

***Community Action
Campaign to Prevent
Woman Abuse in the
Aboriginal Community***



OFIFC
Ontario Federation of
Indigenous Friendship Centres

This campaign was created with the involvement of many people. We would like to acknowledge the Aboriginal Expert Panel members who committed their time and voice to ensure this resource was respectful of all Aboriginal women who have endured abuse throughout their lives. Special thanks to our Elder, Pauline Shirt, who guided us in the creation and spirit of this campaign, and who reminded us of the sacredness and beauty of every spirit. Our hope is this initiative will contribute to the movement of change in every indigenous community and will clear a path for a better future for all Aboriginal women, young and old.

The Neighbours, Friends and Families initiative and Aboriginal campaign are partnerships between the Ontario government, Ontario Women's Directorate and the Expert Panel on Kanawayhitowin through the Centre for Research and Education on Violence against Women and Children.

"The Kanawayhitowin logo reminds us of the sacredness of women according to the teachings of our 13 Grandmother Moons and as caretakers of the earth we have a responsibility to take care of each other's spirits."

Pauline Shirt, Grandmother



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Kanawayhitowin: Taking Care of Each Other's Spirits

ONE WOMAN'S STORY

I was in a room and I saw a man standing there. As he stood there I saw this evil spirit move from one end of the room to the other, moving quickly in and out of this man. I felt scared. I left that room and entered another. In this room there were sparkles and they were like magic. I could feel the sparkles all over my body and I found myself at this window and I began to float. I was suddenly floating out of the window, and I was not alone, someone was with me and we were both flying. We were high in the sky, amongst the stars, we were happy flying together. We held hands as we flew and we could feel the wind and magical energy all around us. Suddenly she was injured and she was beginning to fall. I was holding her and trying so hard to keep her from falling. Her leg was hurt and she could not fly anymore. I tried to hold on to her hand but I couldn't, and suddenly she was gone. I felt so empty and so alone.

This was the dream that I had the night before my parents were murdered in their home on April 9th, 2006 in the small community of Nipissing First Nation. My mother and I were spiritually connected and when I woke up from that dream I didn't realize, until hours later, that it was my mother and I who were flying together. I realized that my dream was a premonition of the murder of my parents, Romeo and Yvonne (Bonnie) Laforge.

On April 9, a woman told her husband that their marriage was over and she would not be moving back home. He couldn't bare the thought of losing her. He walked into the house and shot my parents, and kidnapped his wife, bringing her home where he planned on finishing what he had started. She escaped, but my parents did not.

Throughout that week we watched as the police investigated and sectioned off our home. We witnessed things that no community should ever have to witness. Three adult children, with children of their own, became orphans and their foundation was broken. The community and surrounding communities came together to offer their support and protection. Everyone was astonished, knowing that it could happen to them. It could have been their community, their parents, their grandparents or their brother and/or sister.

Kanawayhitowin: Taking Care of Each Other's Spirits

In the midst of a crisis such as this, our communities truly do take care of each other. This is what I experienced that week. Now that I am healing and attempting to move forward, I see the need to encourage our communities to come together and use our strength in taking care of our own through education and training. Everyone must be made aware of how to recognize the signs of violence in our homes and communities and be prepared to know what to do to prevent a tragedy and crisis. I have vowed to the Creator to use my experiences to support and educate others to prevent violence from happening in their homes, communities and in our nation.

Through the Kanawayhitowin campaign, we may educate and provide our communities with the necessary tools to prevent disastrous incidences from taking place. I am honoured to offer my support to this campaign and to this vital toolkit, which will save lives and prevent others from losing the ones that they love.

Vicky Laforge

Table of Contents:

About Kanawayhitowin.	5
About this campaign.	7
EASTERN DIRECTION: VISION.	13
Is your community ready?	14
Next steps	16
SOUTHERN DIRECTION: KNOWLEDGE.	17
Understanding woman abuse from a historical perspective	18
What is woman abuse?.	24
Warning signs of abuse	26
Understanding stalking behaviour	27
WESTERN DIRECTION: REASON.	29
A shared healing	30
How to talk to women who are abused or at risk of abuse.	30
Traditional approach to working with men who are abusive.	33
How to recognize children who have been exposed to woman abuse	36
Safety planning information	38
NORTHERN DIRECTION: ACTION.	39
Community healing prevention strategy.	41
Prevention strategies.	42
Engaging the community	44
Overcoming hesitation: Intervening in woman abuse	46
Remembering the women who have died.	47
Contacting the media	48
Book and video List	49
Resources and services.	52



Kanawayhitowin is a Cree word, which in English translates to “taking care of each other’s spirits”. When we are born, our spirits are pure and whole. As we journey through our time on earth, our spirit may encounter abuse and neglect. Everyone has the right to have their spirit protected and the responsibility to take care of the sacredness of life.

In situations of abuse, community members often report that they knew about or suspected a family member or friend was suffering, but didn’t know how to best assist her in being safe, and how to help him make changes in his abusive behaviour.

Kanawayhitowin is an Aboriginal campaign to raise awareness about the signs of woman abuse in our communities, so that people who are close to at-risk women or abusive men can provide support. This campaign has been recreated from the Neighbours, Friends and Family initiative in the province of Ontario to reflect a traditional and cultural approach to community healing and wellness.

Everyone in the community has a role to play in helping to prevent woman abuse. Thank you for joining the circle in working with Aboriginal communities across Ontario to end all forms of abuse.

Learn the signs, take them seriously.

Visit our website at www.kanawayhitowin.ca

Call your local women’s shelter.

Call the helpline for Aboriginal women:
Talk4Healing 1-855-554-HEAL (4325) or the
Assaulted Women’s Helpline at:
1-866-863-0511 (1-866-863-7868 TTY)

Call your local Aboriginal service provider.

In an emergency, call the police.



Key Messages Of The Kanawayhitowin Initiative

As caretakers of the earth, we have a responsibility to take care of each other's spirits.

Kanawayhitowin: Taking care of each other's spirit suggests that all Aboriginal people have a crucial role to play in preventing woman abuse.

You can learn about the warning signs of woman abuse and you can learn how to help.

Kanawayhitowin provides the tools to help. Engaging abusive men in a traditional approach is critical to ending woman abuse.

Abusive behaviour will not go away on its own. Community members need to be educated and take action.

My daughters have been or are victims of spousal abuse and I would like to educate myself on what tools and resources I can use to battle against violence against Aboriginal women.



Photo: Sharon Reynolds

About This Campaign

The Kanawayhitowin campaign aims to provide an opportunity for communities to engage its members in understanding the issues of violence and abuse against Aboriginal women and to support them in joining together. Every community is unique, and the resources in this kit will not meet the needs of them all. Therefore, the materials have been designed so they may be adapted to meet your needs.

The statistics contained in this campaign reflect the serious nature of violence and abuse in Aboriginal families, and show the enormous need for action. Social, economic and gender inequality in our communities must be addressed. It is time for Aboriginal community members to acknowledge their role in restoring the balance.

Aboriginal Canadians have a long history of resilience, and a strong spirit of survival to draw upon. This campaign encourages community members to take an active role in ending woman abuse. It speaks to the forgotten ones, the women who endure abuse and violence, who are standing outside our circle. It is our responsibility to open the circle and embrace these women.

The Kanawayhitowin campaign is based on the idea that communities have the assets, strengths and natural leaders to greatly impact change, growth and healing in their own communities.

This campaign:

- Focuses on ending the isolation abused women feel
- Emphasizes the empowering of Aboriginal men to take responsibility and begin to change
- Incorporates a variety of educational and awareness raising activities
- Includes guidelines on how to implement in your community
- Provides information about warning signs and safety planning

Kanawayhitowin Campaign Materials

These materials have been created to assist you in building support and are to be used for distribution and educational purposes within your community and at gatherings.

Brochures:

Behind the Screen – Safety in Cyberspace.

Breaking the Cycle – of Violence & Abuse for Aboriginal Men and Boys.

Life Teachings – The Seven Grandfathers.

Life Teachings – The Thirteen Grandfather Moons.

Protecting Aboriginal Women & Girls from Violence.

Respect Life – Safe Gun Handling.

Safety Planning Aboriginal Women – Getting to the Other Side.

Sexual Violence – Addressing it Through Your Work – Tracking Institutional Process (T.I.P.)

Two Spirit – Aboriginal People – Building Inclusive Communities.

What Does Violence Look Like – A Guide for Aboriginal Women & Girls.

Visit our website: www.kanawayhitowin.ca

Ads:

**We are
Indigenous
women.
We are part
of the circle.**

Respect us.

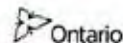


If you, or someone you know
is being abused, go to
www.kanawayhitowin.ca
to learn more about ending violence.

Honour life, end violence.



This message is brought to you by the Ontario
Federation of Indigenous Friendship Centres paid for
in part by the Government of Ontario.



**I am an Ojibway Cree woman
from Ontario. I am now in
charge of my own life,
free of violence.**

**The most important thing
I have done in my life was
to use my voice, seek support
from my Friendship Centre
and go from victim to victor.**



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**Cyber bullying is a
violent act.
It happens when we
interact online in a
destructive manner &
think our actions have
no impact on others.**

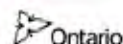


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**Sometimes silence
is mistaken for
acceptance. We have
a role in ending
violence. Know the
signs of abuse.
Do something.**



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is being abused, go to
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**Homicide rates of
Aboriginal women are
7 times higher than
non-Aboriginal females.
Violence against all
women must end.**

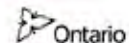


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Honour life, end violence.



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**Are you a man who
has experienced
abuse? Do you
want to address
violence in
your community?**

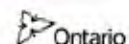


If you, or someone you know
is being abused, go to
www.kanawayhitowin.ca
to learn more about ending violence.

Honour life, end violence.



This message is brought to you by the Ontario
Federation of Indigenous Friendship Centres paid for
in part by the Government of Ontario.



**IT'S OK TO SEEK HELP
End the violence.**

**My son will know
his history, take
pride in his culture,
live a life free
from violence and
reach his potential.**

**My son will be
a kind man.**

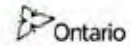


If you, or someone you know
is being abused, go to
www.kanawayhitowin.ca
to learn more about ending violence.

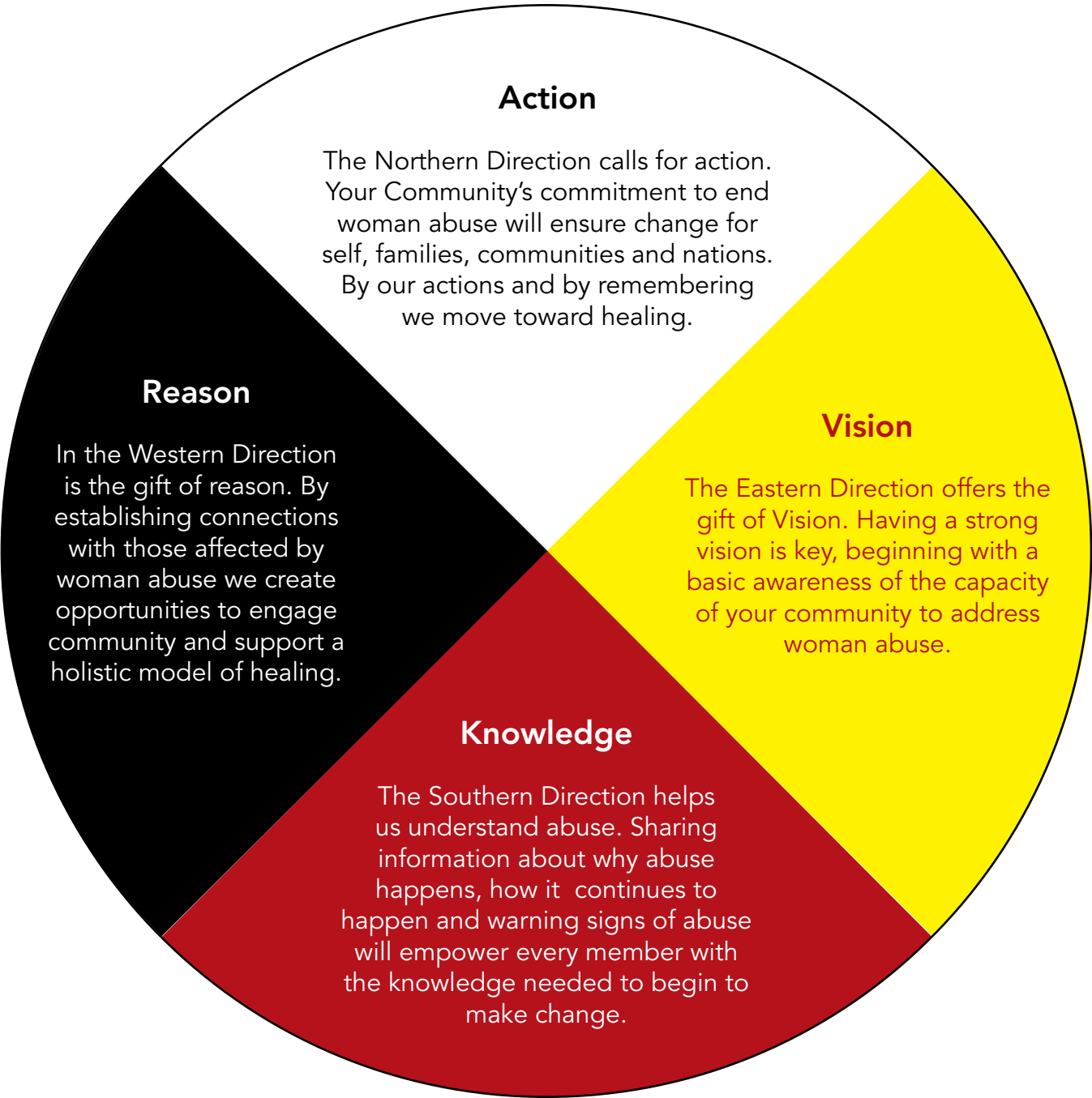
Honour life, end violence.



This message is brought to you by the Ontario
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its part by the Government of Ontario.



Kanawayhitowin uses the medicine wheel to help understand the issue of woman abuse in Aboriginal communities and to support a wholistic framework of healing to address this serious issue at a community level.

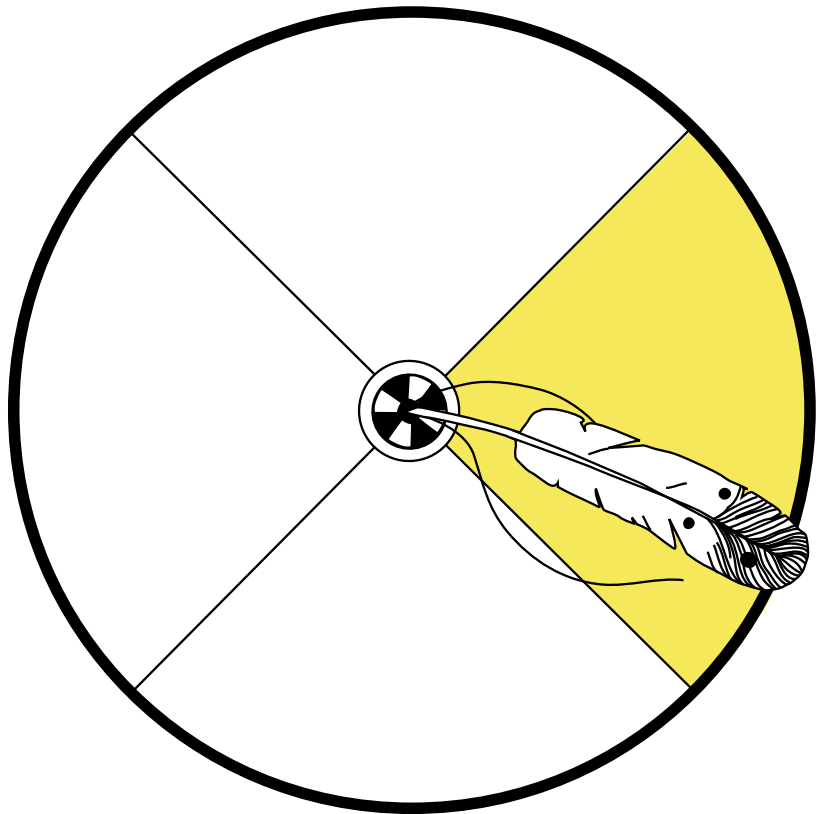


You may need to journey around the wheel many times to build on the strengths offered in each direction. The more you journey around the wheel, the more your community will transform, allowing women in your community to regain their rightful place of respect.

The Eastern Direction

"When a man chooses to use violence towards a woman he is de-spiriting her. He is changing the very spirit she entered the world as."

Pauline Shirt (Cree Elder) ⁱ



Is Your Community Ready?

Many different people make up a community. It may include leaders such as Chief and Council, extended family and friends, frontline workers, traditional people, Elders, children and youth. A community may be part of a larger urban setting or may reside in a remote or rural area.

These materials have been designed so they may be adapted to meet your unique community needs.

Within Aboriginal communities, woman abuse almost always appears within a larger pattern of wellness issues.ⁱⁱ

The degree to which individual, family and community healing has taken hold and influenced community norms and behaviours will determine your starting point for Kanawayhitowin. It is important to educate yourself about the level of community wellness you may be facing before you engage in this campaign.

The Aboriginal Healing Foundation (AHF) has said there is a “direct correlation between the strength of a community’s spiritual and moral fibre... and the community’s capacity to effectively address core-healing issues, including family violence and abuse.”ⁱⁱⁱ

The AHF identified the following 12 key community determinants, which not only enable family violence and abuse to continue, but also make it extremely difficult to stop.

1. **Absence of consequences and personal immunity** – It has been reported that abusive men who have the least to lose are the most likely to re-offend. The extent to which abusers are held accountable and punished, in part, will determine the extent to which violence and abuse continues.
2. **Prevailing male beliefs and attitudes regarding women** – Attitudes and beliefs on male privilege, the treatment of women and children, and the degree to which violence against women and children has been normalized and taken for granted can all help create a space in which woman abuse is acceptable.
3. **Past history of domestic abuse** – Although it does not mean future abuse is inevitable, a past history does create a much higher susceptibility, especially when combined with other determining factors.
4. **Levels of personal and community wellness** – Within Aboriginal communities, woman abuse will almost always appear within a larger pattern of wellness issues, and the overall state of community wellness may have an effect on the levels of abuse.
5. **Professional support services** – If a community has a zero-tolerance policy for domestic violence and abuse, coupled with a coordinated response system and focused support for when abuse occurs, the result will be a higher incidence of abuse being reported, and an eventual decline in the incidence of abuse.
6. **Community leadership** – The disposition of community leadership towards taking action to end family violence and woman abuse can be a strong factor in determining whether or not these issues can be dealt with effectively.
7. **Public policy** – Effective public policy within a community will have a clear statement of intent and dedication of resources to a plan to end woman abuse.
8. **Policing and the justice system** – A comprehensive justice approach that is integrated within a larger community response to woman abuse and the need for healing.

9. **Poverty and unemployment** – Generally, when poverty and unemployment rates rise, the level of wellness drops and the incidence of family violence and abuse goes up.

As an Aboriginal woman, I am a survivor of family violence since the date of my conception.

10. **Community awareness and vigilance** – The level at which a community is educated and aware of the signs and impacts of woman abuse affect the overall willingness to intervene. Once the awareness is in place, a culture of vigilance is needed, where each person's safety is sacred.
11. **Geographical and social isolation** – In a community that is geographically isolated, where there are few professionals or services to which an abused woman can turn, and where the political and social environment are controlled by a network of abusers and reinforced by codes of secrecy within extended families, a "devil's island" syndrome occurs. This is extremely difficult for anyone to escape from, and is a frequent occurrence within Aboriginal Canada.
12. **Spiritual and moral climate** – A community's capacity to deal with the issues of violence and abuse are often directly correlated to the strength of the spiritual and moral fibre of the community.



Photo: Bernard Leroux

Next Steps

As you begin to think about your role and how you might start implementing this campaign, think about your vision. Having a clear picture of what you want to accomplish will assist you in establishing a strong foundation.

When you are creating your Kanawayhitowin campaign, it is important that you acknowledge the strengths and potential limitations of your community. Begin to form a picture of how to implement the campaign by taking these actions.

- Identify the specific needs of your community (e.g. has there been any recent occurrences of woman abuse), think about the importance and relevance of this project
- Determine what activities are best suited to your community's interest, expertise and available resources (community forum, cultural gatherings, etc.)
- Contact local service providers such as the district's women's shelter, Friendship Centre or Métis organization to gauge their interest in working with you to implement this campaign and to request their service brochures for distribution
- Investigate how you can make your campaign efforts known in the community – through existing newsletters, radio stations, and at annual meetings of community organizations.

When dealing with individual victims of violence in your community, it is important to understand that victims must deal with a multitude of issues.

For example:

- Their resources may be very limited – their support system may be in the very community in which they live
- The abuser could be an important member of the community
- Suspicion about the justice system may discourage many Aboriginal people from seeing it as an option

- Victims are loath to put a perpetrator in a system they see as racist
- In cases of spousal violence, many victims fear police will take their children
- In many instances, there are no culturally appropriate services
- There is a lack of shelters on reserves

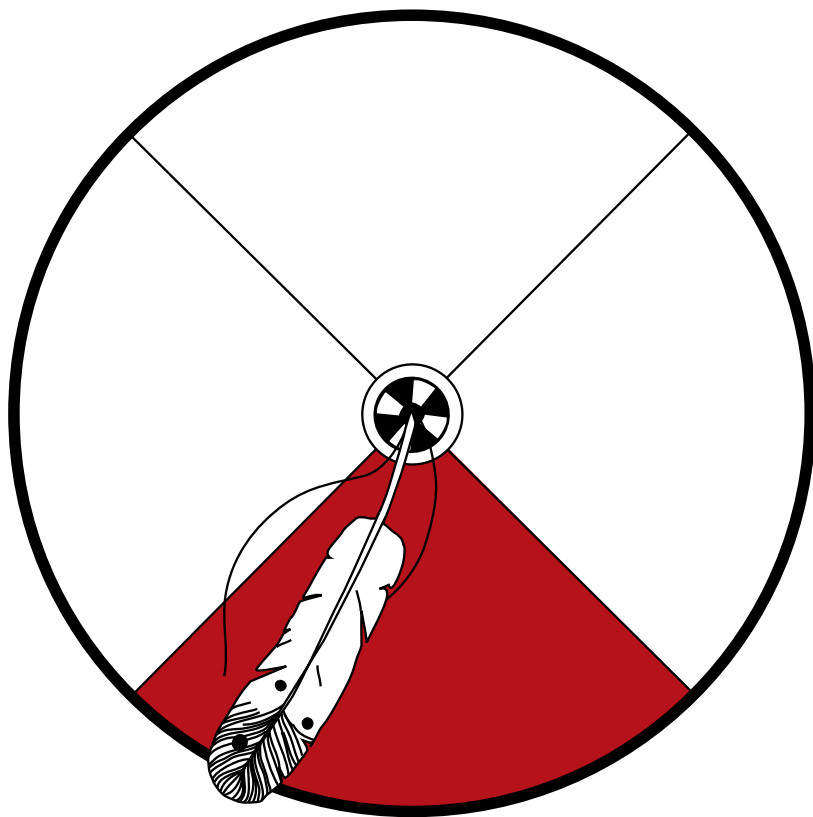
We are experts of our own experiences. We know our communities best and we encourage each and every member to work together to reduce the isolation that Aboriginal women suffer. Everyone has a role to play in ending woman abuse.



Photo: Sharon Reynolds

The Southern Direction

The loss of Aboriginal culture and tradition rendered many Aboriginal people, both men and women, powerless and dependent. Acknowledging the root of the problem (of abuse) will empower individuals, families and communities to address the issue.^{iv}



Providing communities with consistent and accurate information about the context and definition of woman abuse in Aboriginal communities will lay a strong foundation. The information in this section will help you to:

1. Expand your own knowledge about woman abuse in Aboriginal communities.
2. Inform and teach others about woman abuse.

When first coming together to talk about these issues, it may be helpful to have a starting point to begin discussing woman abuse. As you begin to talk about this definition and how it relates to the experiences of your community, you may adjust or expand this definition.

I know that many cases of abuse among Aboriginal women are not reported. I know that many Aboriginal women are getting mentally, physically, emotionally and spiritually abused and they don't realize it's abuse and they could do something about it. Front line workers play such an important role in getting the message out that violence and abuse should not be tolerated and to encourage women to stand up and take action for their mind, body and spirit.

Understanding Violence Against Aboriginal Women from an Historical Perspective

Aboriginal people have defined violence against Aboriginal women "as a consequence of colonization, forced assimilation, and cultural genocide; the learned negative, cumulative, multi-generational actions, values, beliefs, attitudes and behavioral patterns...that weaken or destroy the well-being of an Aboriginal individual, family, extended family, community or nationhood" (Sylvia Maracle, 1993). While family violence isn't unique to Aboriginal people, there are distinct historic factors that contribute to its prevalence in Aboriginal communities. It is important to understand the underlying causes of violence in Aboriginal communities in order to end it.

Destruction of Traditional Roles and Responsibilities

Traditionally, the influence and respect that Aboriginal women held in their societies was based on an egalitarian and equitable balance of power with men. Aboriginal women held prominent positions in Aboriginal governance, ceremonial and day-to-day decision making practices.

What can be generalized about the role of Aboriginal women in all pre-contact Aboriginal cultures is that, while men and women had different responsibilities to creation, one was no less important than the other. Men and women were considered equals with very different characteristics and responsibilities, and each was necessary to make life complete. Generally, the balance of power was non-hierarchical and consensus driven.

Over the last 250 years, the traditional roles of Aboriginal women as leaders and decision makers in their communities has been systematically undermined and purposely destroyed through the process of colonization. Today, many Aboriginal people have internalized colonial myths of Aboriginal women's inferiority and hierarchical male authority that were not present in traditional societies before contact.

Aboriginal Women become Property of Men

The systematic undermining of Aboriginal women's positions of power occurred through British colonial policies created to manage and ultimately destroy Aboriginal Nations. European (colonial) worldviews saw all women as property of men, dependent and submissive to male authority. These systems were imposed on Aboriginal Nations through numerous colonial policies and laws that created structured inequalities between Aboriginal women and men and ultimately led to an institutional system that promotes violence against Aboriginal women.

Royal Proclamation 1763

The Royal Proclamation of 1763 was a British colonial law imposed on Aboriginal people without their consent or consultation at the early stages of the colonial process. The Proclamation, while recognizing Aboriginal Nations as autonomous and self-governing, placed all Aboriginal Nations under British protection, living on British claimed dominions and territories.

Impact on Aboriginal Women:

- Treaty negotiations between the British colony and Aboriginal Nations could only take place between men
- Aboriginal female leadership was not recognized as legitimate, displacing Aboriginal women from leadership, negotiation and spokesperson roles

Gradual Civilization Act 1857 and Enfranchisement Act 1869

After the war of 1812 British colonial policy shifted from policies that recognized Aboriginal Nationhood (through a Victorian male-dominated lens), trade agreements (with Aboriginal men only) and those that focused on securing Aboriginal Nations as military allies (elevating the social status of male warriors and leaders above female roles and positions), to policies that supported the eradication of the "Indian problem" in order to make way for colonial

expansionism and civilization building industries. This first legislated Act in a series of assimilationist practices was aimed at uplifting "Indians" from their savage state to a civilized state by becoming British subjects. The aim was to convert the Indian population into British subjects in order to relieve the British colony of the expenses and obligations of treaties and increase the population of British subjects in the colony (by civilizing the Indian population) in order to maintain and expand legitimate claim of British colonial territories.

Impact on Aboriginal women:

- Aboriginal women cannot become "civilized" as they are considered property of their fathers or husbands
- It was mandatory that an Aboriginal man who could read or write English or French be considered "civilized" and no longer listed as an Indian. He was removed from the community and all tribal affiliations and his "property" (women and children) went with him
- His wife and female children had no rights to the land and monies he was allocated
- His wife and children were required to take on his chosen surname
- All descendant s of an enfranchised Indian would be traced through the male line (patrilineal)

Hierarchical male privilege and violence against Aboriginal women is normalized

Indian Act 1876

The Indian Act, still in existence today, set out highly restrictive policies and guidelines for managing the day-to-day lives of Aboriginal people. The ultimate goal of the Indian Act was to assimilate Aboriginal people into mainstream society through a series of laws that first determined who is and who is not an "Indian" (status-Indian), how governance of reserves would operate, what legal activities Indians could take part in and penalties for illegal activities.

Impacts on Aboriginal Women

- In order to be qualified as a “status-Indian” one had to be male, or a child of, or married to an Indian man. Aboriginal women were dependent on their relationships to men to determine their identity as Aboriginal and their rights to live in the community
- Aboriginal women could not vote for chief and band council or run for leadership positions
- The Indian department established a sexual deviancy reporting process that allowed Indian Agents to send Aboriginal women to reformatories if they failed to uphold European standards of womanly conduct (i.e. had children out of wedlock or left their husbands)
- Band membership followed Status Indian men. An Aboriginal woman belonged to her father’s band until marriage and then would automatically be transferred to her husband’s band
- Status Indian men held exclusive on-reserve property rights; Aboriginal women could not own property
- If her husband passes away, she would have to get special permission in order to inherit any property and prove that she was “of good moral character”
- An Aboriginal woman would lose her status if she married anyone not considered a “status Indian”; she would then be forced to leave the community and her children and descendants would have no rights to status

Residential School 1870 to 1996

The Residential school system was aimed at removing Aboriginal children (from as young as 18 months old to 16 years of age) from the influences of culture, community and family in order to fully assimilate them into Canadian society. The motto “Kill the Indian, save the child” was a common justification for the extreme forms of violence, inhuman living conditions,

experimentation, child labor, and abuses of power that occurred over the 125 years that they were in formal operation. Children raised with violence are much more inclined to become violent, and since the days of residential schools, three and sometimes four generations of Aboriginal children have been raised in an environment of widespread violence and abuse.

Impacts on Aboriginal Women

- Indoctrination aimed at destroying traditional roles and preparing women to be “good Christian wives”
- Aboriginal women are taught that their bodies are sinful and dirty
- Labor camps in residential schools prepared Aboriginal women for domestic labor
- Many girls at age 16 or upon release from the schools were “placed” in settler homes as domestic laborers (in some instances as mail-order brides) with no labor protection, creating a sex trafficking network through residential schools

Eugenics Movement 1900-1975

The eugenics movement in the early 1900’s was a movement aimed at “weeding out undesirables” by preventing them from having children through medical “sterilization” (vasectomies and hysterectomies). This was most often done without consent of the individual. While Alberta and British Columbia were the only provinces to create laws to forcibly sterilize those individuals deemed mentally ill, many other provinces, including Ontario practiced eugenics informally. In those provinces where records exist, Aboriginal women are over represented as targets for forced sterilization.

Impacts on Aboriginal Women

- Aboriginal women who had children out of wedlock were deemed mentally defective and forcibly sterilized
- Sexual deviancy reporting categories through Indian affairs targeted Aboriginal women

Those that refused “treatment” were at risk of sterilization

- Aboriginal women sent to medical facilities such as sanatoriums were at risk of being forcibly sterilized as part of standard treatment for a range of health issues (from infectious diseases to broken legs)
- During the height of the eugenics movement in Canada, Aboriginal girls in residential schools would be “sterilized” before release
- In 1937 the Sexual Sterilization Act was amended to include ‘individuals incapable of intelligent parenthood’ specifically targeting Aboriginal women

60's Scoop

As the Federal government began to close residential schools in the 1960's, they also amended the Indian Act to allow provinces to deliver services to Aboriginal people; child protection was one of those services. Armed with new child welfare policies that deemed child neglect as anything that did not fall into the nuclear family model (mother raising children, separate bedrooms for children, refrigerators and other consumer products etc.) non-Aboriginal social workers, and health professionals apprehended Aboriginal children en masse and placed them in non-Aboriginal foster homes. In many cases, no formal investigations of abuse or neglect were conducted; it was a common assumption that having an Aboriginal mother was *de facto* grounds for neglect. These practices continue today where there are more Aboriginal children forcibly removed from their families today than there were at the height of residential school. Rather than residential school, Aboriginal children today are removed through the child welfare system creating what is now known as the “millennium scoop”.

Impacts on Aboriginal Women

- Aboriginal women, particularly single mothers, had no legal recourse for challenging child welfare apprehensions. Their only means to have children returned was to comply with the guidelines set out by child welfare agents. For

single mothers, this was often impossible.

- Aboriginal women were targeted for scrutiny under the child welfare act as “neglectful” due to their socio-economic and racial status.
- Aboriginal women caught practicing traditional birthing practices rather than seeing a medical doctor were considered to be putting their child's life at risk and grounds for immediate removal
- Aboriginal women who raised their children in a community setting, with multi-generational households, were considered neglectful and had their children removed
- Aboriginal mothers who took their children out of school to attend to traditional practices (hunting, trapping, fishing, farming etc.) were considered neglectful of their child's education and therefore cause for child apprehension
- Aboriginal single mothers who went to medical facilities to give birth often had their children immediately removed at birth
- Aboriginal women who went to work or school were considered neglectful of their children and risked having them apprehended while they were away, often without their knowledge

Will history repeat itself?

Aboriginal women have been left extremely vulnerable through oppressive historic policies. Violence against Aboriginal women has become normalized: as recently as 2002 it has been reported that between seven and nine out of every ten Aboriginal women in some communities had been abused in the past two or three years. Violence against Aboriginal women often goes unreported and unpunished. It affects Aboriginal women from all age groups and socioeconomic classes. But there is hope. Today, Aboriginal women lead the way in advocating for the revitalization of egalitarian and equitable gender roles, responsibilities, and leadership practices. Aboriginal women fought for an end to

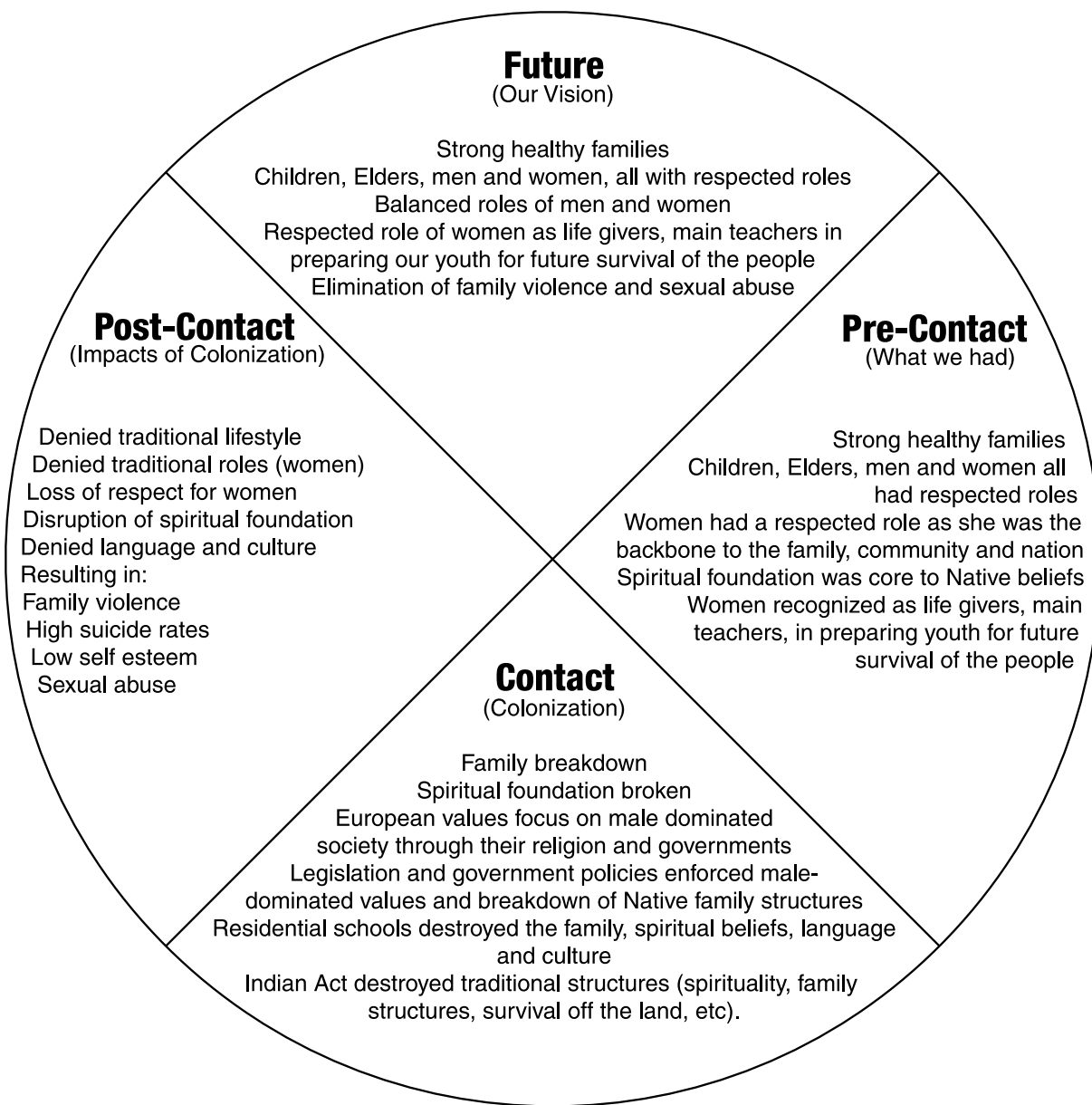
discriminatory clauses of the Indian Act in 1985, leading in to gender neutral eligibility rules and reinstatement of status to Aboriginal women, children and one generation of descendants who lost Indian Status due to an Aboriginal mother or grandmother "marrying-out". As well, grassroots movements like Idle No More, Honor the Earth, the fight for Missing and Murdered Aboriginal Women, Water Walkers, and the Strategic Framework to End Violence Against Aboriginal Women were spearheaded and led by Aboriginal Women.

In the words of a Cheyenne proverb, "A nation is not conquered until the hearts of its women are on the ground. Then it is done, no matter how brave its warriors or how strong its weapons." The fight for ending violence against Aboriginal women is not a "women's issue" it is integral to Aboriginal rights, sovereignty, nationhood, our rights to our culture, our ways of living, and ultimately to our survival as a people.



Photo: Bernard Leroux

Culture-Based Gender Analysis



Offered by the late Sandra Kakawaay, Community Wellness Worker, Thunder Bay Indian Friendship Society.

What is Woman Abuse?

Woman abuse in Aboriginal communities is defined as any behaviour used to injure or harm a woman. It is the misuse of power over another, which violates their rights. It can be physical, mental, emotional or spiritual in nature. While abuse most often occurs within an intimate heterosexual relationship, it also occurs within gay and lesbian or two-spirited relationships. Woman abuse hurts, damages, humiliates, isolates, intimidates, traps and sometimes kills.

Using the term 'woman abuse' captures a wide spectrum of behaviours, including physical and sexual violence, but does not diminish the existence of other seriously abusive acts including control, intimidation, threats, and isolation. Abuse survivors relate that the non-physical forms of abuse can often be just as devastating as the physical. A 1989 study by the Ontario Native Women's Association found that eight out of ten Aboriginal women in Ontario had personally experienced family violence. Of those

women, 87 per cent had been injured physically and 57 per cent had been sexually abused.^{xi}

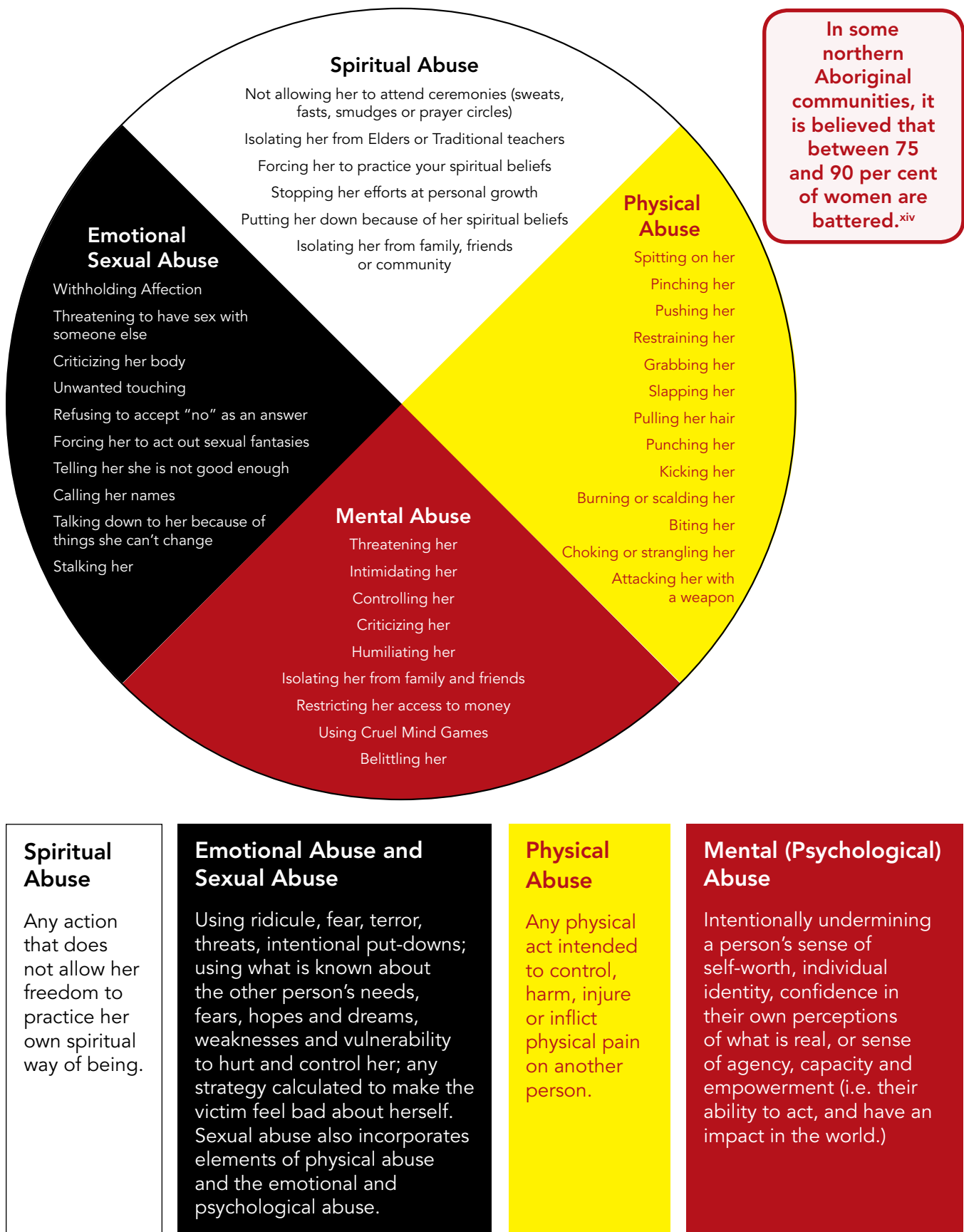
Violence against Aboriginal women looks different from non-Aboriginal women. Aboriginal women are often racialized, marginalized and sexualized increasing their likelihood of being a target of abuse. Statistics show that Aboriginal women between the ages of 25 and 44 are five times more likely than other women of the same age to die as the result of violence.^{xii}

"It is important to honour the missing and murdered women. It is unacceptable to marginalize these women. The Creator did not create garbage. He created beauty. "Elder Dan Smoke, closing a healing ceremony following the suspicious death of his sister, Deborah Anne Sloss.^{xiii}



Photo: Paige Rice

Examples of Abuse



Warning Signs of Abuse

Increasing the community's knowledge and recognition of the warning signs of abuse is one of the key objectives of the Kanawayhitowin campaign. The following will give you a base on which to begin discussions in your community about the signs of abuse.

Warning signs he may be abusive

- He puts her down
- He tries to keep her away from you
- He does all the talking and dominates the conversation
- He checks up on her all the time, even at work
- He tries to suggest he is the victim and acts depressed
- He acts as if he owns her
- He lies to make himself look good or exaggerates his good qualities
- He acts like he is superior and of more value than others in his home

Warning signs she may be experiencing abuse

- She may be apologetic and make excuses for his behaviour or become aggressive and angry
- She is nervous about talking when he's there
- She seems to be sick more often and misses work
- She tries to cover her bruises
- She makes excuses at the last minute about why she can't meet you or she tries to avoid you on the street
- She seems sad, lonely, withdrawn and is afraid
- She uses more drugs or alcohol to cope

Indicators for risk of future harm – the danger may be greater if...

- He is a victim of Residential School abuses or

other historical trauma and has not received help

- He is going through major life changes (e.g. job, separation, depression.)
- He is convinced she is seeing someone else
- He blames her for ruining his life
- He doesn't seek support
- He watches her actions, listens to her telephone conversations, reads her emails and follows her
- He has trouble keeping a job
- He takes drugs or drinks every day
- He has no respect for the law
- He has access to her and her children
- He has access to weapons
- He has a history of abuse with her or others
- He has threatened to harm or kill her if she leaves him: He says "If I can't have you, no one will."
- He threatens to harm her children, other family members, her pets or her property
- He has threatened to kill himself
- He has hit her, choked her
- She is a victim of Residential School abuses or other historical trauma and has not received help
- She has just separated or is planning to leave
- She fears for her life and for her children's safety or she is in denial and cannot see the risk
- She is in custody battle, or has children from a previous relationship
- She is involved in another relationship
- She has unexplained injuries
- She has no access to a phone
- She faces other obstacles (e.g. she does not speak English, lives in a remote area)
- She has no friends or family, or none close by

Understanding Stalking Behaviour

Stalking is a crime called criminal harassment. It can be a precursor to violence,^{xv} or a continuation of family violence or abuse^{xvi}.

Stalking is another form of maintaining power and control over another person, and has become a huge issue in Aboriginal communities. Results of the 2005 General Social Survey indicate that Aboriginal people are twice as likely as non-Aboriginal people to have reported experiencing some form of stalking in the previous five years which caused them to fear for their life. Although both Aboriginal men and women experience stalking at a much higher rate than the general population, the incidence among Aboriginal women is more than one in five.^{xvii}

Results from this same report clearly show that stalking victims often know their stalkers. Victims most frequently indicated they were stalked by people classified as friends (23 per cent), current or ex-intimate partners (17 per cent), persons known by sight only (14 per cent), or coworkers, neighbours and other relatives (18 per cent.) Overall, less than one quarter of stalking victims were harassed by a stranger.

(Please note these statistics are for the general population.)

Not only is stalking more prevalent in Aboriginal communities, but the fear and incidence of violence is greater as well.

- Nearly 50 per cent of Aboriginal female stalking victims feel their life is in danger compared with 30 per cent of non-Aboriginal women
- Twenty-six per cent of Aboriginal stalking victims reported being grabbed by their stalkers compared with 16 per cent of non-Aboriginal victims

Stalking is any repeated action that is unwelcome by the victim and is intended to exert control over her. It can include following her, spying on her, loitering around her home or workplace, leaving threatening or unwanted phone calls, emails or letters, interfering with her property, watching or tracking her and sending her unwanted gifts. Stalking behaviour can also include showing up to events or gatherings she will be attending or sending family members to go to these places to keep an eye on her. These contacts are repeated on numerous occasions and in general serve only to cause the recipient fear for their own safety or for the safety of someone known to them.

Stalking was introduced into the Criminal Code of Canada in 1993 under the term criminal harassment.

The Code defines prohibited behaviour as follows:

- Repeatedly following from place to place the other person or anyone known to them
- Repeatedly communicating with, either directly or indirectly, the other person or anyone known to them
- Besetting or watching the dwelling-house, or place where the other person, or anyone known to them, resides, works, carries on business or happens to be
- Engaging in threatening conduct directed at the other person or any member of their family

Although stalking behaviour may not result in physical harm it can be detrimental to the mental, emotional and spiritual well being of a woman. Because the threat of violence is real when dealing with criminal harassment, it's important to always have a safety plan in place.

The effects of stalking on women can include:

- Denial and self-doubt
- Self-blame
- Frustration
- Low self-esteem
- Feeling vulnerable and unsafe
- Guilt
- Irritability
- Fear and anxiety
- Anger
- Isolation and disconnection from other people
- Eating and sleeping problems
- Feeling on guard most of the time; easily startled
- A loss of interest in once enjoyable activities
- Feeling suicidal
- Post traumatic stress disorder
- Loss of trust in others, feeling suspicious, decreased ability to perform at work or school, or accomplish daily tasks

Safety tips (Canadian Department of Justice):^{xviii}

- Tell others of your situation. Alert coworkers, friends, family and your child's school or daycare. Give them as much information as possible about the person of concern so they can act accordingly

- Keep any personal information private – remove personal details from things you throw out or recycle
- Consider switching your home phone to an unlisted telephone number. Contact the phone company and inquire about tracing calls and security features available
- Carry a cell phone if possible in case of emergency
- Post information on the Internet with extreme caution, read all security and privacy notices on websites before posting. Let your Internet service provider know about any harassing emails. Never use your full name as a user name, and change your passwords often. Save any harassing emails
- When driving keep all doors locked and alternate your route whenever possible. Always have a safe back up destination in mind should you not feel safe returning home
- Keep a paper and pen with you at all times to write down license plate numbers or other details
- Make an emergency escape plan. Keep a packed bag and some money in your car, at work or at a friends place. Let your family or friends know about your plan

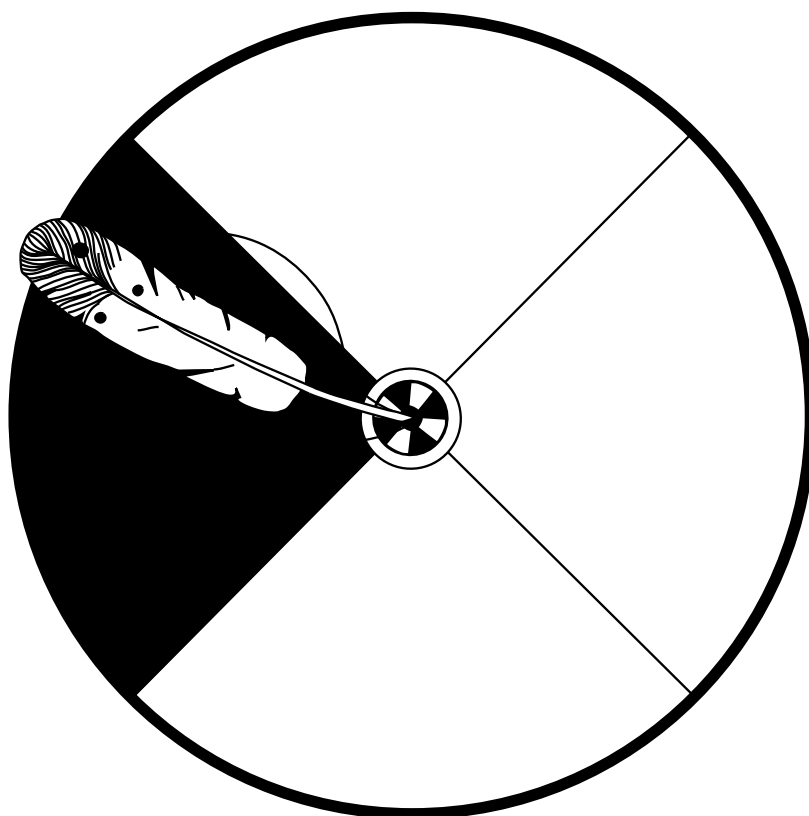
*Note: These tips apply to urban settings and may not be appropriate for remote northern reserves or rural communities.

"Men need to come to terms with the impact that stalking has on our women. This form of violence is twice as high in our communities. It is safe to say that stalking behaviour is rooted in the trauma of abandonment and rejection that our men have experienced from an early age, and that they need to deal with and heal these deep wounds."

- Terry Swan

The Western Direction

We need to rededicate ourselves to understanding our traditional ways. In our songs, ceremonies, language and relationships lie the instructions and directions to recovery.^{xix}



In the Western Direction, we establish relationships with those affected by women abuse and create opportunities to connect to community. In the Western Direction, you will find a wholistic approach for talking about woman abuse and engaging all members of your community.

A Shared Healing

Healing strategies must attempt to address Aboriginal family violence and abuse in a manner that is culturally appropriate, holistic, ongoing and community based. Wholistic healing refers to the healing of the mind, body and spirit. Healing strategies must work with and support all members of the family in order to restore the balance to a place of spiritual wholeness and safety.

During more recent years, our values, principles and traditions have been challenged, which has placed a great strain on family living. Sometimes we do not maintain the level of care, trust and respect that our ancestors valued. Alcoholism, drug abuse, unemployment, lack of housing, oppression and even suicide has strained our way of living. The lives of our children, our partners and our Elders are violated. They are no longer safe from physical, mental and social abuse. As a result, our thoughts, feelings and behaviours have become disordered and we have lost touch with our sense of spirituality. We no longer thank the Creator for his direction nor do we ask for his guidance.

Many of us have experienced the detrimental effects of the residential school system; the oppression of our traditions and spiritual ways, the loss of our family influence and the absence of our parental and Elder teachings. As a people, we have adopted nonfunctional, non-Aboriginal attitudes, beliefs and values. We have become oppressed. We have internalized this oppression (self-hatred) and the result has been violence and abuse.

The problem often seems insurmountable, but there are some basic measures all community members can take in the struggle against the violence and abuse.

We must avoid a pan-Indian [one size fits all] approach. The issues of violence in our communities are diverse and so are our own cultural ways. It will be a long journey to recovery. The East, South, West and North all must develop their own process of healing - as must urban areas and reserve. This must be done if we are to return once more to a people without violence^{xx}.

– Sylvia Maracle, Executive Director,
Ontario Federation of Indigenous
Friendship Centres

How to Talk to Women Who are Abused or at Risk of Abuse

The effectiveness of our struggle against family violence and abuse in our communities depends on the involvement and commitment of all members. We are not powerless over family violence and abuse. By working together, we can make a difference.

Q: How do you reach out to someone who may be experiencing abuse?

A: Many people hesitate to speak with women they think are being abused because they don't know what to say or how to say it. Keep in mind that any woman can be abused.

You may hesitate to get involved because you think woman abuse is a personal matter and what goes on behind closed doors isn't your business, or that the woman would talk about the abuse if it were really a problem. But many women find that hard to do, especially if they have asked for help in the past and were blamed for the violence instead. Most abused women

who are offered help deeply appreciate it, even if they don't say so. For many women, it takes a lot of time, planning, help and courage to escape the abuse. In the meantime, it is important for women to know that help is available from people who know and care about them and their situation. Knowing there are people offering help can make it possible for women to take action.

You don't have to be an expert and your role is not to be a counsellor. There are professionals in your community who provide expert services and advice. What you can do is be supportive, and let her know there are services she can contact and people who can help. If you know someone who is being abused by her partner, there are many things you can do that will make a real difference. For advice, call the help line for Aboriginal Women: TALK4HEALING 1-855-554-HEAL (4325) or the Assaulted Women's Helpline at 1-866-863-0511 (1-866-863-7868 TTY) or your local Aboriginal service provider.

Q: How do you know if something is wrong?

A: Perhaps your friend has unexplained injuries, or the explanation she offers don't add up. Perhaps her child is frequently upset and withdrawn, and won't say why. She may often cancel plans at the last minute, or seem afraid of making her partner angry. Remember that woman abuse is a gender-based crime where the man in the relationship exercises physical/emotional/financial and/or other forms of control. Woman abuse can happen in all kinds of relationships: between people who are married, living together or dating; between people who have separated or divorced, or between people in a same-sex relationship. See the full list of warning signs and risk factors in the "How You Can Identify and Help Women at Risk of Abuse" brochure.

Woman abuse does not only happen at home. Sometimes it can cross over into the workplace. A friend or colleague with whom you work may be a victim of woman abuse.

Q: What should you do?

A: Here are some of the ways you can help when you recognize the warning signs of abuse.

- Talk to her about what you see and let her know that you are concerned. Tell her you believe her and that it is not her fault
- Assist her to plan in advance where she would go in an emergency and create a plan for her to exit her home safely
- Offer to provide childcare while she seeks help
- Offer your home as a safe haven to her, her children and pets. If she accepts your offer, do not let her partner in
- Encourage her to pack a small bag with important items and keep it stored at your home in case she needs it
- Know that you or she can call for help at the Assaulted Women's Helpline, Aboriginal service provider, your local shelter or, in an emergency, the police
- Give her written materials about ways she can protect herself. The enclosed brochure "How You Can Identify and Help Women at Risk of Abuse" may be helpful
- If you want to get further advice about a situation, contact a local women's shelter or support program. They can help. They may suggest you get more involved as a trained volunteer to help other women in your community

Q: What if she denies the abuse?

A: Sometimes women aren't yet ready, comfortable or feel unsafe sharing information about abuse. If she denies abuse:

- Assure her she can talk to you any time
- Don't become angry or frustrated with her decisions. It is important to understand that she may be afraid or not ready to take next actions
- Try to understand why she might be having difficulty getting help. She may feel ashamed.
- Offer to go with her if she needs additional information or support

- If she has children, let her know gently that you are concerned about her and her children's safety and emotional well being. She may be more willing to recognize her situation if she recognizes her children may also be in danger

Whatever the reason for her decision to stay in the relationship, there are many ways you can help.

Here's how:

- Encourage her to keep a record of what is happening to her; include evidence of threats made verbally or in writing. Keep this record in a safe place away from the home
- Identify resources to help her take care of herself and provide emotional support
- Suggest she tell her doctor or nurse about the violence and that she ask him or her to document the abuse in her medical records and take photographs of her injuries. These records may be helpful to her if she decides to take legal action in the future
- Encourage her to call the Assaulted Women's Helpline or a local Aboriginal service provider to get help on developing a safety plan, including information about legal remedies available to her. If she reveals that her abuser is stalking her, encourage her to call the local police service or offer to help her make the call

Stalking is against the law.

Q: What do you do if she decides to remain in the relationship?

A: Remember, it is not your role to encourage an abused woman to leave her home. Sometimes it can feel frustrating when a friend or co-worker returns to an abusive partner. It is important to understand that there are many reasons for this decision. Ending any relationship takes time; it can be even harder with abusive relationships. In many cases, the victim fears for her life. She may want her children to grow up with both parents. She may feel guilty, believing the abusers excuse that the abuse is her fault. Sometimes her self-esteem is so damaged by the abuse that she may believe she can't make it on her own; she may just want the violence to end, not the relationship. She may, for economic reasons, feel she needs to stay. She may be concerned that she will not be able to provide for herself or her children on her own, or he may threaten not to pay child support. Many women stay in a relationship because of the children. It is important to encourage her to include her children in her safety plan. Discuss the safety issues of the child remaining in the home. Be aware this can be a sensitive and shameful topic for women.

Q: What should you do if she decides to leave?

A: If she decides to leave her relationship she may need help finding a place to live, money, a place to store her belongings, or help locating an abused women's program.

Decide if you feel comfortable helping out in any of these ways. The most important thing you can do is help her develop a safety plan, which may include keeping her money and important documents in a safe place and making a plan to leave. Abused women's programs and shelters can help.

The time when a woman leaves an abusive relationship is often the most dangerous for her.

Traditional Approach to Working with Aboriginal Men Who are Abusive

Q: Why do Aboriginal men use violence?

A: There are many reasons why a man chooses to abuse a woman. Primarily it is a means of controlling her and maintaining power over her. The following are some contributing factors to the use of violence and the abuse of Aboriginal women by Aboriginal men.

Men's life experiences – There are a variety of factors and events in a young man's life that can contribute to him becoming violent. These include witnessing or experiencing violence in the past, being taught to suppress his emotions and having a lack of nurturing and stability in his life.

Absence of consequences – As previously discussed in the Eastern direction, a lack of consequences for men who abuse is a contributing factor to the prevalence of abuse. There are many reasons why consequences may not exist in certain communities – often having to do with the power structure, and family and political ties creating a safe haven for abusers. There have also been instances reported where women will tell an abuse victim that she must have done something wrong to deserve it, rather than holding the abuser accountable^{xxi}.

Beliefs and attitudes towards women – In communities where woman abuse is dismissed as being a part of life, the prevalence is bound to increase. This ties in with the absence of consequences for men who abuse by creating and sustaining an environment where beliefs about male privilege, the accepted treatment and abuse of women and children and the acceptance of violence in general all contribute^{xxii}.

Levels of community wellness – A lack of support services and infrastructure to deal with woman abuse in Aboriginal communities is a factor in the continued growth of the abuse, as well as the normalization of violence in these communities. The persistent use of drugs and alcohol, coupled with the disproportional incarceration of young Aboriginal men – who learn the beliefs and values of prison gangs and violence they

then take back to their communities – are also contributing factors.

Q: What about violence against Aboriginal men?

A: Even though some men, like women, do experience domestic violence, they are much less likely to live in fear of violence at the hands of their spouse. They are also much less likely to experience sexual assault. And many cases of physical violence by a woman against her spouse are in self-defence or the result of many years of physical or emotional abuse^{xxiii}.

There are very few statistics on the Canadian Aboriginal population. There is no centralized agency for compiling Aboriginal statistics, many studies are sponsored and only present part of the picture, and many agencies do not share information with each other^{xxiv}. Although Statistics Canada has included some information in its 1999 and 2004 General Social Surveys, the three northern territories – where high concentrations of Aboriginal people live – were not included.

Yet in spite of the limiting factors, enough research has been conducted to identify the severity of the issue of woman abuse in Aboriginal communities. At least one quarter of all Aboriginal women experience violence at the hands of an intimate partner, but in some communities, the number is as high as 80 or 90 per cent. Three-quarters of Aboriginal girls under the age of 18 are sexually assaulted^{xxv}.

Fifty-four per cent of female Aboriginal victims of spousal violence reported severe or potentially life threatening violence used against them, including being beaten, choked, threatened with or had a gun or knife used against them. For Aboriginal men, the numbers were too small to produce reliable estimate^{xxvi}.

Q: What is the traditional approach?

A: A traditional approach to working with an abusive Aboriginal man is about keeping him responsible and accountable – to his victim, his family, his community and himself – through a restorative justice program that works to heal the community and all its members, rather than simply punishing the abuser.

In order for a traditional approach to work, there needs to be strong role models, respected Elders and traditional people and strong Aboriginal women to walk alongside these men. The healing model must also be rooted in the Seven Grandfather teachings.

Q: What are the Seven Grandfather teachings?

A: The teachings are gifts the Seven Grandfathers gave to the people in order to help them live in harmony with Creation^{xxvii}.

They are:

- To cherish knowledge is to know wisdom
- To know love is to know peace
- To honour all Creation is to have respect
- Bravery is to face the foe with integrity
- Honesty in facing a situation is to be brave
- Humility is to know yourself as a sacred part of Creation
- Truth is to know all of these things

Edward Benton-Banai, 1988, Indian Country Communications Incorporated.

Violence against women in any form is a crime, whether the abuser is a family member, someone you date, a current or past spouse, boyfriend or girlfriend, an acquaintance or a stranger.

All of these teachings are useful in talking with Aboriginal men about taking responsibility for their actions and choosing not to abuse women.

Wisdom – This teaching provides the knowledge of the many different forms of abuse and helps men gain the understanding and knowledge required to change their behaviour.

Love – Once men have learned to love and respect themselves, they will be able to love and respect others. To live with love is to show kindness and respect.

Respect – This teaching tells men to respect all of Creation and not to be judgmental. To listen to and respect women, to safeguard women's dignity and individual rights.

Bravery – By gathering their courage, men can bravely speak out against woman abuse and become a positive role model to others.

Honesty – Men can practice honesty by being truthful about their actions and behaviours, as well as being open to learning how their actions affect others, and being upfront with everyone about their intentions, without any ulterior motives.

Humility – This teaching tells men to have sensitivity towards others, to have the self-awareness to know their own strengths and limitations, and to know they have the capacity for growth and change.

Truth – This is to know all of the Seven Grandfather teachings and to live by them – knowing how to prevent and end woman abuse, and committing to promoting change within their home and community.



Photo: Paige Rice

Q: How do I have a conversation about his abusive behaviour?

A: Sometimes people around an abusive man overlook his behaviour and only focus on supporting the abused woman. At other times, people may sympathize with the abusive man, which may inadvertently escalate his abuse. Talking to an abusive man is an important part of preventing woman abuse, but it needs to be done carefully.

Speaking to abusive men may seem difficult and uncomfortable. However, if you know an abusive man and are concerned about the safety of his partner or children, there are ways to create opportunities to talk to him and offer support to his family while being aware of potential risks. But remember, abusive behaviour won't go away on its own.

It's important to encourage him to seek help for his behaviour. Before speaking to an abusive man, it is important to consider your personal safety and how this discussion may affect his partner's and children's safety.

If you are unsure about the risks, you might consider speaking with a woman's advocate who can help you make the best plan for speaking to the abusive man.

IMPORTANT: Never put yourself in the middle of a violent situation. If you witness a violent incident, call 911 or your local police services.

When you recognize the warning signs of abuse, consider the following tips before you decide to approach him:

- Choose the right time and place to have a full discussion
- Approach him when he is calm
- Be direct and clear about what you have seen
- Tell him that his behaviour is his responsibility
- Avoid making judgmental comments about him as a person. Don't validate his attempt to blame others for his behaviour
- Inform him that his behaviour needs to stop

- Don't try to force him to change or to seek help
- Tell him that you are concerned for the safety of his partner and children
- Never argue with him about his abusive actions
- Recognize that confrontational, argumentative approaches may make the situation worse and put her at higher risk.
- Call the police if the woman's safety is in jeopardy
- Let him know you care, invite him to ceremonies

What used to be hush, hush, don't tell anyone is now an epidemic.

Q: If he admits to being abusive, then what?

A: Ask him how he may have reached the point of using violence and abuse. Tell him you believe he can change if he really wants to, and you will support him in his efforts. When talking with anyone about abuse, remember to talk about the important connection between his thoughts and attitudes about women and men, and how these things can lead to abusive behaviours toward women. If there is ongoing abuse, suggest possible support services (e.g. partner assault response counseling program) he may be able to access for help.

It is important to avoid justifying or excusing his abusive behaviour. Never condone or support abuse in any way. Encourage him to take responsibility for his abuse and to stop using controlling behaviours. Also, try to help him think through the benefits and drawbacks of healthy and abusive relationships.

Remember, you don't have to be an expert and your role is not to be a counselor. There are professionals in your community who provide expert services and advice. What you can do is be supportive, and let him know there are

services he can contact and people who can help, tell him there are Elders or traditional people he can speak to, or, for a list of partner assault programs, call the helpline for Aboriginal women: Talk4Healing 1-855-554-HEAL (4325) or the Assaulted Women's Helpline at: 1-866-863-0511 (1-866-863-7868 TTY)

Q: What if he denies the abuse and refuses to talk about it?

A: Minimizing, denying and blaming are well known tactics of abusive men. They are used to deflect responsibility for behaviour that hurts others. Men who are abusive will often minimize and deny that they have done anything wrong, state that it isn't that bad or blame the victim for their actions.

When talking to a man who is abusive, you will likely meet with resistance to what you are saying. Being prepared to address his behaviour includes recognizing he will likely deny his abuse as a way of refusing to accept responsibility for his actions. This doesn't mean that you haven't made a difference. At the very least, he is now aware that other people consider his behaviour to be abusive and unacceptable. Now that you have spoken with him, he may choose to talk to you about the abuse in the future.

Teaching people about equality and healthy relationships is not a single act or event. Instead, it is an ongoing effort to share information and ideas with others. Let him know that he is not alone. Let him know that you are there to support him.

Also, try to help him recognize which behaviours are abusive and controlling. Controlling behaviours include any attempts at preventing a partner from doing what she wants to do (e.g. stopping her from getting a job or seeing someone she cares about.) Emphasize the benefits of seeking help and finding healthy alternatives for resolving conflicts.

Be prepared to help him access support services. Here are some suggestions you can consider if he is denying his actions:

We always think about the seven generations ahead of us, because they say when we go into the next world, when we finish our work, we are going to be looking back at our legacy, and the legacy I want for my children is to make sure that my moccasin tracks are well grounded with our culture, with our cultural teachings.^{xxviii}

- Keep your conversation focused on your concerns for his family's safety and wellbeing and reiterate abuse is never an answer
- Keep the lines of communication open and look for opportunities to help him find support

It is important that we create safe and supportive environments and prevention programs for our men to understand issues of power and control and to let them know there is help.

How to Recognize Children Who Have Been Exposed to Family Violence

Q: How do we know if a child is being exposed to family violence?

A: Children may not verbalize their experience about being exposed to family violence, but there are warning signs. While children can be very resilient, there are some children who display short-term or long-term negative consequences from being exposed. The risk of future harm and child maltreatment increases for children who are exposed to woman abuse.

These warning signs may indicate a child has been exposed to woman abuse.

- Physical complaints (headaches, stomach aches)
- Tiredness
- Constant worry about possible danger and/or safety of loved ones
- Sadness and/or withdrawal from others and activities
- Low self-esteem and lack of confidence, especially for trying new things (including academic tasks)
- Difficulty paying attention in class, concentrating on work and learning new information
- Outbursts of anger directed toward other adults, peers or self
- Bullying and/or aggression directed toward peers and siblings
- Stereotyped beliefs about males as aggressors and females as victims

Older children may display these signs.

- Suicidal thoughts and actions
- High risk behaviour including criminal activities, alcohol and substance abuse
- School truancy or leaving home
- Dating violence

Q: What are the potential impacts on the child of being exposed to family violence?

A: Watching, hearing or learning later of a mother being abused by her partner threatens young people's sense of stability and security.

The potential impacts on children and adolescents include.

- Increased emotional and behavioural difficulties

- Traumatic stress reactions (e.g. flashbacks, nightmares, intensified startled reactions, constant worry about possible danger)
- Increased risk of physical injury or childhood abuse (e.g. physical, emotional)

The perpetrator may use children and adolescents as a control tactic against adult victims.

Examples.

- Claiming the children's bad behaviour is the reason for the assaults on their mother
- Threatening violence against children and their pets in front of the victim
- Holding them hostage or abducting them in an effort to punish their mother or to gain compliance
- Talking negatively to them about their mother

Children and adolescents may experience strong ambivalence toward their violent parent. Affection coexists with feelings of resentment and disappointment.

- Young people may imitate and learn the attitudes and behaviours modeled when woman abuse occurs. They may use violence and threats to get what they want; learn people do not get in trouble when they hurt others; believe men are in charge and get to control women's lives; and believe that women don't have the right to be treated with respect
- Exposure to violence may desensitize children and adolescents to aggressive behaviour. When this occurs, aggression becomes part of the norm and is less likely to signal concern to them

Talking points for discussion with the mother.

- Emphasize the importance of providing children with the opportunity to safely express their feelings. Explain to her that she could try to provide examples of different feelings (i.e. happy, sad, frustrated, scared, etc.), appropriate ways to express them, and ways to recognize them in others
- Use non-judgmental terms when referring to her child's behaviour – do not use 'good', 'bad', 'not nice', etc.
- Illustrate the importance of creating a safety plan for her and her children
- Suggest that children have a chance to be in control of something. The opportunity to make decisions increases their self-esteem and sense of control
- Encourage the mother not to demonize or criticize the offending parent. This may confuse children and create feelings of disloyalty

Safety Planning Information

We cannot emphasize enough the importance of a safety plan. Safety planning educates women that they have options. For women who are still in abusive relationships to implement a safety plan is the beginning of self empowerment and creating a sense that they matter. This ensures increased safety of Aboriginal women who experience abuse. In practice, safety planning involves providing women with information, access to resources and supportive assistance in developing a plan of action to prepare themselves and their children for being safe in advance of potentially dangerous situations.

For more information please refer to the Safety Planning for Aboriginal Women brochure.

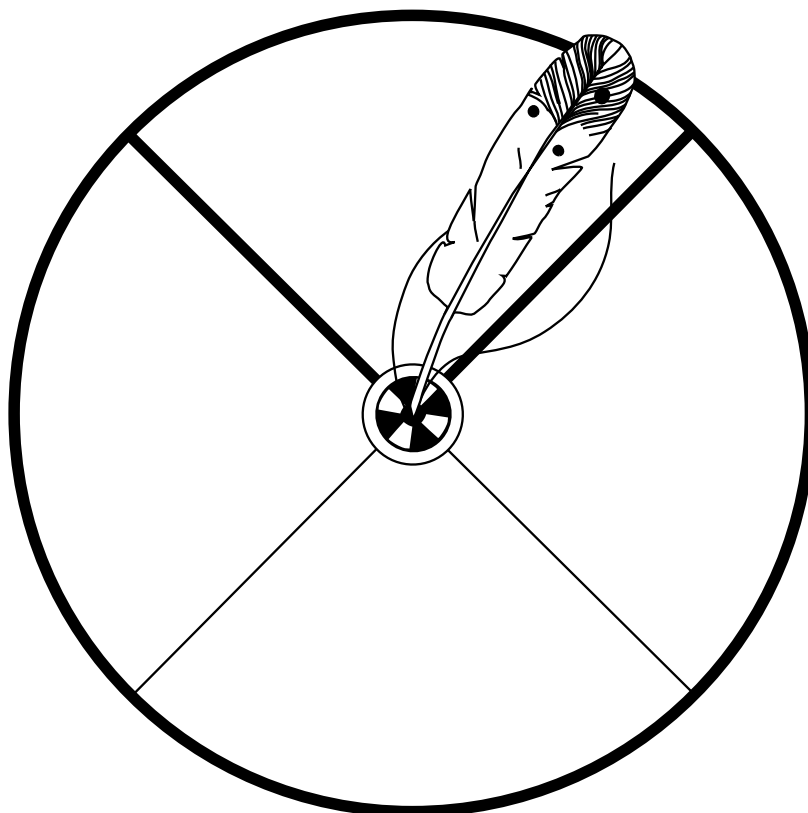
Q: If I am able to speak safely with a mother about her child(ren), what is the most important information to convey?

A: The most important thing to convey to a mother is your concern for her safety and the safety of her children. Use non-blaming language when you talk to her about the impact that woman abuse may be having on her child(ren).

It may be helpful to work together to develop some ideas for ways to lessen the negative impact on her children.

The Northern Direction

In the Northern Direction we consistently reach out to community, share information and renew our commitment to ending woman abuse. We create strategies by integrating lessons learned working with community, accessing their needs and continuing to travel around the Wheel.



Thirteen Grandmother Moon Teachings

January

The first moon of Creation is Spirit Moon, and is manifested through the Northern Lights. It is a time to honour the silence and realize our place within all of Great Mystery's creatures.

Spirit Moon

February

The second moon of Creation is Bear Moon, when we honour the vision quest that it began in the fall. During this time, we discover how to see beyond reality and to communicate through energy rather than sound.

Bear Moon

March

The third moon of Creation is Sugar Moon. As the maple sap begins to run, we learn of one of the main medicines given to the Anishnabe which balances our blood, and heals us. During this time, we are encouraged to balance our lives as we would our blood sugar levels, by using Divine Law.

Sugar Moon

April

The fourth moon of Creation is Sucker Moon, when sucker goes to the Spirit World in order to receive cleansing techniques for this world. When it returns to this realm, it purifies a path for the Spirits and cleanses all our water beings. During this time we can learn to become healed healers.

Sucker Moon

May

The fifth moon of Creation is Flower Moon, where all plants display their Spirit sides for all the world to see. This life giving energy is one the most powerful healing medicines on Mother Earth. During this moon we are encouraged to explore our Spiritual essences.

Flower Moon

June

The sixth moon of Creation is Strawberry Moon. The medicine of the strawberry is reconciliation. It was during this moon cycle that communities usually held their annual feasts, welcoming everyone home, regardless of their differences over the past year, letting go of judgment and/or self-righteousness.

Strawberry Moon

July

The seventh moon of Creation is Raspberry Moon, when great changes begin. By learning gentleness and kindness, we may pass through the thorns of its bush and harvest its fruit, knowledge that will help in raising our families.

Raspberry Moon

August

The eighth moon of Creation is the Thimbleberry Moon, when we honour the Thimbleberry which produces an abundance of fruit once every three years. It was one of the first plants put on Mother Earth, and its purpose is to protect the Sacred Circle of Life by allowing us to recognize and understand the teachings that come from the Spirit World.

Thimbleberry Moon

September

The ninth moon of Creation is the Corn Moon, during which time we learn about the cycle of life. Each cob of corn has thirteen rows of multicoloured seeds which represent all the spirits waiting to begin their Earth Walk. These will be the future generations for whom we must prepare.

Corn Moon

October

The tenth moon of Creation is the Falling Leaves Moon, a time when Mother Earth is honoured with the grandest of colours. As all of Creation makes their offerings to her, we become aware of all the miracles of Creation before us and our spiritual energies are once again awakened.

Falling Leaves Moon

November

The eleventh moon of Creation is the Freezing Moon, a time when the Star Nation is closest to us. As every creature being prepares for the coming fasting grounds, we are reminded to prepare ourselves for our spiritual path by learning the sacred teachings and songs that will sustain us.

Freezing Moon

December

The twelfth moon of Creation is the Little Spirit Moon, a time of healing. By receiving both vision of the spirits and good health, we may walk the Red Road with purest intentions, and we can share this most positive energy with our families and friends for the good of all.

Little Spirit Moon

Blue Moon

The thirteenth moon of Creation is Big Spirit Moon. Its purpose is to purify us, and to heal all of Creation, a process which may take a three month long spiritual journey. During this time, we receive instructions on the healing powers of the universe and transform into our own vision of the truth.

Big Spirit Moon

Thirteen Grandmother Moon Teachings by Arlene Barry, from her series of compiled teachings "Kinoomaadiwinan Anishinaabe Bimaadinzinwin", Book Two, pages 17 and 18.

DO NOT PRINT THIS PAGE!

INSERT

Prevention Strategies

Help Aboriginal women to

- Recognize that they have been abused
- Not blame themselves for the abuse
- Talk about their feelings
- Learn that violence/abuse is always the responsibility of the abuser
- Learn why violence is not their fault
- Seek safe and healthy environments – transition or safe houses and women's shelters. The physical safety of all abused people should come first
- Seek one-to-one counselling, preferably by someone trained in the area of family violence
- Access ceremonies for healing
- Find a way out of the cycle of victimization
- Participate in a support group to meet other victims of abuse, find encouragement and caring when they are most needed and to encourage healing
- Find out what resources are available (e.g. crisis shelter, safe homes, crisis counsellors, Elders' circle, support groups) learn how to access and use them
- Rebuild self-esteem, attend self-esteem workshops

- Get out of the isolation caused by abuse
- Ask for help from family and friends
- Accept encouragement, support and caring when offered
- Know the legal aspects of family violence: talk to a lawyer, legal aid worker or crisis centre

Help Aboriginal men to

- Seek one-to-one counselling
- Recognize feelings and accept responsibility for behaviour (abuse and stalking)
- Seek alternatives to the destructive behaviour and begin to set healing goals
- Seek spiritual guidance
- Find hope for the future
- Resolve any past dealings with family violence and abuse
- Make a stand against family violence and abuse

Help children to

- Build self-esteem and a positive identity
- Learn how to ask for help
- Learn whom to trust and whom to ask for help
- Get support for child witnessing of abuse



Photo: Paige Rice

Help Aboriginal families to

- Increase parenting skills
- Learn how to cope with the stress of child rearing
- Enhance emotional ties with children
- Learn how to break the cycle of violence for the children
- Seek spiritual support
- Seek healing assistance from the Creator
- Attend church or spiritual gathering
- Talk with Elders and traditional people
- Learn communication skills
- Learn to talk about experiences
- Learn to share feelings with trusted others
- Share knowledge with other family members
- Not allow abused family members to isolate themselves

Help communities to

- Know what family violence means
- Talk about it with family members
- Recognize victim dependence, understand why victims may stay with abuser
- Help victim to realize he or she is not to blame
- Help victim to see abuse as a control issue
- Teach children about family violence and abuse
- Know what can be done when confronted with violent situations
- Seek knowledge to overcome feelings of being powerless and helpless
- Seek more information about family violence
- Remain supportive and non-judgmental
- Offer support and caring attitude
- Attend workshops about family violence
- Know what to do during a family violence crisis
- Take a stand on family violence
- Lobby Chief and Council to participate in prevention activities



Photo: Paige Rice

Engaging the Community

Organizing a gathering

The following information can be useful for individuals who will be facilitating a community gathering.

- Reach out to members of your community who are familiar with the issues.
- Make the process as inclusive as possible. Groups such as teachers, local business owners, nurses, Elders, traditional people, First Nations' police officers, youth and women's advocates have different experiences and knowledge about woman abuse that can assist you in this campaign.
- Offer tobacco when asking Elders or traditional people to share their wisdom and knowledge. Be clear about what you are asking of them.
- Obtain information about other groups also working on the issue of violence prevention (i.e. Friendship Centres, Métis organizations, Aboriginal Health Access Centres, Head Start programs, Aboriginal children's aid societies, etc.) Consider inviting members from these groups to join you for an organizing meeting.

Who to invite

Outline the positive impact participating in Kanawayhitowin can have for the community and victims of woman abuse. Suggested contacts include:

- Elders/traditional people
- Local women's shelter staff
- First Nation's police and/or police services
- Sexual assault/rape crisis centre staff
- Public health staff
- Children's aid society, or your local Aboriginal child protection service staff
- Native Child and Family Services
- Partner assault response program staff
- Local and/or regional domestic violence/ woman abuse coordinating committees
- Indian Friendship Centre staff

- Aboriginal shelter staff
- University/college researchers and faculty specializing in woman abuse
- Victim/witness assistance program staff
- Alcohol and drug workers
- Aboriginal Healing and Wellness Strategy workers
- Chief and Council
- Urban Aboriginal housing providers
- Aboriginal Health Access Centres

The goals of your gathering

1. To provide a historical perspective on the issues of violence and abuse against Aboriginal women.
2. To bring family, community members and Elders together in a safe and supportive environment.
3. To learn about woman abuse and what communities can do to prevent it.
4. To create an environment in which all community members, including women and men, can share ideas about helping to prevent woman abuse.
5. To build a support system so that when woman abuse affects someone in the community, either directly or indirectly, the tools, resources, and supports are available to cope with the situation.



Photo: Paige Rice

Suggested workshop topics

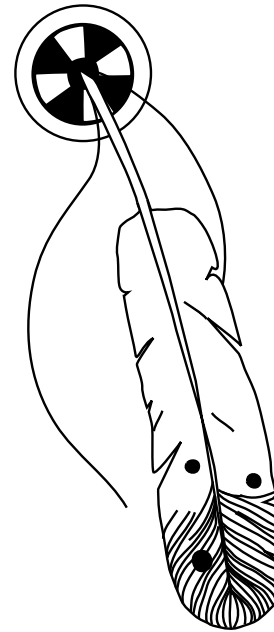
Use the information in this manual to identify topics or questions you would like the group to discuss.

- Historical context of family violence and woman abuse.
- What is woman abuse?
- What are the different types of woman abuse?
- What do the teachings say about the traditional roles of men and women in our communities?
- What are the warning signs of woman abuse?
- What is a safety plan?
- How does exposure to woman abuse affect children?
- How do we support Aboriginal men?

Challenges may arise as people come together with different ideas, suggestions and expectations about what a Kanawayhitowin campaign should accomplish in their community. Some of these challenges may be avoided by keeping some of these tips in mind:

- Suggest a general theme for each gathering.
- Have a clear beginning and end point for each gathering – ensure there is enough time to discuss each agenda item.
- Make sure all members have an opportunity to provide input (follow a sharing circle format.)
- Establish safety guidelines within the group. Do not allow shaming, blaming or disrespectful words or actions – decide as a group how to manage these situations should they arise.
- Always offer support and encouragement to members, and provide information and referral for formal support when necessary.
- Be open and honest if you do not know something, do not be afraid to say you don't know. Offer to obtain information and report back to the group

- Invite respected Elders to share the traditional approach of ending woman abuse
- Incorporate the Seven Grandfather teachings



Overcoming Hesitation: Intervening in Woman Abuse

Community facilitators may wish to address some of the points of concern listed below at community gatherings. When members of the community bring up these points, take the opportunity to fully address the concerns.

In our communities, silence has been mistaken for acceptance.

Points of Concern	Points to Consider
1. You feel it's none of your business.	1. It could be a matter of life or death. Violence in the community is everyone's business.
2. You don't know what to say.	2. Saying you care and are concerned is a good start.
3. You might make things worse.	3. Doing nothing could make things worse.
4. It's not serious enough to involve the police.	4. Police are trained to respond and utilize other resources.
5. You are afraid his violence will turn to you or your family.	5. Speak to her alone. Let the police know if you receive threats.
6. You think she doesn't really want to leave because she keeps coming back.	6. She may not have had the support she needed.
7. You are afraid she will become angry with you.	7. Maybe, but she will know you care.
8. You are afraid he will become angry with you.	8. Maybe, but it gives you the chance to offer your help.
9. You feel that both partners are your friends.	9. One friend is being abused and lives in fear.
10. You believe that if she wanted help, she would ask for help.	10. She may be too afraid and ashamed to ask for help.
11. You believe that if he wanted help or wanted to stop his behaviour he would.	11. He may be too ashamed to ask for help.
12. You think it is a family matter.	12. It isn't when someone is being hurt.

Sharing Stories – Some Do's and Don'ts

While there are some common elements in women's experiences of abuse, it is important to know that each experience is different. The group should recognize and respect this by speaking about the issue in a respectful and thoughtful manner. It may be helpful when coming together as a group to talk about woman abuse to keep the following in mind.

DO let the group know that this meeting is a safe place for women to share their stories if they choose – do not use questioning language, be disrespectful or minimize her experience.

DO respect a woman's decision to share as much or as little as she likes.

DO ask her if the group can ask questions – find her comfort level in addressing the group.

DO discuss with women who have been abused how their experiences might shape the activities of the group.

DO encourage all members of the group to respect the confidentiality of her story and make a decision as a group about how to share women's experiences of abuse in the community to promote change.

DO be prepared to offer support if sharing her story becomes painful and upsetting.

DON'T blame her. Abuse is never her fault.

DON'T request that she share her story without asking privately first.

DON'T ask her to speak on behalf of all abused women – respect her story as her own and not the 'plight' of all women who experience abuse.

DON'T use jargon when describing abusive men (i.e. wife beaters) – refer to them as abusive men or perpetrators of abuse.

DON'T question the accuracy or truth of a woman's story. Her decision to share her story is what's important.

DON'T pressure or ask her to do anything she isn't ready to do (i.e. go to shelter or contact service providers.)



Photo: Bernard Leroux

Remembering the women who have died

One way to continually engage community or remind your community of the importance of the values held within the Kanawayhitowin Campaign is to officially gather your community together to remember the women who have disappeared and who have died from violence. It's best to organize such events yearly or seasonally and to adapt such gatherings to events or happenings that have significance to your own community.

Contacting the Media

One method of informing the community about Kanawayhitowin and any upcoming events or gatherings is through local media. Contact local Aboriginal media, or groups that distribute newsletters with information on the campaign.

Many media outlets have all contact information posted online. Search your community using “media outlets” for information.

Template News Release About the Kanawayhitowin Campaign

FOR IMMEDIATE RELEASE: [provide date]

[Name of town/city] – Woman abuse is a serious social problem in our community that everyone must work to prevent **[Name of community facilitator]** said today in announcing the formation of a Kanawayhitowin campaign.

Community members will often report that they knew about or suspected a family member or friend was experiencing abuse, but didn’t know how to best assist her in being safe, and how to help him make changes in his abusive behaviour.

Kanawayhitowin: Taking care of each other’s spirits is a community-based campaign focused on ending the isolation abused women feel and aiding abusive men to find the help they need to end the cycle of abuse.

Kanawayhitowin seeks to help communities in these ways.

1. Recognize the warning signs of woman abuse.
2. Support women and other members of the community who are impacted by woman abuse.
3. Locate supportive resources in the community.

In Canada, Aboriginal women are:

- Three times more likely than non-Aboriginals to be victims of spousal violence
- Significantly more likely to experience serious forms of violence including being beaten, choked, sexually assaulted or threatened with or had a gun or knife used on them compared to non-Aboriginal female victims (54 per cent Aboriginal versus 37 per cent non-Aboriginal)
- More than twice as likely to experience emotional abuse at the hands of a current or previous common-law or marital partner compared to non-Aboriginal women
- Have a 20 per cent chance of being stalked in their lifetime, a number twice as high as that of the general population

Source: Family Violence in Canada: A Statistical Profile, Canadian Centre for Justice Statistics, 2005, p.20 & 39.

Everyone in the community has a role to play in helping to prevent woman abuse. Our hope is this initiative will contribute to the movement of change in our community and will clear a path for a better future for all Aboriginal people.

[Highlight special events, community meetings or forum planned to help increase public awareness and prevention of woman abuse.]

More information, including awareness raising and promotional materials, can be found on the website at www.kanawayhitowin.ca.

[Contact information, name, telephone, e-mail]

Book and Video List

Books

All Our Business - Depicts spousal assault and its effects on one native community. The story of one native woman and her struggle with her abusive husband. Aboriginal content. (Za-geh-do-win Clearinghouse)

Breaking free of Domestic Violence - Techniques and strategies to break the cycle of domestic violence. (Za-geh-do-win Clearinghouse)

Children from Violent Homes: Breaking the cycle - Study confirms children from violent homes are developmentally affected. (Za-geh-do-win Clearinghouse)

Criminal Harassment: Information from the Internet - Document includes information on criminal harassment, legal aspect, how to protect yourself from. (Za-geh-do-win Clearinghouse)

The Dance of Anger by Harriet Lerner (Harper and Row, 1985)

For Men to Think About - You may be becoming or are already an abusive man - This booklet looks at the indicators of abuse. (Za-geh-do-win Clearinghouse)

Fresh Start - Counselling guide that offers physically, sexually and emotionally abused women practical advice to assist them in understanding their options. (Za-geh-do-win Clearinghouse)

Helping Her Get Free: a Guide for Families and Friends of Abused Women by Susan Brewster (Publishers Group Worldwide, 2006)

Kush-kee-hoh-win Project Report - Summary describes the objectives and goals on the Nishnawbe-Aski women in dealing with family violence and to provide Aboriginal women with opportunities to explore ways of becoming more assertive. (Za-geh-do-win Clearinghouse)

Kizahaay Anishnaabe Niin-I am a Kind Man Community Action Kit - Ontario Federation of Indian Friendship Centres

Stolen Life: Journey of a Cree Woman by Lucy Thompson (Swallow Press, 2000)

A Recognition of Being: Reconstructing Native Womanhood by Kim Anderson (Sumach Press, 2001)

Conquest: Sexual Violence and American Indian Genocide by Andrew Smith (South End Press, 2005)

Indigenous American Women: Decolonization, Empowerment, Activism (Contemporary Indigenous Issues) by Devon A. Mihesuah (Bison Books, 2003)

Mothering through Domestic Violence – by Lorraine Radford & Marianne Hester

I Am Woman: A Native Perspective on Sociology and Feminism by Lee Maracle (Press Gang Publishers, 1996)

Violence in Aboriginal Communities - This handbook focuses on family violence as it affects Aboriginal women, teenagers and families. (Za-geh-do-win Clearinghouse)

Videos

Once Were Warriors - Another of five re-evaluates her 18-year marriage to her alcoholic, hot-tempered husband when his bar room violence moves tragically into their home life. Produced and filmed in New Zealand, the film also presents a view into the ways urbanization has undermined the culture and strength of the Maoris, indigenous peoples of that country.

A Love That Kills - Video documentary based on a true story about Monica, a 19-year-old woman who was murdered by her former boyfriend. This video helps identify the warning signs of partner and spousal abuse, as well as the physical and emotional damage it causes to the individual being abused. Mainstream content.

Wrestling With Manhood: Boys, Bullying, and Battering - Examines the enormous popularity of professional wrestling among male youth, addressing its relationship to real-life violence and probing the social values that sustain it as a powerful cultural force.

Seen... But Not Heard: A Docudrama About the Serious Emotional and Physical Effects on Children Who Witness Their Mothers Being Abused - Focuses on the emotional and psychological effects on children who witness family violence.

From Violence To Our Journey Home - A dramatization on family violence and is designed to create awareness on violence against women and children. This video provides information on physical/emotional effects, statistics, traditional healing and services that are available. Gives a behind-the-scenes look at the making of this video. Aboriginal and mainstream content.

Honouring Our Voices: The East Wind Brings Us Courage, Speech and Hope - Documentary on Aboriginal family violence. Women who have suffered sexual, physical or psychological abuse share their stories. Through counselling and simple methods of healing, they can live better lives.

Walking In Balance - Accounts of several native women and their stories of being an Aboriginal women in today's society.

Mothers of our Nations - Second in four documentaries drawn from the Elders who spoke during the six day International Elder's Summit 2004 hosted at Six Nations of the Grand River. The video examines the need for Indigenous women to reclaim, restore and revitalize their traditional knowledge which has become marginalized through centuries of colonialism. Produced by Ontario Federation of Indian Friendship Centres.

One Hit Leads To Another - A docudrama created to dispel myths surrounding the issues of wife abuse.

A Safe Distance - Explores the battered women's perspective. Despite society's views on spousal abuse, many women have chosen to stop the cycle with the help of outside services. Aboriginal and mainstream content.

Stepping Out Part 1: Sheila - An interview with a Native woman who has been in an abusive relationship. She tells of her experience and her life situation. The "Stepping Out" series offers encouragement and hope to those involved in violent relationships and may provide insight and understanding to those who are not.

Stepping Out Part 2: Leanne and Willy - An interview with two people who have been on both ends of an abusive relationship. Leanne talks about her situation as an abused spouse, while Willy discusses his character as an abuser.

For Angela - Explores an experience of racial assault deeply felt by a mother and child. The painful experience was dealt with in a constructive and uniquely powerful way. Aboriginal content.

All videos can be found at the National Film Board of Canada <http://www.nfb.ca/> or Za-geh-do-win

Clearinghouse <http://www.za-geh-do-win.com>.



www.kanawayhitowin.ca

Resources and Services

Atlohsa Native Family Healing Services

Homeless Diversion Program – Street Level Support, Supportive and Affordable housing
343 Richmond Street, London, Ontario
(519) 438-0068
(519) 438 0070 (Fax)
www.atlohsa.ca

Ontario Federation of Indigenous 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/index.html
(Website has information about services for women.)

Metrac

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

Ontario Women's Justice Network

www.owjn.org
(Website has legal information for women.)

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/about/vw/vsl.asp

Métis Nation Ontario

500 Old St. Patrick St., Unit 3
Ottawa, Ontario
613-798-1488
Toll-free: 1-800-263-4889
www.metisnation.org

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.satcontario.com>
(Website lists the Ontario network of sexual assault/ domestic violence treatment centres.)
DAWN Ontario : DisAbled Women's Network Ontario
<http://dawn.thot.net>

Ontario Coalition of Rape Crisis Centres

<http://www.occcc.ca>

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 Woman'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.)

Native Women's Association of Canada (NWAC)

<http://www.nwac.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 P0P 1B0

(705) 844-2021

e-mail: nstchlth@inorth.on.ca

Gizhewaadiziwin Access Centre

P.O. Box 608

FORT FRANCES, Ontario P9A 3M9

(807) 274-3131

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>

Shkagamik-Kwe Health Centre

161 Applegrove Street

SUDBURY, Ontario P3C 1N2

(705) 675-1596

hmi@cnwl.igs.net

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>

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

P.O. Box 320

KEEWATIN, Ontario P0X 1C0

807-543-1065

<http://www.kahac.org>

Ganaan De We O Dis ^Yethi Yenahwahse

(SOAHAC)

425 - 427 William Street

LONDON, Ontario N6B 3E1

519-672-4079

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

Anishnawbe-Mushkiki

29 Royston Court

THUNDER BAY, Ontario P7A 4Y7

(807) 343-4843

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

Other Health Access Centres (Not Funded by AHWS):

Anishnawbe Health Toronto

225 Queen Street East

TORONTO, Ontario M5A 1S4

(416) 360-0486

www.aht.ca

Noojmowin Teg Health Centre

Hwy 540, 48 Hillside Road, Bag 2002

LITTLE CURRENT, Ontario P0P 1K0

Ph.: (705) 368-2182 ext. 204

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

Misiway Eniniwuk Health Centre

P.O. Box 842, 137 Pine Street South

TIMMINS, Ontario P9N 7G7

(705) 264-2200

SHELTERS

(A) = Aboriginal Shelters

Anduhyaun Inc. (A)

1296 Weston Road
TORONTO, Ontario M6M 4R2
(416) 243-7669
(416) 243-9929 (Fax)

At^lohsha Native Family Healing Services Inc. (A)

LONDON, Ontario
(519) 432-0122
(519) 432-2284 (Fax)
1-800-605-7477 (Toll free)

Anishnaabe Kwewag Gamig (A)

P.O. Box 39
ROSENEATH, Ontario K0K 2X0
(905) 352-3898
24 Hour Crisis Lines: (905) 352-3708 or
Toll Free 1-800-388-5171
(905) 352-2225 (Fax)
E-mail: akg@eagle.ca
<http://www.eagle.ca/~akg>

Rainy River District Shelter of Hope

P.O. Box 818
ATIKOKAN, Ontario
P0T 1C0
1-800-363-3348 (Toll Free)
1-807-597-6910 / 2414 (Fax)

Beendigen (A)

THUNDER BAY, Ontario
Crisis line (807) 346-4357
Toll free 1-888-200-9997

Chadwic House

WAWA, Ontario
(705) 856-2848
Toll free: 1-800-461-2242
(705) 856-2020 (Fax)

Faye Peterson Transition House

P.O. Box 10172
THUNDER BAY, Ontario
P7B 6T7
(807) 345-0450
(807) 345-4550 (Fax)

Ganohkwasra' (A)

P.O. Box 250
OHSWEKEN, Ontario
N0A 1M0
(519) 445-4324
(519) 445-4825 (Fax)
E-mail: Ganohkwasra@execulink.com
<http://www.geocities.com/Athens/Olympus/3808/ganohkwasra.htm>

First Step Women's Shelter

P.O. Box 1208
SIOUX LOOKOUT, Ontario
P8T 1B8
1-800-456-3623 / 737-1438 (Toll Free)
1-807-737-3177 (Fax)

Geraldton Family Resource Centre

P.O. Box 70
GERALDTON, Ontario
P0T 1M0
1-800-363-4588 (Toll Free)
1-807-854-1947 (Fax)

Hoshizaki House

DRYDEN, Ontario
(807) 223-3226
1-800-465-7221 (Toll Free)

Kabaeshiwim (A Place of Rest) (A)

R.R. #1
SOUTHAMPTON, Ontario
N0H 2L0
(519) 797-2521
(519) 797-3675 (Fax)

Kitchenuhmaykoosib Equaygamik (A)

BIG TROUT LAKE, Ontario
(807) 537-2242
(807) 537-2242 (Fax)

Iethinisten:ha Iethinonronhkawa (A)

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

Mang Otawin (A)

P.O. Box 69 Eabammet Lake
FORT HOPE, Ontario
P0T 1L0
1-800-561-6069 (Toll Free)
1-807-242-1277 (Fax)

Manitoulin Family Resources Inc. (A)

P.O. Box 181
MINDEMOYA, Ontario
(705) 377-5160
(705) 377-4863 (Fax)
1-800-465-6788 (Toll free)

Marjorie House

P.O. Box 550
MARATHON, Ontario
P0T 1R0
1-800-456-3307 (Toll Free)
1-807-229-2282 (Fax)

Minwaashin Lodge (A)

1105 Cadboro Road
OTTAWA, Ontario
(613) 789-1141
(613) 748-8311 (Fax)

**Mississauga Women's Shelter
A-PO-WAY-A-INWI-WAW-MIN (A)**

BLIND RIVER, Ontario
(705) 356-7800 / (705) 377-3354
1-800-461-2232 (Toll free)

Native Women's Centre (A)

HAMILTON, Ontario
(905) 522-1501
(905) 664-1101 (Fax)
1-888-308-6559 (Toll free)

New Starts For Women

P.O. Box 169
RED LAKE, Ontario
P0X 2M0
1-800-565-5368 (Toll Free)
1-807-727-2487 (Fax)

Ojibway Family Resource Centre (A)

NORTH BAY, Ontario
(705) 472-3321
1-800-387-2465 (Toll Free)

Omushkegiskwew House (A)

MOOSONEE, Ontario
(705) 336-2456
(705) 336-2426 (Fax)

Onyota'a:ka Family Healing Lodge (A)

R.R. #2
SOUTHWOLD, Ontario
N0L 2G0
(519) 652-0657
(519) 652-9091 (Fax)

Rainy River District Women's Shelter

P.O. Box 818
ATIKOKAN, Ontario
P0T 1C0

Red Cedars Shelter (A)

P.O. Box 290
TYENDINAGAMOHAWK
TERRITORY, Ontario
K0K 3A0
(613) 967-2003
(613) 967-5998 (Fax)
1-800-461-2242 (Toll Free)

Saakaate House

Kenora Woman's Shelter
KENORA, Ontario
(807) 468-5491
(807) 468-7870 (Fax)
1-800-465-1117 (Toll Free)

**Temagami Family Healing and Wellness
Centre (A)**

Bear Island
LAKE TEMAGAMIN, Ontario
P0H 1C0
(705) 237-8600
(705) 237-8778 (Fax)

**Three Fires Ezhignowenmindwaa Women's
Shelter (A)**

R.R. #3
WALPOLE ISLAND, Ontario
N8A 4K9
(519) 627-9238
(519) 627-4840 (Fax)
E-mail: Deb Isaac
<http://www.walpoleisland.com/Womsh>

SERVICES for MEN

Biidaaban Healing Lodge

P.O. Box 219
HERON BAY, Ontario, P0T-1R0
(807) 229-3592
(807) 229-0308 (Fax)
1(888)432-7102 (Toll Free)
E-mail: request@biidaaban.com
Service: Anger Management programming

Brantford Native Housing

319 ½ Colborne Street
BRANTFORD, Ontario N3S 3N1
(519) 756-2205
Service: Aboriginal Men's Support Group
Meetings every Thursday

Enaahdig Healing Lodge & Learning Centre

R.R. #1, 4184 Vasey Road
VICTORIA HARBOR, Ontario L0K 2A0
(705) 534-3724
(705) 534-4991 (Fax)
www.enaahdig.ca
Service: Men's Program

Ganhkwasra Family Assault Support Services

P.O. Box 250,
1781 Chiefswood Rd.
OHSWEKEN, Ontario N0A 1M0
(519) 445-4324
(519) 445-4825 (Fax)
(519) 445-4324 (Crisis Hotline)
E: ganohkwasra@sixnations.com
www.ganhkwasra.ca
Office Hours: Mon - Fri 8:30am - 4:00pm
Service: Men's Program: Support and counselling
available for men who have been abused or are
abusive.

Kizhaay Anishnaabe Niin (I Am A Kind Man) – Community Action Took Kit

Ontario Federation of Indigenous Friendship
Centres
(OFIFC)
219 Front Street
TORONTO, Ontario M5A 1E8
(416) 956-7575
(416) 956-7577 (Fax)
www.ofifc.org

Hearing, Healing Hope

M'Wikwedong Native Cultural Resource Centre
1733 8th Avenue E.
OWEN SOUND, Ontario N4K 3C2
(519) 371-1147
(519) 371-6181 (Fax)
Service: Services for male victims of violence.

Partner Assault Response Program (PAR) (Aboriginal Content)

1/ Native Child & Family Services of Toronto

Central Administration:
295 College Street
(416) 969-8510
(416) 928-0706 (Fax)
Support Services:
464 Yonge Street, Suite 201
(416) 969-8510
(416) 969.9251 (Fax)

2/ Thunder Bay Native Friendship Centre

401 N. Cumberland Street
THUNDERY BAY, Ontario
P7A 4P7
(807) 345-5840
(807) 344-8945 (Fax)

3/ The Men for Change Program

Lethinisten:ha lethinonronhkawa
P.O. Box 579
CORNWALL, Ontario
K6H 5T3
(613) 937-4677

4/ United Chiefs and Councils of Manitoulin

PO Box 276, 1110 Hwy 551
M'CHIGEENG, Ontario P0P 1G0
(705) 377-5307
(705) 377-5309 (Fax)

Links - Resources for Men

<http://www.kanawayhitowin.ca>

Kanawayhitowin
Taking Care of Each Others Spirit
Community Action Campaign to Prevent
Woman Abuse in the Aboriginal Community

<http://www.iamakindman.ca>

Kizhaay Anishinabe Niin – I am a Kind Man
Community Action Kit - OFIFC

http://www.eurowrc.org/05.education/education_en/12.edu_en.htm

Domestic Violence Information Manual
The Duluth Domestic Abuse Intervention Project

<http://www.attorneygeneral.jus.gov.on.ca/english/aboutlvw/par.asp>

Partner Assault Response Program

http://www.phac-aspc.gc.ca/ncfvcnivf/familyviolence/pdfs/2004Men_e.pdf

Canada's Treatment Programs for Men Who
Abuse Their Partners

<http://www.mincava.umn.edu/documents/pwvm>

[wb2/pwvmwb2.html](http://www.mincava.umn.edu/documents/pwvmwb2.html)

Minnesota Center Against Violence and Abuse
(providing research, education and access to
violence related resources)

http://www.hc-sc.gc.ca/hl-vs/alt_formats/hpbddgps/pdf/facts_violence.pdf

Health Canada

http://www.phac-aspc.gc.ca/ncfvcnivf/familyviolence/html/fvaborres_e.html

A Resource Guide on Family Violence Issues for
Aboriginal Communities

<http://www.sacred-circle.com>

A National (U.S.A.) Resource Centre dedicating
to ending violence against Native Women

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- xvii P.39, Family Violence in Canada: A Statistical Profile, Canadian Centre for Justice Statistics, 2005
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- xix Sylvia Maracle, "A Historical Viewpoint" in Vis-à-Vis (Family Violence: Aboriginal Perspectives) Spring, 1993, Vol. 10, No. 4, p. 4
- xx Sylvia Maracle, "A Historical Viewpoint" in Vis-à-Vis (Family Violence: Aboriginal Perspectives) Spring, 1993, Vol. 10, No. 4, p. 4
- xxi P.52, Aboriginal Domestic Violence in Canada, The Aboriginal Healing Foundation, 2003
- xxii P.52, Aboriginal Domestic Violence in Canada, The Aboriginal Healing Foundation, 2003

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- xxviii The Impact of Racial Profiling on the Aboriginal Community, report by the Ontario Human Rights Commission.