizing Inuit knowledge for resilience and suicide prevention.

National Native American AIDS Prevention Center (US)

<https://www.nnaapc.net>

NNAAPC is historically the first national Native American health organization funded entirely outside of Indian Health Service (IHS) and Bureau of Indian Affairs (BIA) monies. NNAAPC is a 501(c)(3) non-profit corporation. For 27 years, NNAAPC was the only national HIV specific Native American organization in the country.

Native American Health Center (US)

<http://nativehealth.org/content/mens-drum-group-san-francisco>

A non-profit organization working at local, state and federal levels to deliver resources and services for the urban Native community, services include but are not limited to: medical, dental, behavioural health, diabetes, substance abuse prevention and a Men's Drum Group. A list of Native specific resources are also provided.

Native American Veterans Association (US)

<https://www.navavets.org>

Native American Veterans Association (NAVA) serves and honors men and women who have served active duty and their families transition from their warrior's journey to civilian life through readjustment assistance; strengthening family ties; links to mental health and wellness services and career and educational training.

Native Montréal (CA)

<https://www.rcaaq.info/en/les-centres/montreal/>

Native Montreal seeks to contribute to the holistic health, cultural strength and success of Aboriginal individuals, families and community in Montréal. Native Montreal welcomes LGBTI and two-spirited people.

Native Wellness Institute (US)

<https://www.nativewellness.com/services.html>

The leading training resource for Native communities and organizations. Programs include: Adult and youth leadership, healthy relationships and community wellness gatherings.

Nepean Community & Neighbourhood Services (AU)

<https://www.nepeancommunity.org.au/aboriginal-mens-group/>

Aboriginal Mens group. A safe place to meet and discuss issues affecting participants.

Odawa Native Friendship Centre (CA)

<http://www.odawa.on.ca/home.html>

The Odawa Centre offers numerous programs for Aboriginal youth and Men including / *Am a Kind Man* which aims to end domestic violence.

Phi Sigma Nu (US)

<http://phisigmanu.com>

Phi Sigma Nu (ΦΣΝ) is the oldest and largest American Indian fraternity in the United States. Founded on February 13, 1996 at the University of North Carolina at Pembroke, the Fraternity, today, has eleven undergraduate chapters (seven active, two provisional and two inactive) and two professional chapters (one active and one provisional) – with over 400 brothers representing more than 55 tribal nations. Our mission is to empower Native Men to collectively engage in academic, social, cultural and physical realms to promote and inspire growth in tribal families, tribal communities, the United States of America and the world at large.

Red Circle Project (US)

<http://redcircleproject.org/strengthening-connections/>

The **Red Circle Project** (RCP) at APLA Health (AIDS Project Los Angeles) is the only HIV Prevention Program in Los Angeles County that specifically provides services to the Native American /Alaska Native Community.

Seven Generations Education Institute (CA)

<http://www.7generations.org>

Seven Generations Education Institute (SGEI) is a publicly funded, not-for-profit institute situated on Treaty Three Territory, they offer culturally enriched education to both Indigenous and non-Indigenous people. A few of the programs that SGEI offers are the following: Elementary and Secondary Support Programs, First Nations Student Success Program, Adult Education and Pre-Employment Training.

Substance Use treatment centres for First Nations and Inuit (CA)

<https://www.sac-isc.gc.ca/eng/1576090254932/1576090371511>

A Canada wide resource page for treatment centres located within: British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec and the Atlantic provinces.

Tāne Ora Alliance (NZ)

<https://www.maorimenshealth.co.nz>

Tāne Ora Alliance (TOA) is a movement that seeks to Unlock the Potential for Māori men to positively participate and contribute to society. Prof Sir Mason Durie notes that “we are good at practicing a Tikanga on the Marae” and therefore need to apply the same principles to everyday life – such as establishing meaningful and sustainable relationships.

Te Arawa Whānau Ora (NZ)

https://tearawawhanauora.org.nz/news_bytes/rotorua-men-skill-up-in-the-kitchen/

Tane Takitu Ake is an innovative programme designed to help Maori men improve all aspects of their health.

Te Hononga Pūkenga (Māori & Indigenous Researcher Directory) (NZ)

<http://www.tehonongapukenga.ac.nz/node/155>

Te Hononga Pūkenga - ‘the connection of experts’, was created by Ngā Pae o te Māramatanga to make Māori and Indigenous research expertise, location and contact information readily available, in response to the need for stronger engagement between Māori Researchers and Government, the wider public/private sector and to facilitate our communities to access us as Māori & Indigenous researchers.

Tharawal Aboriginal Corporation (AU)

<http://tacams.com.au>

This corporation provides numerous services for the Aboriginal community, some of the services include: dental, exercises classes, mental health and social and emotional wellbeing.

The DUDES Club (CA)

<https://www.dudesclub.ca>

The DUDES Club (Downtown Urban Knights Defending Equality and Solidarity). Supporting Indigenous Men. Located in Vancouver's downtown (eastside). An innovative model for Indigenous Men's health promotion. Participants can get a haircut; share a meal, receive care and health information; play bingo and relearn traditional Indigenous languages and ceremonies.

The John Howard Society of Manitoba (CA)

<http://johnhoward.mb.ca/programs-services/healing-program-for-indigenous-men/>

Healing program for Indigenous Men. Indigenous men (First Nations, Métis and/or Inuit) who are 18 and older, have experienced childhood trauma, are open to learning about the effects of childhood sexual trauma, who want to identify supports and build a support network, and learn new skills that can help them in their future interactions.

The ManKind Project USA (US)

<https://mkpusa.org/about-mkp-usa/>

A 501(c)(3) Nonprofit organization that is inclusive (Men of all backgrounds and faiths are welcome). Their mission statement is: ... (to) create a world where men act on their individual and collective responsibility for the future of humanity by initiating and supporting men on a path of emotional maturity, spiritual awareness, and deepening community.

Tillicum Lelum Aboriginal Friendship Centre (CA)

<http://www.tillicumlelum.ca/programs-services/adults/>

Tillicum Lelum Aboriginal Friendship Centre strives to improve the quality of life for Aboriginal people living in an urban environment. The Friendship Centre uses Aboriginal

teachings as a guideline in their work. One of the programs the centre offers is the Men's Wellness Program: This program is for adult male survivors of sexual abuse, historical trauma, and the impacts of Residential School. Offering a closed support group and individual counselling. Cultural healing traditions are often incorporated.

Wabano Centre for Aboriginal Health (CA)

<https://wabano.com/mental-wellness/groups/>

The Wabano Centre, located in Ottawa offers a Men's group called: New Beginnings / Men's Circle. All activities and resources are framed within an Indigenous cultural context.

Warriors Against Violence (CA)

<http://wav-bc.com/index.html>

Aims to restore traditional Aboriginal values of honour, respect and equality.

Willum Warrain (AU)

<https://www.willumwarrain.org.au/mens-group/>

A safe space for Aboriginal Men to come together in the spirit of friendship.

Yukon-Kuskokwim Health Corporation (US)

<https://www.ykhc.org>

The Yukon-Kuskokwim Health Corporation, commonly referred to as YKHC, is a Tribal Organization that administers a comprehensive healthcare delivery system for 58 rural communities in southwest Alaska. Services include: behavioural health, dental, community health and wellness.

Zebra Finch Aboriginal Men's Group (AU)

<https://www.kurayerloinc.org.au/zebra-finch-aboriginal-mens-group>

A social gathering place for Aboriginal Men focusing on cultural art, craft, artefact making and training and mentoring. Emphasis is placed on mentoring young people to strengthen cultural identity and awareness in both school and the community.