

2011

Community Guide to End Violence Against Aboriginal Women



Ontario Native Women's Association

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INTRODUCTION

The Ontario Native Women's Association (ONWA) is a not for profit organization that was established in 1972 to empower and support Aboriginal women and their families throughout the province of Ontario. ONWA's guiding principle is that all women of Aboriginal ancestry will be treated with dignity, respect and equality. Benefits and services will be extended to all no matter where one lives and regardless of Tribal heritage.

ONWA is affiliated with the Native Women's Association of Canada (NWAC). Like NWAC, ONWA is committed to being the voice of Aboriginal women in Ontario and to building relationships with all levels of government and other organizations to ensure all Aboriginal women and their families will live free from social and economic distress; to promote their sacred roles as valued and respected members in the community; and to preserve their culture, language and heritage.

This community guide has been developed to provide culturally relevant resources to address violence and its impact on Aboriginal women and to provide ways to end violence against Aboriginal women.

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DISCLAIMER

The information provided in the ONWA Ending Violence Against Aboriginal Women is not intended to replace professional services of law enforcement/legal counsel, social service providers or other counsellors, etc. This manual was developed for the purpose of helping Aboriginal women and their communities address the issue of Abuse and to take positive action to end violence against Aboriginal women.

Historical Context and Traditional Roles of Aboriginal Women

“Aboriginal Women have been, and continue to be the most victimized group in Canadian society. From birth, the Aboriginal woman must confront all forms of discrimination –gender, race and class. She is frequently the victim of systematic emotional, sexual and physical abuse, perpetuated since childhood by fathers, foster and adoptive parents, husbands, teachers, priests, social workers and police.” (Frances, 2006)

The colonization of Turtle Island brought with it many policies, values, and belief systems that were in direct opposition to the values, norms, traditional laws, customs and relationships of Aboriginal peoples of Turtle Island.

Historical catalysts to the current problem of violence against Aboriginal women includes social policy and the imposition of value systems through the Residential Schools, the 60's Scoop, and the list of racist and sexist legislation is long and continues to grow, but the 1876 Indian Act is certainly the most harmful legislation that is still in effect today and continues to oppress Aboriginal women.

Within these new colonial systems were imbedded the beliefs that women were of lesser value than men. Women were property to be owned, controlled, and punished as the ‘property’ owner saw fit and to a degree that often resulted in death or extreme injury. In the colonizing government’s eyes, women were seen as property, not people, and therefore any rights afforded to a person was removed and transferred to men, who were thus viewed as holders of property-women. These policies pushed Aboriginal women off of their traditional territory and away from their communities. (Salomons, 2010)

Smith argues that the main objective of residential schools toward girls “was to inculcate patriarchal norms into Native communities so that women would lose their place of leadership in Native communities” (2005, 37). The subjugation of women’s bodies, victimization of women, the domination of men, hierarchical categories, and violence against women were imposed as the norm.

These Eurocentric values and belief systems or worldviews were in direct contrast to the traditional roles, responsibilities and values placed on Aboriginal women of Turtle Island.

Aboriginal women traditionally played a central role within the tribal community. Women’s responsibilities were vital to the survival of the community and continuation of the tribe via child rearing. Women were viewed as the life givers and caretakers of all of life, hence the Earth being referred to as “Mother Earth” which gives all of creation life.

Women are central to almost all Turtle Island creation legends. For the Anishinaabe, it was a woman who came to earth through a hole in the sky to care for the earth, it was a woman who taught the Original man about the medicines of the earth, and it was a woman who brought the pipe to the people that is used in the most sacred of ceremonies.

In most Aboriginal communities, the women play the leading role in child education and food gathering but, both sexes share the roles of healers, law makers, performers and custodians of traditional ways of life. In the Iroquois tribes the women had the political right to nominate and recall chiefs, they controlled their families, they had the right to divorce and could determine how many children they would raise (Buffalohead, 1983). In the Blackfoot society a women owned the products of her labour including the home her family lived in (Kehoe, 1995). These are just two examples of the equality placed on women in traditional Aboriginal communal life.

Violence

TYPES OF VIOLENCE

There are many definitions of violence. For the purpose of this guide, violence will be categorized into:

- Domestic/Relationship Violence**
- Emotional/Psychological Violence**
- Sexual Abuse/Assault**

Violence affects the mental, emotional, physical and spiritual elements of a person. In 2004, research showed that Aboriginal women were three and half times more likely to suffer some form of violence than non-Aboriginal women. (Statistics Canada, Juristat, Catalogue No. 85-002-XIE, Vol. 26, no. 3)

Abuse is NEVER the victim's fault.

DOMESTIC/RELATIONSHIP VIOLENCE

Domestic violence and abuse can happen to anyone, yet the problem is often overlooked, excused, or denied.

Noticing and acknowledging the warning signs and symptoms of domestic violence and abuse is the first step to ending it. No one should live in fear. Abuse is not normal or acceptable. **There is help available.**

Domestic violence and abuse are used for one purpose and one purpose only: to gain and maintain total control. An abuser doesn't "play fair". Abusers use fear, guilt, shame, and intimidation to wear the partner down. Domestic abuse often escalates from threats and verbal abuse to violence. And while physical injury may be the most obvious danger, the emotional and psychological consequences of domestic abuse are also severe.

Examples of Domestic Violence

- name calling or putdowns, belittling, humiliating you
- keeping you from contacting family or friends/forcibly isolates you
- withholding money
- stopping you from getting or keeping a job
- actual or threatened physical harm
- sexual assault
- stalking
- intimidation

SEXUAL ABUSE

Sexual abuse is the use of unwanted sexual attention, exploitation, assault, ridicule, humiliation, manipulation or coercion to enforce domination and control patterns or to achieve self-gratification. Sexual abuse incorporates elements of physical abuse and the emotional and psychological abuse.

Examples of Sexual Abuse

- withdrawal of sexual intimacy as a form of punishment or control
- ridiculing you sexually, calling you frigid, useless, a cold fish, nympho, slut, whore, etc.
- threatening to have sex with someone else to belittle or humiliate you
- criticizing your body (your breasts are too small; your bum is too big; you're too fat; you are too skinny; etc.)
- touching and grabbing you in sexual ways against her wishes
- using pornography to show you how it's "supposed to be done"
- refusing to accept "no" as an answer

- forcing you to act out sexual fantasies (what to wear, how to act, etc.) against your will
- coercing sexual intimacy after a violent episode (in order to “make up”)
- coercing you to have sex with someone else
- coercing you into performing sexual acts in front of others
- involving weapons in sexual contact
- involving children in sexual contact
- involving animals in sexual contact

Sexual violence can happen anytime, anywhere and can happen to anyone. It is not your fault. Go to the nearest hospital emergency as soon as possible to be examined and treated.

EMOTIONAL/PSYCHOLOGICAL VIOLENCE

It is not possible to put a price on the pain, the mental exhaustion, the crushed spirit, the loss of self-esteem that the effects of emotional violence has on a person. The abuser uses ridicule, fear, intimidation, terror, threats, and intentional put-downs to hurt and control his victim. The victim’s sense of self-worth, identity, confidence is undermined by the abuser.

Examples of Emotional Violence

- embarrassing you in public, or in front of family and friends
- criticizing the little things you do
- telling you that you are not good enough; that you do not “measure up”
- calling you names like stupid, slut, cow, pig, whore, etc.
- refusing to be intimate with you as a “punishment”
- using threats (I’ll take the children and leave; I’ll kill the dog)
- using anger and intimidation (yelling, slamming doors, threatening gestures, angry looks, etc.)
- supervising and controlling your bodily functions and needs such as when you eat, sleep, go to the toilet, how loud the music is, how much light is in the room, etc.
- restricting your access or control of money and family finances
- constant criticism of how you look, of how you think or talk, of how you raise the children, of your ways of being intimate, of your friends, your hopes and dreams, fears, etc.
- forbidding you to work outside the home (or restricting where and with whom you can work (e.g., no contact with men)

Emotionally abusive relationships can destroy a person’s self-worth, lead to anxiety and depression. It can make a person feel helpless and alone. It is important to reach out to supports, counselling, elders, and/or your clergy at this time.

The Wheel of Power and Control



Using intimidation: making her afraid by using looks, actions, gestures, smashing things, destroying her property, abusing pets, displaying weapons.

Using emotional abuse: putting her down, making her feel bad about herself, calling her names, making her think she's crazy, playing mind games, humiliating her, making her feel guilty.

Using isolation: controlling what she does, who she sees and talks to, what she reads, where she goes, limiting her outside involvement, using jealousy to justify actions.

Minimizing, denying, and blaming: making light of the abuse and not taking her concerns about it seriously, saying the abuse didn't happen, shifting responsibility for abusive behavior, saying she caused it.

<http://www.letswrap.com/dvinfo/wheel.htm>

Using children: making her feel guilty about the children, using the children to relay messages, using visitation to harass her, threatening to take children away.

Using male privilege: treating her like a servant, making all the big decisions, acting like the "master of the castle", being the one to define men's and women's roles.

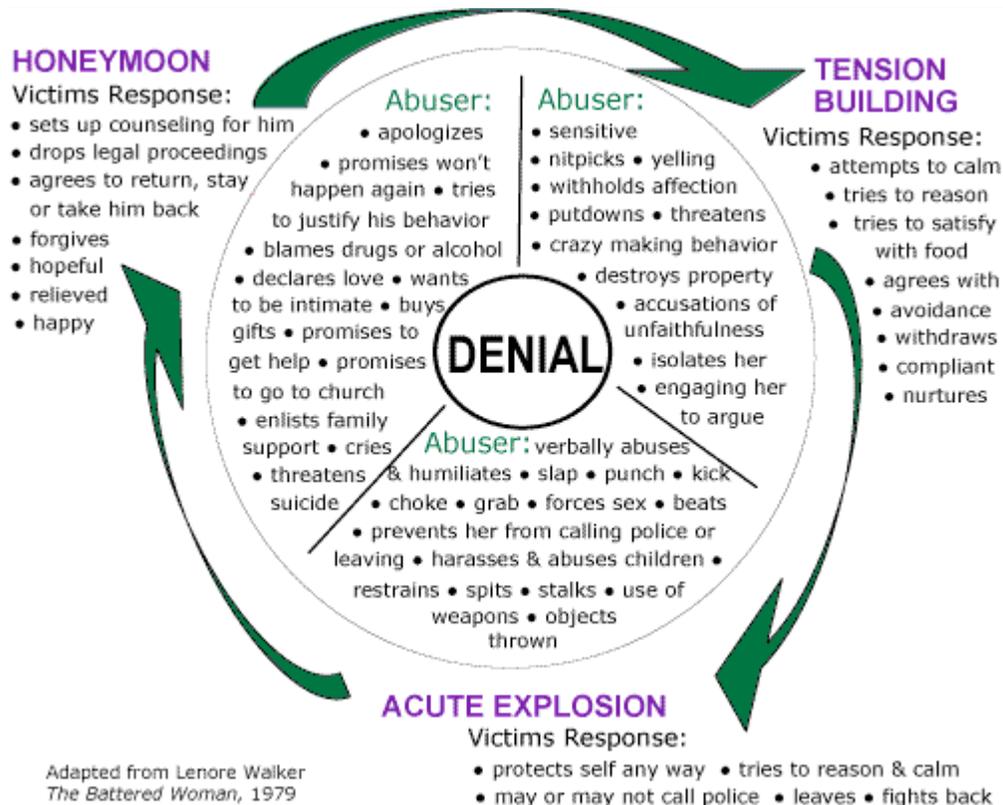
Using economic abuse: preventing her from getting or keeping a job, making her ask for money, giving her an allowance, taking her money.

Using coercion and threats: making and/or carrying out threats to hurt her, threatening to leave her, to commit suicide.

THE CYCLE OF ABUSE

In many abusive relationships, violence is not a one-time incident. The abuse usually happens again and again. While every relationship is different, many abusive relationships follow a repeating pattern called the Cycle of Abuse.

The Cycle of Abuse has three phases: tension building, explosion and honeymoon. Each phase might be as short as a few seconds, or as long as several years. Over time, the honeymoon phase may get smaller and shorter as the explosions become more violent and dangerous. Relationships often start in the honeymoon phase. This can make it especially confusing and scary when the explosion phase happens for the first time.



The longer this cycle continues without intervention, the more frequent the couple will cycle and the more severe the abuse will become.

<http://www.mchenrycountyturningpoint.org/cycleofviolence.html>

SIGNS OF A HEALTHY RELATIONSHIP

A healthy relationship means:

- open communication with each other
- trust
- friendship
- dialogue with your partner
- respect and acceptance
- honesty
- offering support to each other
- respect for each other's spirituality
- respect for partner's family and friends
- loyalty
- respect of differing opinions

SIGNS OF AN ABUSIVE RELATIONSHIP

There are many signs of an abusive relationship. The most telling sign is fear of your partner. If you feel like you have to walk on eggshells around your partner—constantly watching what you say and do in order to avoid a blow-up—chances are your relationship is unhealthy and abusive. Other signs that you may be in an abusive relationship include a partner who belittles you or tries to control you, and feelings of self-loathing, helplessness, and desperation.

To determine whether your relationship is abusive, answer the questions below. The more “yes” answers, the more likely it is that you're in an abusive relationship and you need to seek help immediately.

Do you:

- feel afraid of your partner much of the time?
- avoid certain topics out of fear of angering your partner?
- feel that you can't do anything right for your partner?
- believe that you deserve to be hurt or mistreated?
- wonder if you're the one who is crazy?

Does your partner:

- humiliate or yell at you?
- criticize you and put you down?
- treat you so badly that you're embarrassed for your friends or family to see?
- ignore or put down your opinions or accomplishments?
- blame you for his abusive behaviour?
- see you as property or a sex object, rather than as a person?
- have a bad and unpredictable temper?
- hurt you, or threaten to hurt or kill you?
- threaten to take your children away or harm them?
- threaten to commit suicide if you leave?
- force you to have sex?
- destroy your belongings?
- acts excessively jealous and possessive?
- control where you go or what you do?
- keep you from seeing your friends or family?
- limit your access to money, the phone, or the car?
- constantly check up on you?

IT'S NOT YOUR FAULT

It's not your fault

Victims of violence may feel that they have done something to cause the abuse.

It is NEVER your fault if someone abuses you.

There are people who care

You may feel alone, but you are not – there are people ready to help you. Family members, relatives, friends and/or counsellors can help you if you are experiencing abuse.

All abusive behaviour is WRONG...sometimes it is against the law

Call the appropriate authorities to protect yourself.

It's okay to reach out for help

Reaching out for help is not a sign of weakness. It is the first step to changing your situation. Do not feel ashamed to ask for help.

You need to restore the harmony of your mind, body, spirit and emotion

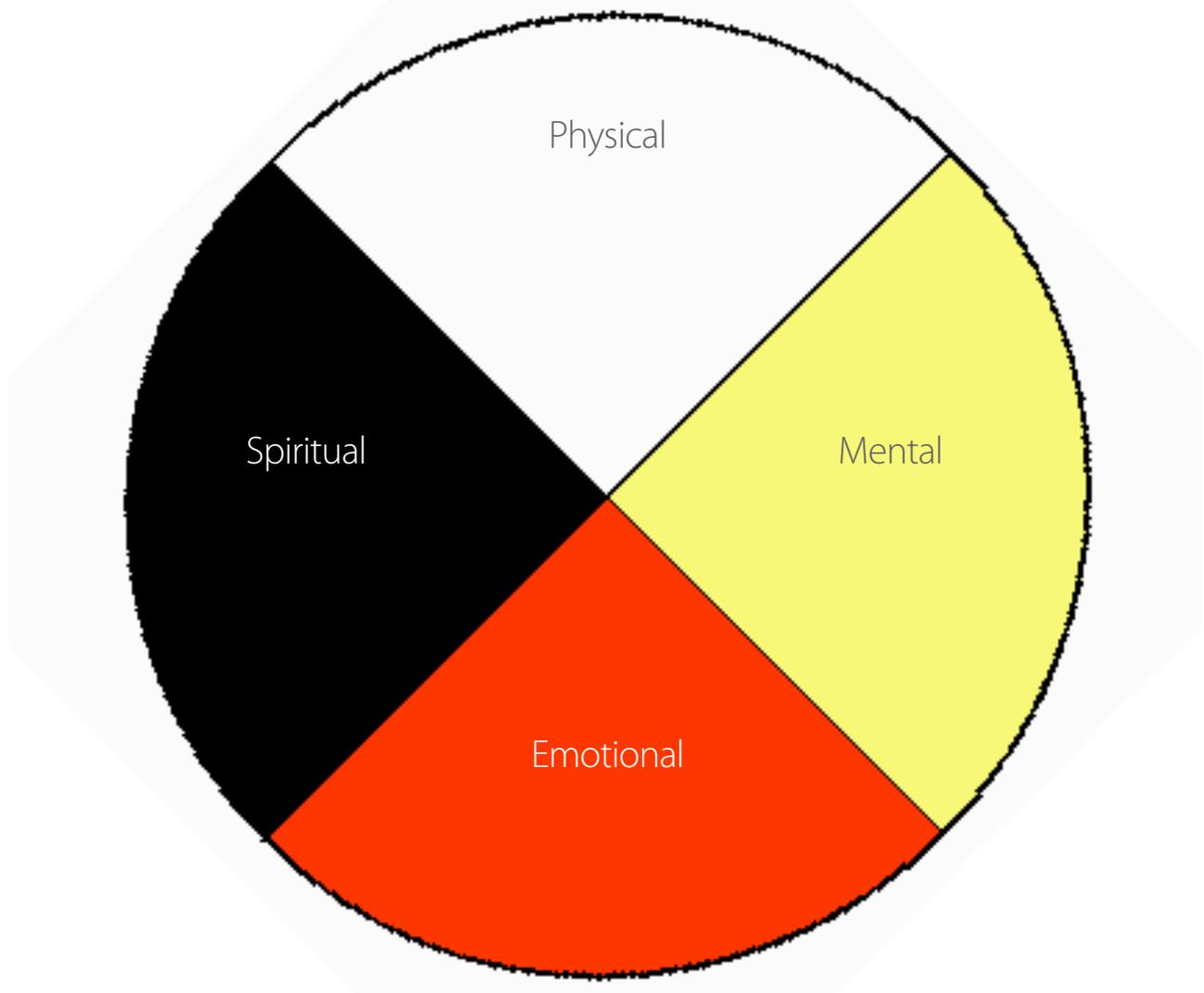
You need to learn about healthy relationships. Rely on your traditional spirituality or your spiritual leaders to give you comfort and guidance. Take time to enjoy the things you love to do.

Best Practices

There are many programs designed to prevent or reduce violence against women. The following are some of the best practices available. Some of these programs are programs you can modify to use in your own community and some are programs that you can contract with to have the program delivered in your community.

The Medicine Wheel

The teachings of the Medicine Wheel illustrate different forms of violence and how they affect the victim of the abuse.



PHYSICAL

Signs and Symptoms

The actions can range from hitting you, kicking you, burning you, pulling your hair, breaking bones, throwing things, etc. The abuser may threaten to kill you or your children.

Feelings /Reactions

The victim has negative health effects, feeling unwell, unrested and hungry, considers running away or leaving relationship.

The Behaviour/ Harm

The victim feels isolated, walks on egg shells. The result of the violence may be unwanted pregnancies, sexually transmitted infections, miscarriages.

MENTAL

Signs and Symptoms

The abuser plays mind games and may threaten to leave you or harm you. He is extremely jealous, demands your sole attention and stalks you when you leave.

Feelings /Reactions

The victim may act out her fear and anxiety by lashing out at others or becoming extremely withdrawn or sad. She may feel guilty.

The Behaviour/ Harm

The victim becomes isolated from her friends and family.

EMOTIONAL

Signs and Symptoms

The abuser ignores or neglects you. He continually criticizes you, calls you names, and tells you that you are worthless and stupid.

Feelings/ Reactions

The victim becomes depressed and unable to make decisions for her and/or children.

The Behaviour/Harm

The victim of the emotional violence becomes self- destructive. She may tend to harm herself by self-cutting, eating disorders, drugs or alcohol abuse.

SPIRITUAL

Signs and Symptoms

The abuser mocks your religious/ spiritual beliefs. Belittles everything you believe in.

Feelings/Reactions

The victim uses negative coping mechanisms such as drinking and drugs.

The Behaviour/ Harm

The victim has loss of hope. She feels she has no one to turn to.

MENDING THE SACRED HOOP

The Duluth, MN program (MSH) works with individuals, programs, and tribal governments representing reservations, Rancherias, pueblos, villages, and urban Native community programs throughout the United States and Canada. The program provides culturally relevant trainings, workshops, consultations, and materials to programs to programs that address violence against Native women.

MSH trainings include:

- We Teach Each Other: Advocacy & Organizing for Social Change
- Creating a Coordinated Community Response in Tribal Communities
- Sexual Assault in Tribal Communities
- Principles of Advocacy
- Domestic Violence Introductory Training

<http://www.theduluthmodel.org/mendingsacredhoop.php>

THE HEALING FOREST MODEL

The Healing Forest Model illustrates that anger; guilt; shame and fear are underneath alcoholism, Codependency and other community issues, as an unhealthy root system. The Healing Forest Model stresses that alcoholism, codependency, or violence and other issues must be addressed at the “root system.” In addition, the issues must all be addressed together and simultaneously--they are interrelated and they are also interconnected by the roots--a fear-based system. The way to get rid of these unhealthy root systems is to replace them with spiritual principles. The Healing Forest Model provides a cultural and spiritual approach to community development.

The Grassroots Wellbriety Community Curriculum is a collection of trainings that provide the foundation for individuals, families, and community leaders to begin shaping their community into a Healing Forest. The seven trainings that make up Grassroots Wellbriety Community Curriculum is to be implemented simultaneously in a three day intensive session. These trainings provide prevention, treatment and recovery “tools” and “strategies.” The Curriculum is designed to train individuals to facilitate the seven programs in their communities.

The actual implementation strategy, costs, and logistics for the Grassroots Wellbriety Community Curriculum can be obtained by contacting White Bison, Inc. at 1-877-871-1495.

CULTURAL SAFETY

What is Cultural Safety? It is more or less - an environment, which is safe for people; where there is no assault, challenge or denial of their identity, of who they are and what, they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity, and truly listening.

Culturally unsafe practices have been defined as “any actions that diminish, demean or disempowered the cultural identity and well-being of an individual.

From the perspective of traditional knowledge, the evidence base for cultural safety is ancient and imbedded in traditional teachings such as aforementioned in the medicine wheel. An evaluation of the Aboriginal Healing Foundation 140 plus projects identified cultural safety as critical to healing, and that relationships based on acceptance, trust and safety are the first steps in the healing process.

There are five principles necessary for cultural safety:

Protocols-respect for cultural forms of engagement

Personal Knowledge-understanding one’s own cultural identity and sharing information about oneself to create a sense of equity and trust

Process-engaging in mutual learning and evaluating from the service recipient perspective

Positive Purpose-ensuring the process yields the right outcome for the service recipient according to their values, preferences, and lifestyle

Partnership-promoting collaborative practice

Other suggested questions to ensure you have Cultural Safety in your service delivery and for you to receive services where you know you are culturally safe are:

- Is there respect for culture, knowledge, experience, obligations;
- Has there been any assault on a person’s identity;
- Are clients to be treated with dignity;
- Are there clearly defined pathways to empowerment and self-determination;
- Do we have a culturally appropriate service delivery/environment;
- Is there basic rights to - education, housing, medical services, employment, environmental health services and hardware etc.;
- Commitment to the theory and practice of cultural safety by personnel and trained staff;
- Are we working with where people are at and not where you want them to be;
- ‘Are we allowing for the right to make own mistakes’, People doing it for themselves, being active and not passive;

Cultural safety is aligned with the Aboriginal prophesy:

There were a group of Elders who gathered for a ceremony long, long time ago. In that ceremony they were told,

“Our people are in our midnight and we will come into our daylight when the Eagle lands on the Moon. When the Eagle lands on the moon we will become world leaders.”

That midnight was the government policy to outlaw our ceremonies, the Indian Act, alcoholism, death, the flu of 1918 and being removed from our families and culture and placed into residential schools.

The message the astronauts sent back to earth in 1969 when they landed on the moon was, “The Eagle Has Landed.”

The old people knew the time had come. The time had come to come into our daylight.

(Unknown Author)

7 GRANDFATHER TEACHINGS

NIIZHWAASWI GAGIIKWEWIN

Humility	<i>Dibaadendizowin</i>	Is to know yourself as a sacred part of Creation. We are not better than others, we are equal.
Honesty	<i>Gwayahowaadiziwin</i>	When facing a situation with honesty it is said this is brave. Always be honest in word and in action. Be honest first with yourself, and it will be easier to be honest with others.
Respect	<i>Manaaji'iwewin</i>	To honour all Creation is to have respect. You must give respect if you wish to receive respect.
Courage	<i>Zoongide'ewin</i>	Courage is to face the foe with integrity. To do what is right even when the consequences are unpleasant.
Wisdom	<i>Nibwaakaawin</i>	To cherish knowledge is to know wisdom. Wisdom is given by the Creator for the good of the people.
Truth	<i>Debewin</i>	Speak the truth. Do not deceive yourself or others.
Love	<i>Zaagi'idiwin</i>	You cannot love another until you love yourself. You must understand the other six teachings before you can love.

(Bouchard & Martin, 2009)

CIRCLES

Circles are both helping techniques and processes which set the stage for people's ongoing healing, growth and self-development. The circle is an Aboriginal technique used traditionally to foster harmony through a technique and process that empowers all by promoting equality amongst the participants. Sharing circles can include as many participants as necessary and go for as long as needed.

Talking Circle

The talking circle is a traditional way for Aboriginal people to solve problems. It is a very effective way to remove barriers and to allow people to express themselves with complete freedom. The Circle is making its appearance in schools, corporate board rooms and all helping services. The symbolism of the circle, with no beginning and with nobody in a position of power, serves to encourage people to speak freely and honestly about things that are on their minds.

Sharing Circles

The most common type of circle is a simple sharing circle, where people just share whatever they have to say. There is no particular purpose or theme. The sharing circle is also an excellent introduction to ceremonies and is a great learning tool for those who are just discovering their traditional ways. Sharing circles generate a feeling of harmony in the participants.

Healing Circles

Another circle and perhaps the most powerful is the healing circle. This is generally guided by an Elder or Circle facilitator and will be convened to deal with issues that are more specific. Very often a chance to have a voice in a safe way; to have the issue or circumstance heard in an empathetic and supportive environment is pivotal to healing. Sharing in the group allows everyone to take a piece of the burden from the problem. The use of traditional medicines of the tribal group is used to help purify and cleanse as a part of the healing circle.

Spiritual Circles

All circles incorporate spiritual expressions in a culturally safe way. The spiritual circle can be used as a circle where people use their intuition and practices to begin to reclaim their spiritual guides. All circles are considered sacred and the inclusion of feathers, stones, talking sticks and blessed ribbons may be included as conductors of honesty within the sacred circle.

There are a few very simple guidelines that allow a circle to be safe:

- 1) **Only one person speaks at a time** - only the person holding the feather or talking stick may speak. Dialogues are not part of the circle, as they can become confrontational.
- 2) **Introduce yourself** - it is polite to introduce yourself in the first round. Use your spirit name, if you have one; otherwise, use your given name.
- 3) **Speak from the heart** - the speaker should address the circle from the heart, and may speak for as long as they need to, with respect for the time of others.
- 4) **Listen with respect** - all people except the speaker listen attentively and give support to the speaker. Listening with the heart allows you to hear the true intent beneath what the speaker is saying. Listen in the way you expect others to hear you.
- 5) **What is said in the circle stays in the circle** - never repeat anything that is said within the circle, unless you have the permission of the speaker.

When convening a circle, smudging will help dispel any negativity women may be carrying with them. In a way, it's like 'wiping' your spiritual 'feet' before entering the circle. As well, keeping a sage smudge burning during the circle, particularly when emotions are intense, will help keep negativity from entering. It is important to be cognizant of cultural safety as the service recipients may not use traditional medicines but may be open to the circle process without smudging. The circle facilitator will set the guidelines based on the cultural norms and protocols of the participants.

EXISTING SERVICES AND PROGRAMS

Aboriginal Women's Initiatives

There are a number of Aboriginal Women's Initiatives and agencies throughout the province of Ontario that are working towards ending violence against Aboriginal women. These initiatives and agencies focus on service provision to infants and children, youth, adults and the elderly. The following are some of the initiatives currently being implemented by agencies in our communities:

Healthy Babies Healthy Children Programs	Kanawayhitowin Programs
Community Action Programs for Children	I am a Kind Man Programs
Pre-natal and Post-natal Programs	Native Women's Association of Canada
Aboriginal Head Start Programs	Ontario Women's Health Network
Ontario Aboriginal HIV/AIDS Strategy	Nihdawin Homelessness Project
Ontario Native Women's Association	Community Wellness Workers

Domestic Violence Services

There are a range of services and supports available to women experiencing domestic violence throughout the province of Ontario. These programs provide services such as counseling, advocacy, cultural programming, employment and training readiness, children's programs, transitional support and housing, elder guidance, and assist with access to legal counsel. Some of the domestic violence services available in the province are:

Crisis Lines	Justice for Girls website
Safe Houses	Aboriginal Health Access Centres
Shelters	Sisters in Spirit website
Assaulted Women's Helpline	Ontario Native Women's Association
Sexual Assault and Domestic Violence Services	Ontario Federation of Indian Friendship Centres
Aboriginal Healing and Wellness Strategy	Ontario Network of Sexual Assault/Domestic Violence Treatment Centres
Shelternet website	Domestic Violence in the LGBT Community website
The Canadian Women's Health Network	
Ministry of the Attorney General- Victim Support Line	

Child and Family Services

There are 53 child welfare agencies in the province of Ontario. Six of these agencies are fully mandated Aboriginal child welfare agencies. There are a further five Aboriginal agencies who are pre-mandated agencies who currently provide prevention programs, but are in the process of becoming fully mandated Aboriginal child welfare agencies. Some of these agencies have staff trained in domestic violence and have specified teams to work with families who are involved with domestic violence. Some agencies are also able to provide training to communities.

Fully mandated Aboriginal child welfare agencies in Ontario

Anishinaabe Abinoojii Child and Family Services	Payukotayno James & Hudson Bay Family Services
Dilico Anishinabek Family Care	Tikinagan Child and Family Services
Native Child and Family Services of Toronto	Weechi-it-te-win Family Services

Pre-mandate Aboriginal child welfare agencies in Ontario

Kina Gbezhgomi Child and Family Services

Kumuwanimano Child and Family Services

Nog-da-win-da-min Family and Community Services

Mnaasged Child and Family Services

Six Nations of the Grand River Child and Family Services

Anishinaabe Clan System



Many communities are returning to their cultural and traditional systems of governance. The clan system is a traditional form of government with each clan having specific roles and responsibilities and is an inclusive system in which to govern a community. Children are taught from a young age their responsibilities.

(Kelly, 2008)

RESPONSIBILITIES OF THE CLANS



MARTEN-WAABIZHESHI

- Master Strategists in Community, Warriors, Hunters and Gatherers, know land well



DEER-WAAWAASHKESHI

- Caretakers, gentle and giving, peace keepers, avoid harsh words, provide shelter and recreation in community



BIRD-BINESHI

- Spiritual leaders, provide vision of well-being for the nation



LOON-MAANG

Chieftainship



CRANE-OJIIAAK

Chieftainship

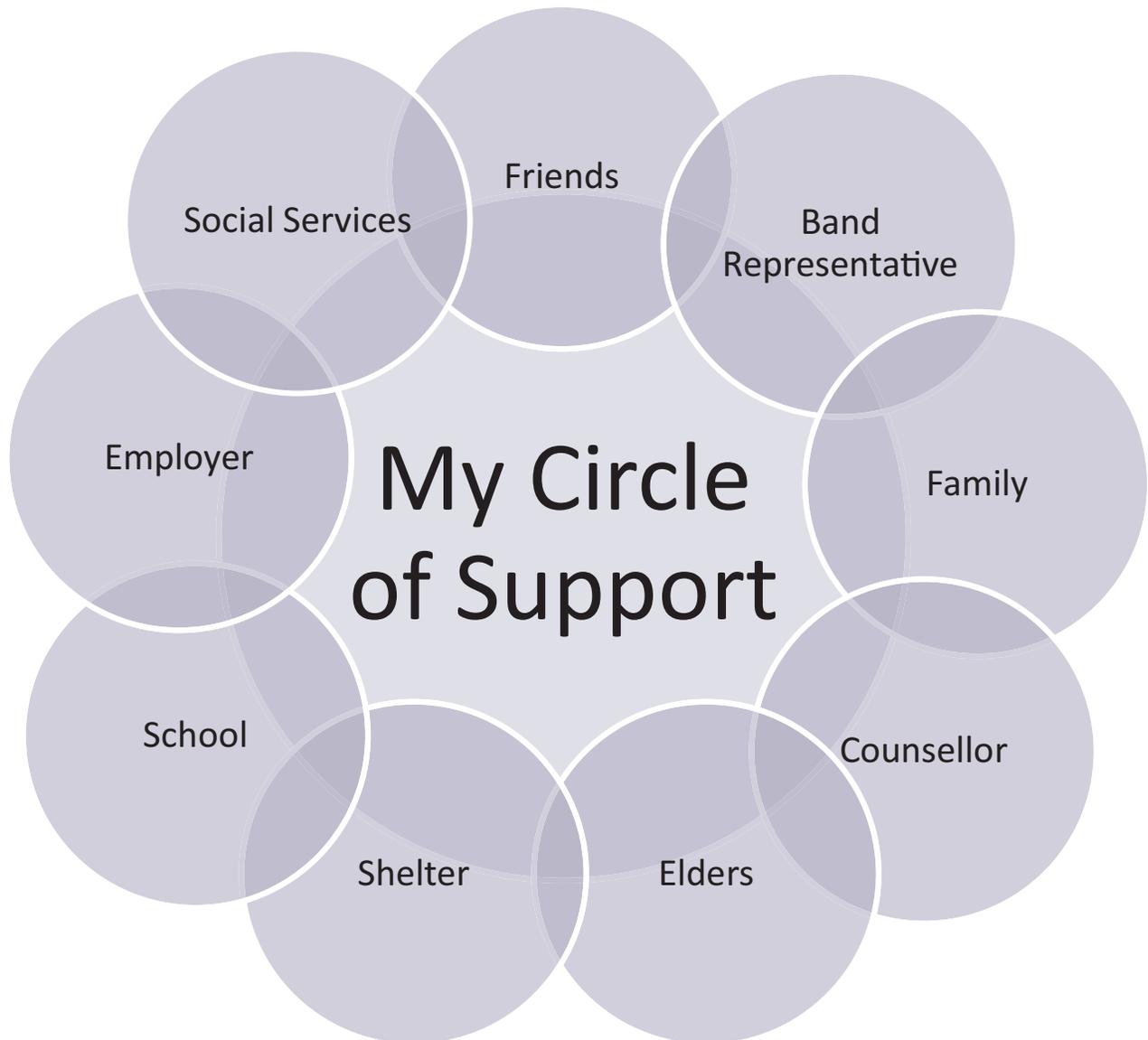


FISH-GIIGOO

Intellectuals, teachers and scholars, solve disputes between the crane and the loon clans

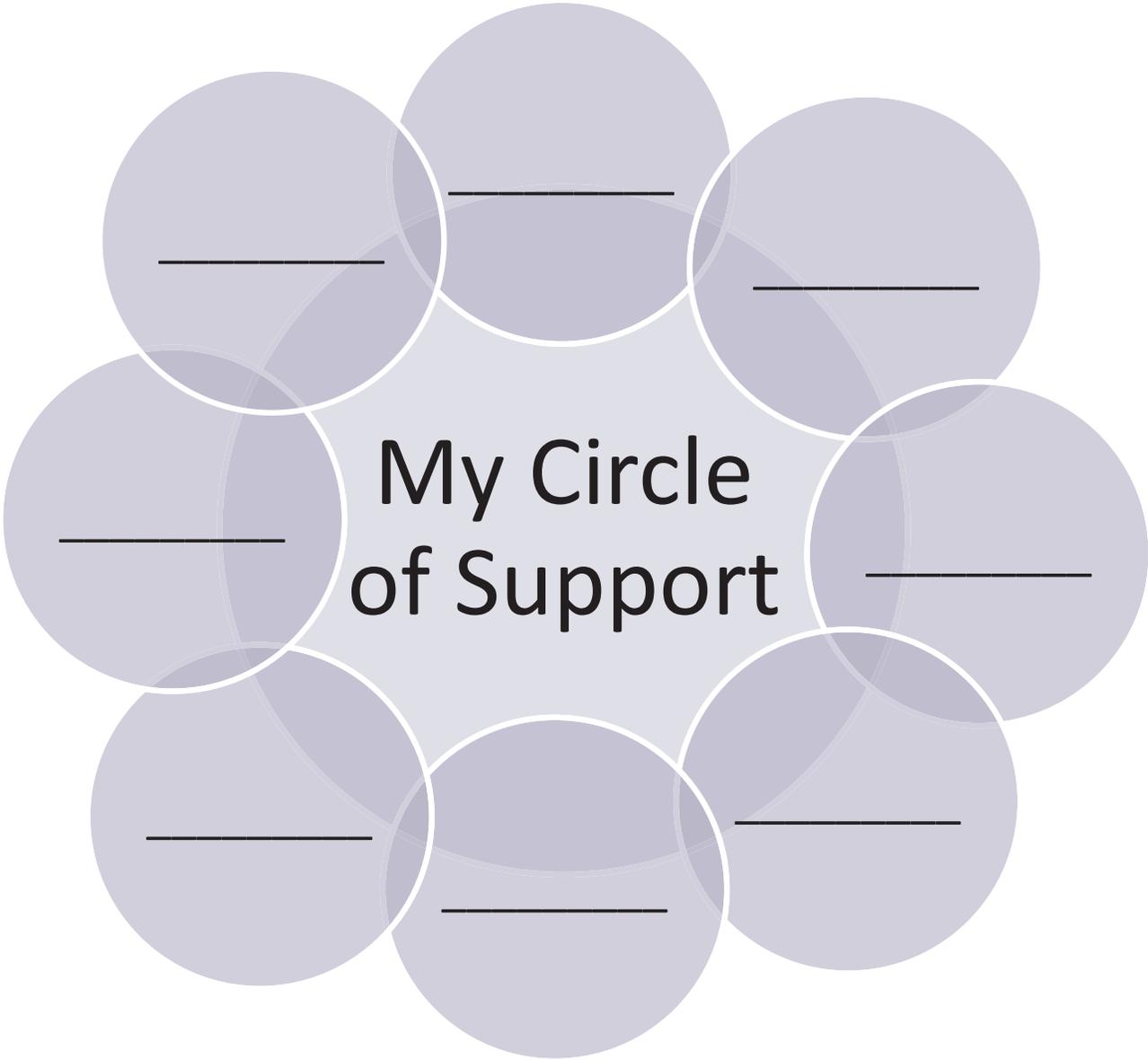
(Jourdain, 2008)

MY CIRCLE OF SUPPORT



Consider who your support system is. This can help you whether you decide to leave an abusive relationship or not. Knowing who you can turn to if you need to or who can support you in a time of need is very comforting. Try to surround yourself with supportive people.

MY CIRCLE OF SUPPORT



Take some time to reflect and consider your own circle of support. Surrounding yourself with supportive people can help you gain the strength you need to face the challenges you are experiencing.

COMMUNITY ASSESSMENT

Assessing your community's strengths and weaknesses is an important step in developing and planning program and service delivery. When you assess your community you discover opportunities and ensure that you do not duplicate programs or services that already exist. You also ensure that you meet the needs of your community and use your resources effectively. There are a number of tools that you can use to complete your community assessment. Most of these tools can be cost effective and enable you to collect the data that you require to plan your program or service. The following are commonly used tools to complete community assessments:

- Surveys
- Asset Inventory
- Community Mapping
- Seasonal Calendar
- Focus Group
- Panel Discussion

Surveys

Surveys are questionnaires developed to gather information about the community needs. You can develop surveys for community members, leadership (chief/council/elders), and health and social service providers. Surveys should be kept short and simple. Surveys can be completed by an in person interview, by phone, through the internet or by mail.

Asset Inventory

An asset inventory is a technique for collecting information about a community through observation. This works best if conducted at a community meeting or gathering. Teams of community members walk around your community observing people, places, and things that they consider valuable. Team members then discuss their choices, create a list and share it with the larger group.

Community Mapping

Community mapping is used to determine different perspectives about the community. Individuals or groups of participants draw a map of their community and mark areas of importance as well as how often they utilize the program or service. A facilitator leads a discussion about the maps, while another facilitator records the information. Community mapping can occur at community gatherings as well as meetings where stakeholders are present.

Seasonal Calendar

This activity reveals changes in seasonal labour, household income patterns, food availability, schooling, and community hunting and gathering practices. At a community gathering, participants are divided into smaller groups based on age, gender, or profession. A facilitator asks each group to identify different tasks they must do at different times of the year. This information is plotted on a timeline and shared with the other groups. This information can be used to ensure that you offer programs and services at the best possible time of year.

Focus Group

Focus groups are carefully planned discussions used to determine a community's preferences and opinions on a particular issue or idea. Most focus groups are composed of a small but diverse group of 5-10 community stakeholders. Participants are asked a series of carefully worded questions that focus on different issues in the community. You will need 1-2 facilitators and one person to record the responses.

Panel Discussion

Panel discussions are guided discussions involving multiple experts in a specific area. Panel discussions are carefully structured and typically involve a facilitator who asks panelists specific questions about the community or a particular issue. Consider who would be qualified to comment on particular issues and resources. To get a broader view of the community consider facilitating a series of panel discussions on different issues. Panel discussions are powerful tools to raise awareness in the community and to quickly learn about program and service opportunities from experts.

(Rotary International, 2006)

Sample Survey

Next month, Chief and Council are making decisions about a community wide Violence Prevention program/campaign. As a member of the community your input is very valuable to let Chief and Council know what services you feel are most important and how those services should be offered. Please take a moment and fill out this survey.

1. What type of programs do you think would help the community the most?

	Not much help	Some help	Very helpful
Anger Management Group	0	1	2
Women's Support Group	0	1	2
Men's Education Group	0	1	2
Family Circles with Elders	0	1	2
Media Campaign	0	1	2

2. How strongly do you agree with the following statements? (circle the number that best matches your level of agreement)

	Strongly Disagree	Disagree	Agree	Strongly Agree
Community members should:	1	2	3	4
Be concerned about violence	1	2	3	4
Participate in reducing violence	1	2	3	4
Be involved in planning programs	1	2	3	4

3. How should Chief and Council keep community members informed of the progress of this program/campaign? (check all that apply)

- Hold regular community meetings
- Include progress reports in community newsletter
- Send quarterly progress reports to each community member
- Post reports on the community website

4. Additional comments:

5. How long have you resided in the community? ____ years ____ months

6. Age: ____

7. Gender ____ Female ____ Male

Miigwech for completing our survey. Please return this form to one of the collection bins.

Community Mapping

Community mapping is used to reveal different people's perspectives about a community. It requires very little resources and time and can be adapted for any group of people. This activity is led by a facilitator and groups of community members draw a map of their community and mark certain points of importance and how often they visit them. The facilitator then leads a discussion among the members about the maps, while another facilitator records the discussion. Community mapping can be conducted at both informal community gatherings or at meetings where community service providers/ leaders are invited to participate.

Community Mapping Session Plan

Objectives:

- Identify participant use and access to community resources
- Compare perceptions of the importance of various community resources
- Identify participant needs

Time: 1-1/2 hours

Preparation: Select a meeting location and time that will be convenient for people in the community. Community mapping is a good tool to use with small groups of people, perhaps 20 participants. As a result, it may be necessary to conduct multiple sessions for different groups in the community. Make sure you have all the materials needed and have invited enough people to participate.

Materials

- Large sheets of flip-chart paper
- Markers in a variety of colours
- Tape
- Sticky notes

Procedures

1. Introduce yourself and explain the purpose of your assessment. (5 min.)
2. Divide participants into groups of 4-6 people. (2 min.)
3. Take a moment for group members to briefly introduce themselves (3 min.)
4. Distribute markers and flip-chart paper to each group. Tell participants that they will be drawing a map of their community (3 min.)
5. Ask participants to identify a central place in the community to help orient everyone's maps (5 min.)
6. Ask each group member to mark his or her place of residence on the map (5 min.)
7. Ask participants to continue adding places of importance to them, such as stores, schools, churches, parks, businesses, fields, water sources, band offices, health clinics, police stations, and recreational areas. Visit each group briefly to monitor their progress and answer any questions (15 min.)
8. Next, ask each group to choose two or three of the following categories and add those places to their map (5 min.)
 - a) Places where they spend the most time, using different colours to indicate daily, weekly, monthly, or yearly visits
 - b) Places where they enjoy and don't enjoy spending time, indicated by different colours of markers
 - c) Places, organizations, or institutions that are most important to each group, indicated by a series of marks (checks, stars, X's)
 - d) Places they would like to add to the community, indicated by sticky notes
9. Ask each group to briefly discuss their map, including the additional places named in the categories above.
10. Afterward, bring the groups together and ask a representative from each one to share the group's map.
11. In the large group, discuss each map. What are the differences between each map? Why are some maps different from others? Are there any similarities between the maps? If so, Why? Have another facilitator record people's comments for future reference. (15 min.)
12. Collect the maps at the end of the activity

(Rotary International, 2009)

COMMUNITY VISIONING

The damage to Aboriginal communities caused by colonialism does not have to be the continued norm. Communities are working harder than ever to create change through embracing their traditional healing practices and promoting wellness. A vision of community wellness can be created and developed by the people who live and work in the communities by engaging helpers, leaders, Elders, and youth.

A community must develop a vision in order to address the issues by identifying what the ideal would look like. A community visioning process can often provide guidance for citizens who are unclear about a future course. Community visioning is both a process and an outcome. Its success is most clearly visible in improved quality of life that is seen in less cases of violence, child welfare, and more cases of community wellness.

Community visioning is an important part of the overall community development plan to end violence in our First Nations and for First Nations on Turtle Island. Community vision needs to be wholistic to address the community needs. It starts with creating a vision of a healthy, thriving community where everyone is safe, protected, and living the life they were intended to live.

Community visioning ensures that the people are the primary importance and includes the building of a secure, just, free, and harmonious society that offers opportunities and humane standards for all. Community Visioning focuses on the beliefs of the tribal group and is rooted in the songs, stories, traditions, and ceremonies of that group.

Community visioning includes a common understanding of the issues, solutions, and everyone's role in creating the change that will bring about community wellness. For Aboriginal communities a common understanding of the values and beliefs of interconnectedness and interdependence within relationships is important for the overall visioning exercise.

Community Visioning

Community Visioning can be organized in many ways, however creating a common vision requires certain steps be followed. There are three basic elements to a community visioning process:

1. Establish a Steering Committee
2. Community Workshops
3. Taskforces

The timeframe in developing a vision statement can range from 6 to 12 months depending on the level of commitment of the participants. Generally a community visioning process follows these guidelines:

- **Getting Started:** Steering Committee forms and begins planning first workshop.
- **First Community Workshop:** Steering Committee provides an overview of the visioning process and asks participants to identify issues affecting their community.
- **Establishing Taskforces:** Steering Committee tallies results, develops list of taskforces, and plans for second workshop.
- **Second Community Workshop:** Steering Committee reviews activities to date and breaks participants into small taskforces, giving each a specific issue to examine in detail.
- **Keeping on Track:** Steering Committee ensures that taskforces are meeting regularly and plans for the third workshop.
- **Third Community Workshop:** Taskforces report major findings to the community. Participants are asked to discuss what they want their community to look like in the future.
- **Drafting Vision Statement:** Steering Committee ensures that task forces are meeting regularly and drafts a tentative vision statement.
- **Fourth Community Workshop:** Public unveiling of vision statement and celebration of the community and its members.

- Making Vision a Reality: Steering Committee and taskforces present the vision statement to community groups, chief and council and other organizations for their formal approval of the statement. Committee and taskforces request these groups use the statement when making decisions affecting the community.
- Action Plan: Working with various community organizations and governance, the Steering Committee develops an action plan by implementing the taskforce’s recommendations and other elements of the vision statement.
- Annual Progress Report: The Steering Committee plans a meeting that reviews the activities and accomplishments to date and what activities will be implemented the following year.

COMMUNITY VISIONING



It is important to have as diverse a group as possible for the community visioning process. The service users, the helpers, the traditional knowledge keepers, the leaders, and any interested community members.

COMMUNITY PROGRAMMING

Community Walks

Communities can organize walks to raise awareness of the issue of violence in their communities. Walkers can carry signs promoting healthy lifestyles and ways to reduce violence. Organizers can provide snacks and drinks. Inviting an elder to speak at the beginning and the end of the walk can be a good way for community members to hear an elder speak about non-violence.

Community Awareness Campaigns

Community meetings can be held in a number of forums, such as sharing circles, presentations, community planning meetings, and band meetings. Each of these forums provides opportunities for community members to start talking about the issue of violence in their community.

Newsletters

Community newsletters can include a section on healthy lifestyles and healthy relationships. Each week a new topic can be presented and discussed. Again having an elder contributing to this section can be an excellent way to teach the culture and traditions of the community.

Conferences/Workshops

Conferences and workshops provide community members with the chance to learn in more detail ways to reduce violence in their communities. Inviting community members with expertise on the topic of violence and utilizing elders to teach about how violence was dealt with by the community in the past are ways to increase capacity building within the community. Having speakers who have experienced violence speak can also be very powerful as it shows others how they were able to reduce violence in their lives.

Safe Houses/Shelters

Communities can begin planning a strategy on how to create safe homes or shelters within their community. Plan to include community members such as youth, adults, elders, leadership, and community helpers such as teachers, day care providers, nurses, police, social workers and health and wellness workers.

Stress/Anger Management

Train community members to be stress and anger management group facilitators. Offer these groups regularly in your community.

Support Groups

Organize support groups for women who are experiencing violence. Ensure the safety of women when planning and offering these groups.

COMMUNITY RESOURCES

Aboriginal Healing and Wellness Strategy

1-416-326-6905

www.ahwsontario.ca

(Website lists healing lodges in Ontario and resources for women)

Ontario Federation of Indian Friendship Centres

www.ofifc.org/

(Website provides information about the OFIFC's programs and services for urban Aboriginal people in Ontario)

Ontario Women's Directorate

www.citizenship.gov.on.ca/owd/

(Website has information about services for women)

Metrac

www.metrac.org

(Website has information about abuse: including stalking, criminal harassment, and sexual assault)

Shelternet

www.shelternet.ca

(Website has information about shelters throughout Ontario)

The Canadian Woman's Health Network

www.cwhn.ca/

(Website has information on: abuse hotlines, same-sex relationship abuse, sexual assault centres and women's agencies)

Ministry of the Attorney General- Victim Support Line (VSL)

www.attorneygeneral.jus.gov.on.ca/english/abut/vw/vsl.asp

Ontario Association of Interval & Transition Houses

<http://www.oaith.ca/>

(Website is a provincial coalition of first stage emergency shelters for abused women and their children)

Ontario Network of Sexual Assault/Domestic Violence Treatment Centres

<http://www.satontario.com>

(Website lists the Ontario network of sexual assault/domestic violence treatment centres)

DAWN Ontario: DisAbled Women's Network Ontario

<http://dawn.thot.net>

Canadian Women's Foundation

<http://www.cdnwomen.org>

(Website with information for organizations and facilitators regarding funding to help women and families who are survivors)

Domestic Violence in the LGBT* Community (Lesbian, Gay, Bisexual and Trans)

<http://www.cwhn.ca/network-reseau/3-4/3-4pg2.html>

(Website with information regarding domestic violence in same sex relationships)

2 Spirited Peoples of the First Nations

http://www.miziwebiik.com/mbic/Section3/html/frame_demo_twospirited.html

(Website with information pertaining to clientele consisting of Aboriginal lesbians and gays)

Violence Against Women

<http://www.cwhn.ca/network-reseau/3-4/3-4pg1.html>

(Website has educational information regarding violence against women)

National Aboriginal Circle Against Family Violence

<http://www.nacafv.ca>

(Aboriginal content website; information about domestic violence)

Justice For Girls

<http://www.justiceforgirls.org/>

(Website promotes freedom from violence, social justice and equality for teenage girls who live in poverty)

Ontario Native Women's Association

<http://www.onwa-tbay.com/>

(Website promotes the direction and future activity of Aboriginal women by promoting women's position in Aboriginal culture)

Sisters in Spirit

<http://www.sistersinspirit.ca/>

(Website promotes public awareness of the high rates of violence against Aboriginal women in Canada)

ABORIGINAL HEALTH ACCESS CENTRES**N'Mninoeyaa: Community Health Access**

49 Indian Road, P.O. Box 28

Cutler, Ontario

POP 1B0

(705)844-2021

Ganaan De We O Dis ^ Yethi Yenahwahse

(SOAHAC)

425-427 William Street

London, Ontario

N6B 3E1

(519) 672-4079

<http://www.soahac.on.ca>

Gizhewaadiziwin Access Centre

P.O. Box 608

Fort Frances, Ontario

P9A 3M9

(807)274-3131

Anishnawbe Mushkiki

29 Royston Court

Thunder Bay, Ontario

P7A 4Y7

(807)343-4843

<http://www.anishnawbe-mushkiki.org>

De dwa da dehs nye>s Aboriginal Health Centre

678 Main Street East

Hamilton, Ontario

L8M 1K2

(905)544-4320

<http://www.aboriginalhealthcentre.com/dedwada>

Anishnawbe Health Toronto

225 Queen Street East

Toronto, Ontario

M5A 1S4

(416)360-0486

Shkagamik-Kwe Health Centre

161 Applegrove Street

Sudbury, Ontario

P3C 1N2

(705)675-1596

hmi@cnwl.igs.net

Noojmowin Teg Health Centre

Hwy 540, Hillside Road, Bag 2002

Little Current, Ontario

POP 1K0

(705)368-2182 ext. 204

<http://www.noojmowin-teg.ca>

Wabano Centre for Aboriginal Health

299 Montreal Road

Ottawa, Ontario

K1L 6B8

Clinic Telephone: (613) 748-5999

Program Telephone (613) 748-0657

<http://www.wabano.com>

Misiway Eniniwuk Health Centre

P.O. Box 842, 137 Pine Street South

Timmins, Ontario

P9N 7G7

(705)264-2200

Wassay-Gezhig Na-Nahn-Dah-We-Igamig

P.O. Box 320

Keewatin, Ontario

POX 1C0

(807)543-1065

<http://www.kahac.org>

At^Iohsa Native Family Healing Service Inc.

London, Ontario

(519)432-0122

(519)432-2284 (fax)

1-800-605-7477 (toll free)

SHELTERS WITH SERVICES FOR ABORIGINAL WOMEN

Anduhyaun Inc.
1296 Weston Road
Toronto, Ontario
M6M 4R2
(416)243-7669
(416)243-9929 (fax)

Anishnaabe kwewag Gamig

P.O. Box 39
Roseneath, Ontario
K0K 2X0
(905) 352-3896
<http://www.eagle.ca/~akg>

Beendigen

Thunder Bay, Ontario
(807)346-4357 (crisis line)
1-888-200-997 (toll free)

D'Binoosnowin Crisis Centre

R.R. #5
Warton, Ontario
N0H 2T0
(519)534-3764
(519)534-3685 (fax)

Faye Peterson Transition House

P.O. Box 10172
Thunder Bay, Ontario
P7B 6T7
(807)345-0450
(807)345-4550 (fax)

Ganokwasra'

P.O. Box 250
Ohsweken, Ontario
N0A 1M0
(519)445-4324
(519)445-4825 (fax)

Kitchenuhmaykoosib Equaygamik

Big Trout Lake, Ontario
(807)537-2242
(807)537-2242 (fax)

Kabaeshiwim (A Place of Rest)

R.R. #1
Southampton, Ontario
N0H 2L0
(519)797-2521

Lethinisten:ha lethinonronhkawa

P.O. Box 579
Cornwall, Ontario
K6H 5T3
(613)937-4322
(613)937-4979 (fax)

Manitoulin Family Resources Inc.

P.O. Box 181
Mindemoya, Ontario
(705)377-5160
(705)377-3354
1-800-461-2232 (toll free)

Mississauga Women's Shelter A –PO-WAY-A-INWI-WAW-MIN

Blind River, Ontario
(705)356-7800
(705)377-3354
1-800-461-2232 (toll free)

Minwaashin Lodge

1105 Cadboro Road
Ottawa, Ontario
(613)789-1141
(613)748-8311 (fax)

Native Women's Centre

Hamilton, Ontario
(905)522-1501
(905)664-1101 (fax)
Ojibway Family Resource Centre
North Bay, Ontario
(705)472-3321
1-800-387-2465 (toll free)

Onyota'a:ka Family Healing Lodge

R.R. #2
Southwold, Ontario
N0L 2G0
(519)652-0657
(519)652-9091 (fax)

O mushkegiskwew House

Moosonee, Ontario
(705)336-2456
(705)336-2426 (fax)

Red Cedars Shelter

P.O. Box 290
Tyendinaga Mohawk Territory, Ontario
K0K 3A0
(613)967-2003
(613)967-5998 (fax)
1-800-461-2242 (toll free)

Temagami Family Healing and Wellness Centre

Bear Island
Lake Temagamin, Ontario
POH 1C0
(705)237-8600
(705)237-8778 (fax)

SHELTERS

Atikokan Crisis Centre

Atikokan, Ontario
(807)597-2868
1-800-465-3348 (toll free)

Chadwic House

Wawa, Ontario
(705)856-2848
1-800-465-3348 (toll free)

First Step Women's Shelter

Sioux Lookout, Ontario
(807)737-1438
1-800-465-3623 (toll free)

Geraldton Family Resource Centre

Geraldton, Ontario
(807)854-1571
1-800-265-7317 (toll free)

Three Fires Ezhignowenmindwaa Women's Shelter

R.R. #3
Walpole Island, Ontario
N8A 4K9
(519)627-9238
(519)627-4840 (fax)

Zhaawanong Shelter

London, Ontario
(519)432-0122
1-800-605-7477 (toll free)

Hoshizaki House

Dryden, Ontario
(807)223-3226
1-800-465-7221 (toll free)

Marjorie House

Marathon, Ontario
(807)229-2222
1-800-465-3307 (toll free)

New Starts for Women

Red Lake, Ontario
(807)727-3303
1-800-565-5368 (toll free)

Saakaate House

Kenora Women's Shelter
Kenora, Ontario
(807)468-5491
(807)468-7870 (fax)
1-800-465-1117 (toll free)

ACKNOWLEDGEMENTS

The intention of this learning module is to provide Aboriginal women of Ontario some guidance on violence and its impact on individuals. This module encourages the abused victim to seek professional and family support and to remember **“It’s Not Your Fault.”**

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<http://www.theduluthmodel.org/mendingsacredhoop.php>

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380 Ray Blvd
Thunder Bay, ON P7B 4E6

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Toll Free: 1-800-667-0816
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E-mail: onwa@onwa-tbay.ca
Website: www.onwa-tbay.ca
Facebook: www.facebook.com/ONWA7