Aboriginal Shelters of Ontario

Aboriginal Family Violence in Ontario
Needs Assessment

December 2014

Final

Exhibit: *National Inquiry into Missing and Murdered Indigenous Women and Girls*

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63		41

Words before all others

We come together to offer our sacred prayers of acknowledgement to the Creator.

We recognize the sacred responsibilities that are entrusted us in serving our community.

We acknowledge and honour all of the people who contributed to telling the story of Family Violence in Aboriginal families and communities in Ontario.

Dedication

This work is dedicated to the missing and murdered Aboriginal women in Canada.

At ASOO our focus is on the Aboriginal women and children's faces who are out there hurting and dying in a world that has forgotten them. We do not. We will never forget them.

We work so that each woman and girl can safely walk on the land that was given to her people by Creator and fulfill her responsibilities in this lifetime.

We walk with you in peace and friendship.

Acknowledgements

Aboriginal Shelters of Ontario
In partnership with the Social Services Coordination Unit, Chiefs of Ontario

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Leah Dorion, Métis artist, has generously agreed to allow Aboriginal Shelters of Ontario to use one of her pieces of art for ASOO materials and logo. http://www.leahdorion.ca

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Table of Contents

A. Introduction 9
B. Current Context for Aboriginal Shelters 9
C. Understanding Family Violence from an Aboriginal Perspective 21
D. Methodology of the Needs Assessment 32
E. Findings 38
F. Recommendations 55
G. Conclusion 60
References 62

Appendix A - List of Shelters Sent the Survey 66

Appendix B – Methodology for the Needs Assessment 76

Appendix C – Key Informant Interview Guides 79

Appendix D – Aboriginal Family Violence: A Preliminary Review of the Literature 99

Appendix E – Survey 115

"There is a lack of formally documented, quantitative and qualitative knowledge that can inform policy makers about the actual incidence of violence against Aboriginal women in Ontario, the underlying factors that are contributing to the rates of violence against Aboriginal women, and the specific barriers, gaps and needs that must be addressed in order to work."

Strategic Framework to End Violence Against Aboriginal Women, 2008

Aboriginal Family Violence Needs Assessment

Executive Summary

The Aboriginal Shelters of Ontario (ASOO) was formed in 2012 to provide a collective voice for Aboriginal shelters in Ontario as they respond to family violence in Aboriginal communities.

This report provides the results of a needs assessment by ASOO in 2013-2014. It is intended to support government and other partners with additional information to make informed decisions on how to enhance the response to family violence in Aboriginal communities and how to further support the critical role that Aboriginal shelters provide in that response.

The recommendations reflect the need for a holistic and integrated approach to addressing the needs identified. Building on the Strategic Framework to End Violence Against Aboriginal Women, it is recommended that ASOO be supported to create a specific framework to end family violence on and off reserve. There is also a need to undertake community-based research projects to describe the scope and context of services, specific realities of the violence across the range of communities, cultural safety in services, funding, and the unique situation of Northern communities. Evaluation and data collection tools need to be refined to support sound planning and tell the complete story of the work that is being done.

Long term coordinated investment by the federal and provincial governments, developed with ASOO and First Nation organizations, is needed to address Aboriginal family violence. Part of this investment would be for ASOO to provide training to Aboriginal shelters to support them in better responding to the complexity of the issues they have to address, as well as training to partners: Chiefs of Ontario (on best practices for addressing violence using the Band Council structure) and non-Aboriginal shelters (on working respectfully with First Nation, Inuit and Métis families).

It was also recommended that ASOO receive core funding to support their continued capacity to respond to the level and complexity of violence, and provide training, evaluation and best practice collection in order to maximize the investment of resources in the sector and support existing and future Aboriginal leadership in the sector. As part of this, ASOO would receive financial support to describe and promote best practices in areas such as: addressing violence through a family focus, working respectfully within the political context, and working from a culturally based approach.

Special note must be given to the Northern Ontario communities. There was limited input from those communities and it is important to continue to understand their needs and develop actions suited to their specific situation.

The needs assessment provides a picture of the key investments that are required at this time. Aboriginal Shelters of Ontario are ready to assume that greater role.

Aboriginal Needs Assessment

Aboriginal Family Violence Needs Assessment

Introduction

The Aboriginal Shelters of Ontario (ASOO) was formed in 2012 to provide a collective voice for Aboriginal shelters in Ontario as they respond to family violence in Aboriginal communities.

One of the first tasks for ASOO was to establish effective and productive working relationships with other partners who are working to end violence in Aboriginal families. With the Chiefs of Ontario, the Aboriginal Shelters of Ontario identified the need to clearly tell the story of Aboriginal shelters and describe the needs of Aboriginal communities as they work to respond to family violence.

Aboriginal women are three to four times more likely to be victims of family violence than non-Aboriginal women.

Homicide statistics reveal that an Aboriginal woman is eight times more likely than a non-Aboriginal woman to be killed by her partner or spouse. (Native Women's Association of Canada, 2011)

This report provides the results of a needs assessment done by the Aboriginal Shelters of Ontario in 2013-2014. It also offers an overview of the understanding and context of the work that ASOO does around Aboriginal family violence. It is intended to support government and other partners with additional information to make informed decisions on how to enhance the response to family violence in Aboriginal communities and how to further support the critical role that Aboriginal shelters provide in that response.

Current Context for Aboriginal Shelters

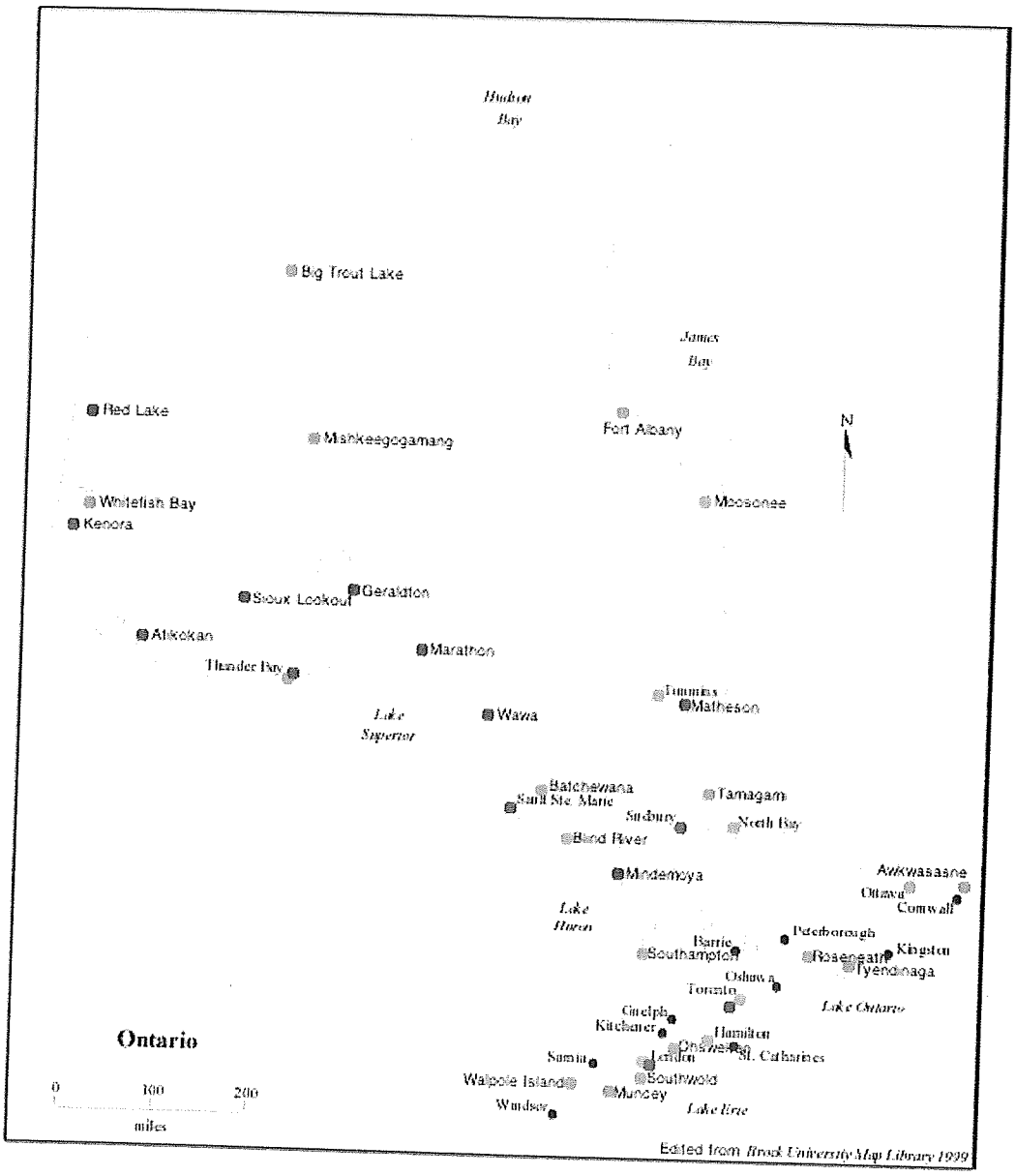
There are currently 23 Violence Against Aboriginal Women shelters in Ontario: fourteen (14) on reserve and nine (9) off reserve (see Appendix A). There are 14 shelters in Ontario that do not identify as Aboriginal shelters but indicate that the majority of their residents are Aboriginal.

Figure 1: Map of Shelters in Ontario

Legend

Red – on reserve Aboriginal shelters Green – off reserve Aboriginal shelters

Purple– Non-Aboriginal shelters where over 50% of their clients are Aboriginal women and children.



History of the Aboriginal Shelters in Ontario

The first Aboriginal shelters were built in the 1990's. This came twenty years after the mainstream women's movement had established their first shelters. When Aboriginal shelters started they were building from a specific type of shelter model, introduced by mainstream

shelters, and based on a certain type of response to family violence: women and children were removed from their homes and men were not allowed in the shelters.

Aboriginal shelters were established in a number of stages and through different funding sources:

- In the early 1990s: decisions were made at the regional level on the locations of shelters and then funding sources for the shelters[1] were found. The Canada Mortgage and Housing Corporation (CMHC) provided capital funding for the building of a number of shelters (mostly on-reserve), and Indian and Northern Affairs Canada (INAC)[2] provided funding for core and operating costs.
- In 2008, five more shelters were built on reserves; one of these, in Fort Albany ON, is no longer operational at the time of this report.
- From the late 1990's some shelters were supported at the provincial level through the Aboriginal Healing and Wellness Strategy.
- Other Aboriginal shelters have received funding from the Ministry of Community and Social Services.

Since those early years, Aboriginal shelters have worked diligently to explain the different approaches Aboriginal people have in responding to family violence in Aboriginal communities. The seeing and naming of family violence in Aboriginal families has had a more complex journey than in the mainstream. Family violence is directly linked to the trauma experienced through years of colonization, and specifically the experiences of residential schools. As a result, to discuss family violence in the Aboriginal community is to open the door to many other conversations including: addictions, grief, living in poverty, mental health issues, lack of services or the racism in services to Aboriginal people, sexual abuse, other forms of violence and many other issues. Until individuals, families and communities are strong enough to address family violence and the interrelated issues, it remains essential to manage through silence. Once healing does begin, everything opens up and shelters have been that opening-up place for many communities.

As a consequence Aboriginal women's shelters are often honoured in the community and also resented. Aboriginal shelters can represent the culmination of a great deal of pain that families and communities hold. Aboriginal shelters (both on and off-reserve), as a safe place in the community, have often had to assume a bigger healing role than mainstream shelters do in their communities. Through that healing role, Aboriginal shelters have played a leadership role in many areas:

- Establishing services for men who are victims of family violence and/or are violent in their relationships;
- Addressing the need for the child welfare system to work differently with Aboriginal families;
- Proposing to the justice system different ways to address family violence in the context of colonization and recognizing that healing is required for all family members; and
- Recognizing that women often have no where else to go without second stage and transitional housing and this is particularly complex on reserve.

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[1] *From 1997 onwards, these decisions have been made at the national level.*

[2] *This is now the Aboriginal and Northern Affairs Canada (AANDC).*

In 2011 when the Aboriginal Shelters of Ontario was being discussed as an idea, 32 shelters were invited to a gathering in Sault Ste. Marie, and 18 shelters were able to attend. The commitment was so high that shelters paid for their own transportation and only found out after they arrived that Justice Canada would cover those costs. (see box below – Her: Why Aboriginal Shelters of Ontario was Created)

Aboriginal Facts

- There are 133 First Nation reserves in Ontario
- There are 242,495 First Nations people
- There are 171 VAW Shelters in Ontario
- There are 40 shelters on reserve
- Métis people are the fastest growing Aboriginal population in Ontario.
- The largest population of Inuit south of the Arctic is in Ottawa.

At that meeting the Aboriginal shelters present decided that, based on the current statistical data impacting Aboriginal women in Canada, Aboriginal shelter directors wanted their own organization composed of Aboriginal shelters mandated to service First Nations/Metis/Inuit women. Non-Aboriginal shelters could be invited to be associate members.

In 2012, the Aboriginal Shelters of Ontario (ASOO) incorporated with seven objectives. The first three objectives are:

1. To identify and understand Family Violence issues impacting Aboriginal communities.
2. To identify and develop strategies that address Aboriginal Family Violence initiatives.
3. To monitor and collect data of Aboriginal Family Violence trends. Further to communicate Aboriginal Family Violence trends and issues.

ASOO Mission Statement

The Aboriginal Shelters of Ontario Board of Directors will collaborate and support organizations to work towards addressing and ending family violence by providing quality service incorporating traditional beliefs.

The last four objectives describe how the board will work together and work with other partners. It was recognized that the work requires many of us to work together to make the changes needed and to maintain the level of accountability the community needs at this time.

The first strategic plan in 2013 identified a number of key activities for ASOO:

- Provide training for Workers who work with Aboriginal women,
- Develop a computerized network system that assists shelter directors to communicate with each other for the purpose of:
    a) sharing best practices,
    b) developing new responses for Aboriginal families,
    c) tracking high risk situations,
    d) complete surveys and maintain statistical data on Aboriginal families,
    e) compile and maintain Aboriginal Statistical Data that will assist Aboriginal Shelters to operate in a fair and equitable manner
- Share policies and procedures,
- Non Aboriginal shelter directors identified the need to develop a better understanding of their Aboriginal clients' needs and improve their work with their Aboriginal clients.

"Her": Why Aboriginal Shelters of Ontario Was Created

By Sandra Montour, Mohawk Nation, Turtle Clan, Six Nations of the Grand River,
Ganohkwasra Family Assault Support Services, Executive Director,
Aboriginal Shelters of Ontario Board Member

Whether First Nations women identifies herself as First Nations, Aboriginal, Indigenous or Metis, on reserve or off reserve, their collective experiences are the same – one of social injustice resulting in the vulnerability to violence, abuse and oppression that makes Aboriginal women one of the most disadvantaged groups of people in Canada.

> "First Nations women have been marginalized, not only by the European-based society, but also within our own Aboriginal communities as our traditional roles were uprooted and we were displaced within society. The effects of the residential school ripple through our societies today, causing irreparable harm to our people." (Wesley, 2012)

The introduction of sexual violations and abuse of our vulnerable children by the hands of authority-based perpetrators will take generations upon generations to heal. Some of the results are well documented. The over representation of Aboriginal women incarcerated in federal penitentiaries and involved in the criminal justice system are but two examples. Additionally, the over representation of Aboriginal children in the welfare system today who have been taken from their Aboriginal mothers are well known facts. As Shelter Directors and service providers in the Aboriginal family violence sector we deal with these facts and the individuals they touch daily.

Systemically, the Indian Act further compounds the attack on Aboriginal women through the inequitable and oppressive European based values, decisions and policies which presently governs the status of the Aboriginal woman and her children.

These realities are just a few which reflect a terrible and sad reality our Aboriginal women are faced with today. According to statistics, she has been sexually abused multiple times throughout her life, usually starting as a small girl; she is a pregnant teen; she is a teenage drop out; she lives in poverty, abuse/violence, addiction, criminalization and her children are likely to have been apprehended. She is likely to transition from her own First Nations community, into the cities and sometimes back to her community. She is also likely to be murdered or to go missing trying to survive in a world that has completely marginalized, over looked and forgotten her.

Canada is only now trying to find solutions to assist her. Dollars are being dedicated to research and spew out statistics that those who staff shelters have known for a long time. We hypothesize the over representation of Aboriginal women and children in shelters throughout the country. Not only are the Aboriginal women forgotten throughout the country, so too are the Aboriginal mandated shelters forgotten. Aboriginal shelters are underfunded and isolated throughout Ontario. We hope to gain the participation of our shelters throughout the territories and eventually allow our joint statistics to tell the true realities of our Aboriginal

women. We also hope to shed light on the issue of funding disparity amongst the Ontario shelters. While the Aboriginal shelters tend to the real issues of Aboriginal women throughout Ontario, we are all grossly under- funded compared to mainstream shelters. Could this be one of the precipitating factors that have caused vital gaps for Aboriginal women, leaving them on the streets to care for their children as best they can, and in doing so, leaving them vulnerable to abuse, violence and death?

It is extremely disheartening that the funding sources pit us against each other, as we try to give our women a voice, whether she is from on- reserve or off-reserve, urban, rural or remote, the sad reality is her experience is much the same, despite what she is identified as or where she resides. Our goal is to effect change for our Aboriginal women. In order to do this, we must partner, collaborate, strategize, support, question and most of all and most importantly, listen to each other in order to find ways to assist our Aboriginal woman and her children to live free from violence and abuse – be safe.

The Aboriginal Shelters of Ontario have been formed as Aboriginal women united, from rural, from urban and from remote communities. We are attempting to proactively pool the knowledge, experiences and resources of our Aboriginal shelters to help our Aboriginal women. As a collective, we are tired of waiting to be seen and helped by the government as our Aboriginal women continue to be murdered across the territories. We are working on behalf of each Aboriginal woman who walks into our shelters throughout the province regardless if she is urban, rural, remote, First Nations, Inuit or Metis. The Aboriginal Shelters of Ontario will always remember "her". We see "her" every day in our shelters doing her very best to survive and care for her children. The Aboriginal Shelters of Ontario are asking our political leaders to also remember "her" and in doing so, stand beside us to support the efforts of the Aboriginal Shelters of Ontario.

ASOO Recognizes that Our Work is All About Relationships

In all Indigenous cultures there is consistent recognition that we are interconnected and must rely on and care for each other in order to survive and do well in life. It is sometimes referred to as the natural protective network principle.

ASOO Value Statement

Aboriginal Shelters of Ontario, Board of Directors will maintain an atmosphere of openness, transparency and honesty, respect our interconnectedness while valuing the diversity of traditional teachings across Ontario.

ASOO is focused on addressing violence in Aboriginal families and communities. When violence is found in any relationship it requires respectful and engaged action to address and end the violence. To address violence in Aboriginal families, ASOO recognized that they would have to work with a great number of different stakeholders and like the work in the family, respectful relationships would need to be established.

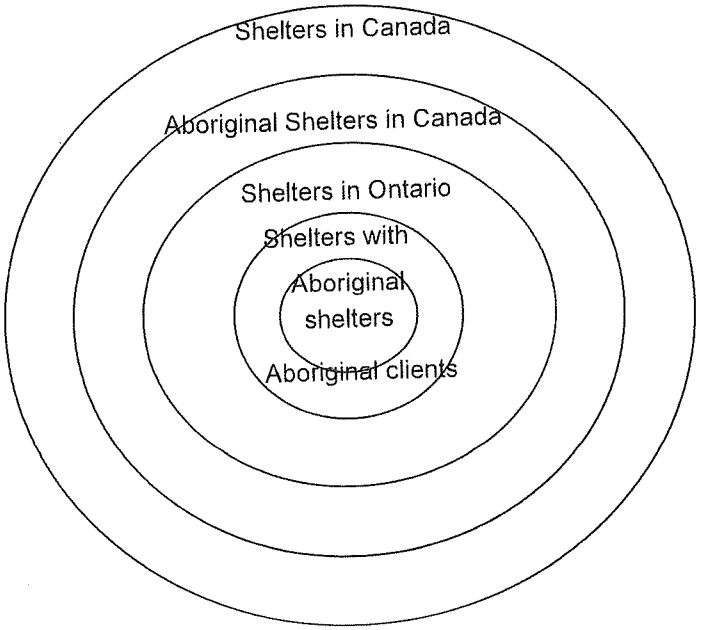
This interconnectedness of the individual, their (extended) family, the community, and the land and natural environment is intended to behave as a protective factor as people know that they are never alone and there are always resources to support them.

"The natural protective factors are the systemic structure which has existed within the Anishinaabe teachings for a millennium. It ... acknowledges the protective factors, the system needed to be in place, and the roles and the responsibilities of the people within the circles." (Simard, 2008)

The complexity of the violence in Aboriginal families does not offer an easy solution or one specific action. Violence has had a profound effect on all of the relations in Aboriginal families. The violence is uniquely rooted in colonization and the actions of others to destroy the core family and community relations that existed within and between Aboriginal families.

Below is an image that recognizes the interconnections that ASOO has with other groups and organizations that are working to address the Aboriginal family violence.

Figure 2: Interconnections of ASOO with Other Organizations



A unique aspect of ASOO is that it is the only Aboriginal organization in Ontario that has membership that is both off and on-reserve. The chart below identifies all of the different organizations that ASOO has some working relationship with in order to develop coordinated responses to addressing family violence in Aboriginal families. Without the collective voice of Aboriginal shelters at these tables it weakens the knowledge that decision-makers have access to when making decisions.

Figure 3: Who represents whom?

Mainstream provincial organizations	Aboriginal provincial organizations	Government
• OAITH (provincial) • Let's Talk (provincial) • Pathways group (provincial) • VAW Coordinating Committees (regional)	• **Aboriginal Shelters of Ontario (ASOO)** • Ontario Native Women's Association (ONWA) • Ontario Federation of Indigenous Friendship Centres (OFIFC) • Métis Nation of Ontario (MNO) • Independent First Nations (provincial) • Chiefs of Ontario (COO) • Thunder Bay Aboriginal Coordinating Committee (only Aboriginal VAW regional committee in Ontario)	• Joint Working Group on Violence Against Aboriginal Women (JWVAAW) (provincial) • National Aboriginal Circle Against Family Violence (federal)

Key Relationships with Aboriginal Organizations

While there was no formal organization for Aboriginal shelters, since the 1990's Aboriginal shelters have been working to support Aboriginal families to address the violence in the home. This work has been done with a number of key allies in the Aboriginal community.

In the late 1990's, the Ontario Native Women's Association (ONWA) with the Ontario Federation of Indian Friendship Centres (as it was known then) (OFIFC) did a survey, entitled "Breaking Free" that documented the level of violence in Aboriginal communities.

The Strategic Framework to End Violence Against Aboriginal Women was developed out of the first Summit to End Violence Against Aboriginal Women in 2007. It has provided guidance to many organizations including the growing number of partner organizations (ONWA, OFIFC, Independent First Nations and Métis Nation of Ontario) as each of the five Summits were completed.

The Ontario government has been a partner in each of the Summits and after the second Summit established the Joint Working Group on Violence Against Aboriginal Women (JWVAAW). This group involves 10 ministries who work with their Aboriginal partners to champion the implementation of the Strategic Framework to End Violence Against Aboriginal Women.

The Strategic Framework reinforces the need for on-going research in the field of Violence Against Aboriginal Women (VAAW) and for ongoing training and support for front line workers in shelters.

ASOO and the Social Services Coordination Unit of the Chiefs of Ontario (COO) have taken the lead in this specific project while building on the work that has been done by other organizations.

ASOO is also supporting the work of OFIFC and ONWA on their three-year research project which is building on the work of *Breaking Free*. The current project will explore three questions through expressive art:

1. What were the breakthrough moments for when women sought safety and shelter?
2. How did she address the barriers and boundaries?
3. How was she supported?

Relationships with Non-Aboriginal Organizations

The relationships between Aboriginal and non-Aboriginal shelters is at a very young stage. Non-Aboriginal organizations are learning about an Aboriginal worldview and the lived experiences of Aboriginal people and the different responses Aboriginal people have in addressing family violence.

The mainstream Violence Against Women shelter movement began in Canada in the 1970s and early 1980s. Initial activities included awareness campaigns by women's advocacy groups and advocacy for appropriate services for victims. A network of women's shelters arose from these endeavours, mostly in urban areas; their main services were emergency housing, crisis counseling and system navigation for residents. The pervasiveness of family violence in contemporary society was being exposed, and family violence became recognized for its strong and undeniable links to morbidity and mortality among women.

In the 1970's Aboriginal women were at a very different place in what issues they would be addressing. It was 1960 when First Nation women obtained the right to vote and it was in the 1970's that First Nation women began to organize into provincial and federal organizations like the Native Women's Association of Canada (NWAC) and ONWA. There were many First Nation women who were fighting for political recognition and basic human rights. Many Aboriginal women leaders were fighting in court to re-establish their basic right of identity as First Nation women under the Indian Act. The issue of violence against Aboriginal women was directly linked to issues that mainstream communities were not discussing or had not experienced: residential schools, the 60's scoop (when thousands of Aboriginal children were taken into care), intergenerational trauma and, as a result, the high incidence of alcohol and drug dependency and mental health distress. Conversations about family violence were difficult to raise in communities without opening many other wounds.

There are currently 12 non-Aboriginal provincial women's shelter associations across the country, which are to varying degrees helpful to Aboriginal and off-reserve and on-reserve

shelter staff for training, conferences and seminars (on a case-by-case basis), and networking opportunities.

Current Support for Aboriginal Shelters in Ontario

Shelter Funding

Shelters are funded through different sources and from different levels of government. On-reserve shelters receive core funding through the federal government, Aboriginal Affairs and Northern Development Canada (AANDC) and off-reserve Aboriginal shelters receive funding through the provincial government, Ministry of Community and Social Services (MCSS). Less than five shelters also receive funding through provincial Aboriginal Healing and Wellness funds.

Shelter work is underfunded.

- Shelters funded through the province (MCSS) have not received an increase in the last six years.
- On-reserve shelters do not receive the same funding as off reserve shelters. There is significant inequality between the operational support to mainstream shelters and Aboriginal shelters. It is estimated that shelters on reserve receive 1/2 less than what an off-reserve shelter would receive. (House of Commons, 2014, p.30)

Most shelters receive one time project funding for many key programs including prevention programs and children who witness violence. Off-reserve shelters can apply for United Way or government funding that is not available to the on-reserve shelters.

On-reserve shelters are often not incorporated. They cannot provide a tax receipt to large donors, nor are they eligible to apply for funding that require applicants to be Incorporated. Many Chiefs and Councils do not support Incorporation for political reasons that might compromise First Nations communities as sovereign communities. To Incorporate can open sovereign communities to government regulation, taxation and other systems. Most First Nations communities equate incorporation to devolution of sovereign rights.

On-reserve shelters are services provided by the community's governance system. Under the Indian Act, First Nation communities are governed by a Chief and Council structure. Chief and Council are fully sanctioned as the legal entities of First Nations. The on-reserve shelters under the community governance structure can be a significant challenge because a new Chief and Council may be elected every two years and they have to be educated on the value and merits of the shelter and the services that it provides. Ideally, it is hoped that more reserve will move in the direction of (Six Nations), where the shelter operates at "arms length," under their own Board of Directors with the full support from Chief and Council.

Funding for Aboriginal Shelters of Ontario

Funding is a challenge for ASOO as it does not have core funding and has had to rely on different project funds. Since its initial formation, ASOO has received funding from:

- Indian and Northern Affairs Canada/Aboriginal Affairs and Northern Development Canada,
- Justice Canada,
- Ontario Women's Directorate.

Trends Observed by ASOO

In September of 2013 the Board of Directors of ASOO took the opportunity to examine what were the recurring issues seen in Aboriginal shelters.

1. The practice of culture and language in Aboriginal shelter is important to the healing of not only the people in the shelter but also to the entire community. Culture and language are often specific to the people in a community and it is why generic models of care and interventions do not work for Aboriginal shelters.

2. When women are in an Aboriginal shelter they are dealing with the violence in their lives AND all the other issues that are part of the community and being Aboriginal in today's world (housing, addictions, lateral violence, mental health, health issues, child care apprehensions, no time to recover from grief).

3. Women often cannot leave the shelter because there is no housing or the only option is inadequate housing in the community. Women and children from the community sometimes leave the community because they cannot find housing. This is particularly true for shelters that are on reserves.

4. The violence against Aboriginal women and children is embedded in the systems that we live in so that the violence is often not even recognized and the violence keeps transforming itself into other forms of oppression. Aboriginal women are vulnerable based on the multi-layers of generational oppression and systemic racism that continue to foster oppression and violence today.

    - Today we see addictions to prescription drugs where before we saw addictions to alcohol and street drugs.
    - Today young women are being prostituted on ships between Thunder Bay and Michigan where before we saw young women being transported to major cities through prostitution rings. Many of these young women are coming into Thunder Bay from fly in northern communities in order to go to school or find work.
    - Young women are also trafficked in motels along Highway 401 from Windsor to Cornwall.

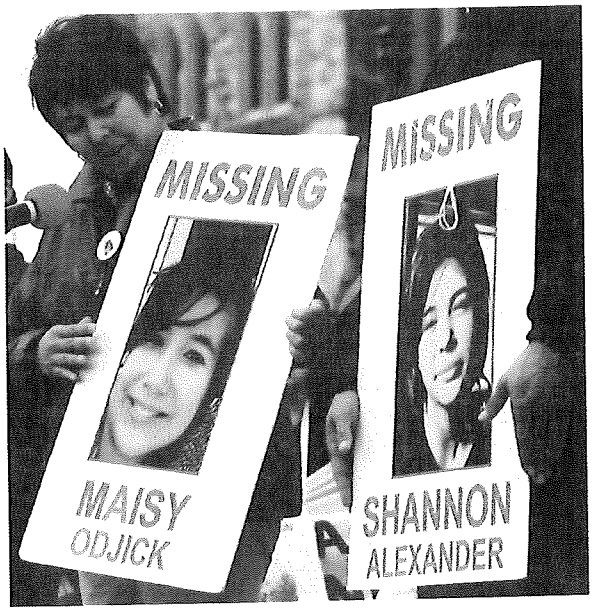
5. Aboriginal women often want to end the violence in their family and not leave the family behind. They are asking us for healing programs for all their family members including the men who are abusing them.

6. Aboriginal shelter leaders are called different names. Sometimes an Executive Director, Director, Coordinator, Supervisor or Manager. The title may be different but the

responsibilities are often the same. The lack of consistent recognition in the title reflects a lack of respect for the work and a way to undervalue and then underfund the position. This also creates confusion in the different working relationships that shelter leaders need to maintain.

7. Aboriginal shelters have developed a body of expertise and knowledge that can be shared with other service providers. The knowledge we hold includes:

    - How to work with Aboriginal men in their healing and in taking up their responsibilities as a healthy man in the family.
    - How to pass on hope and perseverance in individuals and in the community.
    - The land is a healing place.
    - The journey beyond the shelter and how to navigate it.
    - The mothering role in the community and the responsibilities it carries.
    - How to respond to the community's needs.
    - How to create connections and allies with funders, with other community organizations and with each other.
    - How to create safety in a relationship, in a family, an organization and in a community.
    - How to anticipate and respond to risk in situations, including in situations in fly-in communities.
    - How to maintain culture in the shelter and respectfully reflect and celebrate different cultures in the shelter.
    - How to celebrate and acknowledge the mixed race children in our shelters and communities.



Understanding Family Violence From an Aboriginal Perspective

Understanding Family Violence from an Aboriginal Perspective

Family violence issues are integrated into Aboriginal families lives due to multiple complex and historical reasons.

To address family violence, we must understand its root causes and recognize the interconnections among the various forms of violence. Service providers in the field of family violence prevention should be in a position to understand the past and have the impetus and confidence to re-vision the future. Historical factors that have impacted Aboriginal communities include; colonization, racism, isolation and the impact of the residential school system on survivors and their descendants.

> Violence can be physical, sexual, verbal and psychological; it includes repeated insults meant to demean and erode self-esteem, forced isolation from friends and relatives, threats of further violence, stalking, financial and other forms of control and abuse of power. (CRIAW, 2014)

The aforementioned factors have all resulted in profound harm to Aboriginal communities including loss of language, poverty, unemployment, and an erosion of traditional knowledge, values and skills. The cyclical harm has resulted in the high rates of family violence in our communities and families.

> Social policies have historically had an impact on multiple generations of Aboriginal peoples. The severing of family and community ties has left a legacy of traumatized individuals. Left dependent on social institutions, many Aboriginal peoples are unable to address their individual needs because the ties to the traditional healing circle of family, community and nation have been severed. (Menzies, 2007)

The Statistics

Recent reports consistently offer the same statistics: Aboriginal women are three to four times more likely to be victims of family violence than non-Aboriginal women. Homicide statistics reveal that an Aboriginal woman is eight times more likely than a non-Aboriginal woman to be killed by her partner or spouse.

Although Aboriginal women represent three percent of the Canadian population they are overrepresented as victims of racialized, sexual and family violence. Fifty four percent of Aboriginal women experience severe and potentially life-threatening forms of violence (Riggs, 2012). In the first study on family violence in 1989 entitled *Breaking Free*, the Ontario Native Women's Association found that 8 out of 10 Aboriginal women in Ontario had personally experienced family violence (ONWA, 1989).

A number of studies consistently tell us the same story:

- In 2008, the National Clearinghouse on Family Violence found that Aboriginal women are eight times more likely to suffer abuse than non-Aboriginal women; and of those women, 87 percent had been physically injured and 57 percent has been sexually abused (National Clearinghouse on Family Violence, 2008).

- According to the 2009 General Social Survey by Statistics Canada, the rate of self-reported violent victimization against Aboriginal women was about 2.5 times higher than the rate for non-Aboriginal women. This was the case for spousal violence as well as violence perpetrated by other family members, friends, acquaintances and strangers. (Status of Women Canada, 2013).

- The severity of violence differs between Aboriginal and non-Aboriginal women. Aboriginal women were more likely to receive an injury in domestic violence: 59% of Aboriginal women compared to 41% of non-Aboriginal women. Aboriginal women were more likely to indicate that they feared for their lives as a result of spousal violence (52% versus 31% of non-Aboriginal women). (Sinha, 2013).

- Of the Aboriginal women who have experienced family violence, 87% were victims of physical abuse and 57% were sexually assaulted. Twenty-one percent (21%) of Aboriginal people reported that a current or ex-spouse had assaulted them in the past five years, compared to 6% in the non-Aboriginal population. (Brzozowski et al, 2006).

- Almost half of the Aboriginal victims of spousal violence experienced potentially life-threatening violence at the hands of a current or ex-partner compared with 31% of non-Aboriginal victims of spousal violence. (Statistics Canada, 2006)

Research has also identified that specific socio-demographic characteristics are associated with higher rates of violence against Aboriginal women. These characteristics are not the cause of the violence but rather factors that identify what else can be happening around the violence: (NWAC, 2010)

- **Age:** The rates of violence are highest among young women and Aboriginal people have the highest youth population in the country. Work that has been done by NWAC suggests that young women who have any of the other factors below increase their risk of violence in their intimate relationships.
- **Emotional and psychological abuse** are one of the most important predictors of physical and sexual violence in relationships.
- **Addictions**, most specifically alcohol abuse. Aboriginal people have the highest rates of alcohol addictions in Canada (27%).
- **Being a member of a one-parent family.** More than one-quarter or 29% of Aboriginal families are headed by single mothers.
- **Living in crowded housing.** It is estimated that 28% of on-reserve First Nation families live in overcrowded or substandard housing. It is estimated that 33% of First Nations and Inuit people (compared to 18% of non-Aboriginal people) live in inadequate, unsuitable or unaffordable housing.
- **Large family size.**
- **Experiences of sexual abuse.** 34% of Aboriginal people have experienced sexual abuse in their childhood.

- **Mental health issues or mental illness**. Aboriginal people have high rates of depression (18%) and suicide rates among Aboriginal Canadians are five to six times higher than non-Aboriginal Canadians.

These figures emphasize the need for Aboriginal shelters. Shelters are known to be the last resort for most Aboriginal women and their children as they flee violence at the most vulnerable times in their lives.

The following are some characteristics of Aboriginal women who access shelters and it closely parallels the factors that indicate vulnerability:

- Low social status and educational achievement
- Inadequate employability; it is either impossible or very difficult to meet the basic livelihood needs for herself and her children; low economic position
- Lack of family stability in terms of housing
- Living in isolated or rural area with little access to programs that address family violence
- Have larger-than-average families (i.e., more children)
- Poor support networks
- Issues with addictions (alcohol, prescription or street drugs)
- Patriarchal domination within the home
- Depression, mental health, involvement of children's aid societies; constant grief due to current and past traumas

(Burczycka and Cotter, 2011)

The Violence is Only Now Being Recognized

The initiative by the NWAC entitled "Sisters in Spirit" brought to the world's attention that the level of violence against Aboriginal women was so extreme that it had resulted in over 500 missing and murdered women. When they had completed their five years of research in 2010, they had documented over 630 missing and murdered Aboriginal women.

Building on the work done by NWAC through the Sisters in Spirit Initiative, the RCMP revealed on May 2, 2014 that the number it had complied in its own research to be 1,186 Aboriginal women; of these, 1,017 have been murdered and 164 are still missing. (RCMP, 2014a)

The RCMP report further noted that the total number of missing or murdered Aboriginal girls and women over the past 30 years in Canada is the highest estimate to date.

"There is a need, however, to address the fact that Aboriginal women face considerably higher risks of violence and homicide. According to the 2009 Juristat (Statistics Canada), Aboriginal women are three times more likely to experience violent victimization than non-Aboriginal women. In addition, they are significantly over-represented as victims of homicide." (RCMP, 2014b)

Sexual Violence

In the last three years Aboriginal shelters and Aboriginal organizations have been working to bring communities to some conversation about sexual violence. In the opening of the Sexual Violence Consultation report, *After Healing is Healthy Living* the issue was clearly described.

> *"Sexual violence is a silent issue in Aboriginal community. It is embedded in the historical legacy of colonization and today, sexual violence continues in many manifestations. The pain of the violence is so entrenched that it becomes a conversation that cannot start without safety and care around the person, the family and the community.*
>
> *To address sexual violence in Aboriginal community it will require a coordinated, long-term, community healing process. All of the eight elements identified in the Strategic Framework to End Violence Against Aboriginal Women (Strategic Framework) will need to be present to respond to sexual violence.*
>
> *Ending sexual violence is related directly to the healing that needs to be done as a result of colonization. The first step in the process will be to name the issue and to understand the breadth and depth of the issues of sexual violence. This report is intended to provide some understanding of the issue. There have been few voices brave enough to speak of these issues. The voices at this consultation are to be recognized and honoured as leaders." (ONWA, 2011)*

While communities can remain silent about the issue, the Aboriginal shelters have never been able to not address sexual violence. For many women who are in the shelters the sexual violence was the first form of violence they experienced as children. For the men who are either clients or who have been violent, sexual violence is often an aspect of their lives.

The consultation was clear that a long term coordinated approach and investment is needed in order to address any of the issues of violence in Aboriginal women's lives.

Systemic and Intergenerational Nature of Violence Against Aboriginal Women

Systemic violence against Aboriginal women (VAAW) and girls, their communities and their nations is grounded in colonialism and the lack of recognition of the collective human rights of Indigenous Peoples as noted by the International Indigenous Women's Forum recent report on violence against women:

"For Indigenous women, the systematic violation of their collective rights as Indigenous People is the single greatest risk factor for gender based violence – including violence perpetrated within their communities." (NWAC, 2007)

Today, Aboriginal women are vulnerable to a wide range of systemic forms of discrimination and violence not just family violence. Aboriginal women are 3-5 times more at risk of being a victim of violent crime than non-Aboriginal women, and 343 Aboriginal women out of every 1,000 are victims of violent crimes, compared to 96 out of every 1,000 non-Aboriginal women. (Brzozowski et al, 2006)

From an Aboriginal perspective, colonization in Canada created cultural, social, economical and political dislocation. Western worldviews and Aboriginal worldviews were polar opposites of each other. In the Aboriginal worldview, women held unique roles and responsibilities to their nations and to the Creator. These roles and responsibilities varied over the diverse nations but there was a common thread throughout - women were respected, valued, honoured and viewed as sacred human beings.

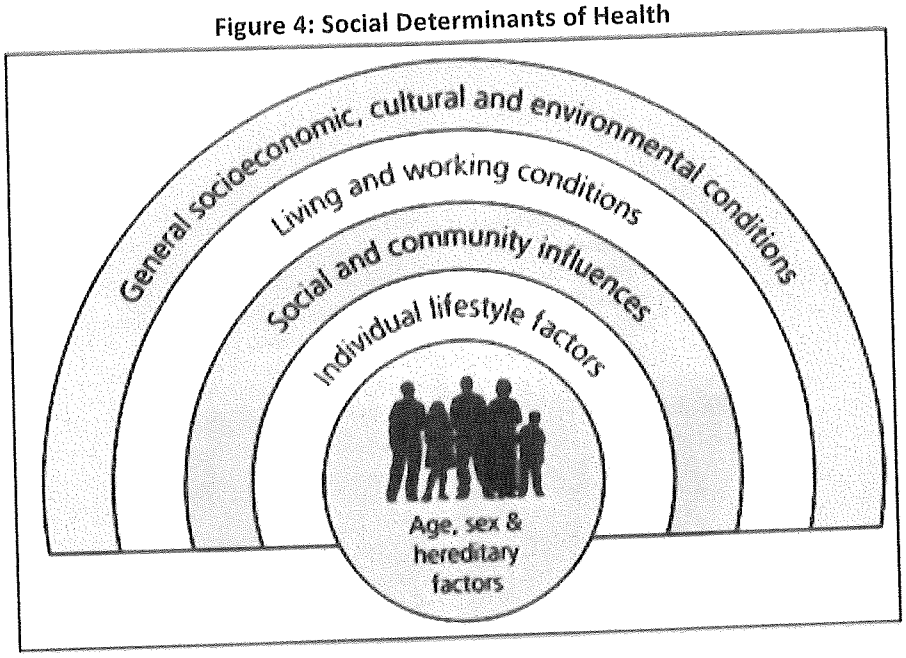
As a consequence of colonization and residential schools, violent behavior has been learned in Aboriginal families and without specific holistic responses to address the roots of the violence, it will continue.

"The primary impact of family violence and abuse in Aboriginal communities is the metastasizing of violence into community life and the gradual generation of a "culture of violence." The term "culture of violence" means that the lived patterns of human interactions, as well as the belief and values that support them, are infused with violence to such a degree that violence has become the distinguishing characteristic of community life....Widespread family violence and abuse in Aboriginal communities has, since the days of residential schools, passed through at least three and sometimes four generations in which chronic abuse and violence has been allowed to flourish." (Bopp, Bopp and Lane 2003)

Responding to the Social Determinants and the Systemic Nature of Violence

A woman that walks into a shelter with her children brings her entire life, including her relationship to her partner, to other family and community members and to the systems that she is dealing with as part of her life. It is not uncommon for a woman to also have to be dealing with child welfare, health care systems, the justice system, schools, Ontario Works, housing providers and Chief and Council while she is trying to address the violence in her life.

Figure 4: Social Determinants of Health



The social determinants of health and well being is a model that was developed in the 1980's by Indigenous people that recognized that all aspects of one's life are interconnected, and that part of a healthy life is to have these different areas working together and in balance to support the individual and family. The social determinants approach requires that communities work to address these issues while also ensuring that there is a safety for each community member.

> "Social determinants of health are the economic and social conditions that influence the health of individuals, communities and jurisdictions as a whole... They determine the extent to which a person possesses the physical, social and personal resources to identify and achieve personal aspirations, satisfy needs and cope with the environment." *(Raphael, 2004)*

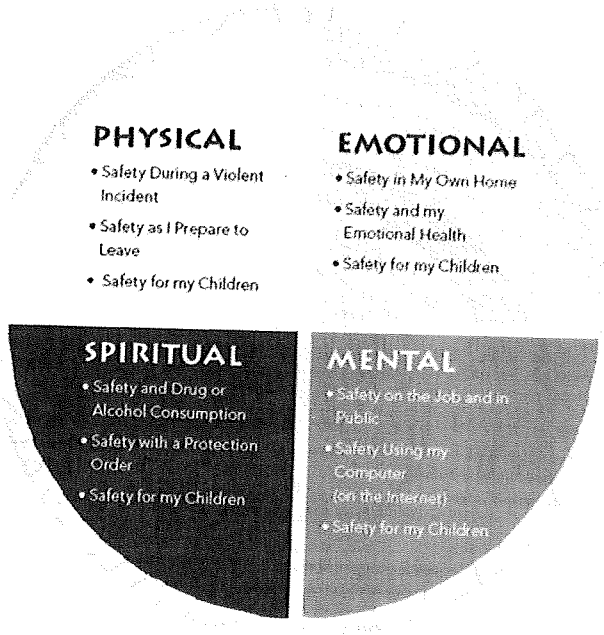
Shelters have often witnessed women return to situations that were not safe because the social determinants were not in place to support them to make another choice including no adequate housing, no programming for the man to start his healing or insufficient income in the family.

A Wholistic Response by Aboriginal Shelters

Aboriginal responses to family violence would advance practices that promote all aspects of a person's well-being (emotional/physical/spiritual/mental) in both prevention and treatment.

According to the 2012 Ontario Shelter Research Project, "Aboriginal shelters take a wholistic approach to serving the person, family and community, integrating spiritual and cultural approaches to healing which often involves more direct involvement of men. Historical trauma is part of the broader context of understanding Family Violence." (Ontario Shelter Research Project, 2012).

Figure 5: Medicine Wheel



Aboriginal shelters respond to family violence through a wide number of programs and interventions (Olsen Harper, 2006):

- Provision of a physically safe environment and psychological safety for women and children;
- Support women to begin or continue on their healing journey and address past trauma;
- Support the family as a whole and individual members to heal;
- Provide culturally-relevant programming, or help women to access these types of services
- Provide ways for women to establish or reconnect with support systems, such as family, friends and work contacts;
- Assist women to reduce victimization by helping them take control over their own lives;
- Help women develop life plans and set attainable goals;
- Refer and advocate for clients in areas such as access to legal support, housing, parenting programs, counselling and other types of social services;
- When possible, offer programs and supports to children and youth who have witnessed or been a part of violence in the home.

The points reflect the variety of services that shelters provide to families who have experienced family violence and demonstrate that Aboriginal shelters are more than just a place to be housed but are rather a myriad of services that support women and their children at the most vulnerable times of their lives.

Culturally Based Programs

The Royal Commission on Aboriginal People and other research have described ways to restore balance through education, raising self-esteem, reclaiming identity, leaving abusive relationships, learning traditions, customs and spiritual teachings and letting go of the pain. The healing is wholistic, and inclusive of improving one's mental, emotional, psychological and spiritual state. The improving of economic, political and social standing are interconnected with individual wholistic aspirations of healing.

The culture of Aboriginal peoples is vital as it connects individuals and communities to one another, the land, our ancestors, and Indigenous ways of being, seeing, knowing, and doing. Most importantly, culture is vital because it is healing, and its absence has clearly been demonstrated as destructive for Aboriginal peoples (i.e. through the effects of historic colonization practices in Canada) (OFIFC, 2012).

> *"Manifestations of one's culture (for example, traditions, ceremonies and language) are often important sources of pride and self-esteem, serving to support individuals in their struggles against adversity."* (Stout and Kipling, 2003)

Elements of cultural practice which have been identified as important in family violence shelters include the following (Dell et al 2011; Stout and Kipling 2003; Van Uchelen et al 1997; Tousignant and Sioui, 2009):

- Traditional healing practices (e.g. traditional medicines, sweatlodges, healing circles),
- Holistic vision of health, such as the teachings embedded in the Medicine Wheel,
- Learning from, obtaining guidance from, and spending time in the presence of Elders,
- Having a sense of being part of a First Nation / Métis / Inuit / Aboriginal community,
- Speaking an Aboriginal language: Language is a basic conveyor of culture, and people are in general most readily connected to their emotions and intimate thoughts in their first language,
- Participation in ceremonies and cultural activities,
- Aboriginal child-rearing philosophy and respect for the child,
- Spirituality,
- Storytelling,
- Aboriginal values: respect, autonomy, pride, contribution (helping/giving to others), forgiveness, coming through hardship, resistance,
- Living in a good way (e.g. courtesy, honesty, self-esteem),
- Connection to the land, and respect for nature and the animal world.

Resiliency as a Key Tool for Change

Resiliency is a concept that has strong resonance in Aboriginal communities. Despite the deliberate attempts to dismantle First Nation, Inuit and Métis culture, families and communities, Aboriginal people have demonstrated incredible resiliency. The concept of resiliency exists throughout Indigenous cultures and means the ability to overcome deprivation and adverse conditions in life.

Resilient individuals have strengths, attitudes and skills that enable them to manage in their lives and cope with adversity. All societies generally agree on certain basic factors that are necessary for health and strength:

- Forming good relationships,
- Not harming others or oneself,
- Contributing in positive ways to family, work, community and friends,
- Doing those things that enable mental and physical health for oneself and others. (Ajunnginiq Centre, 2007, p. 6)

Resiliency is enhanced when key protective factors are in place. Protective factors that help an individual to overcome deprivation and deal with adverse life conditions include: caring and supportive relationships, positive high expectations, opportunities for meaningful participation in the family and the community, a strong sense of identity, healthy and supportive families and communities, strong coping skills, knowledge of culture and language, and a positive view of the future (Chansonneuve, 2011).

Interviews with First Nations people living in Vancouver's Downtown Eastside identified factors that people saw as keeping them strong, and the themes that emerged appeared to be strongly related to First Nations values and traditions (Van Uchelen et al 1997):

- Having a sense of community;
- Identity—knowing who you are as a First Nations person;
- Traditions as a source of strength;
- Contribution—helping/giving to others;
- Spirituality;
- Living in a good way (e.g. courtesy, honesty, self-esteem); and
- Coming through hardship.

Aboriginal shelters develop programming that strives to reclaim and maintain resiliency.

Trauma Informed Practice

Information about brain trauma and post-traumatic stress disorder (PTSD) has provided new insight about what happens to a person's well being if trauma occurs. The Aboriginal community in Canada, with the explicit articulation of the experience of intergenerational trauma as a result of residential schools, has exposed the need for mental health practices that are trauma informed.

Research backs up the intergenerational impact of colonization and residential schools. "For First Nations youth who had at least one parent that attended residential school, 26.3% have thought about suicide, compared to only 18.0% of those youth whose parents did not attend residential schools." (First Nations Centre NAHO, 2005)

Healing

Just as intergenerational trauma has a ripple effect through a family and a community, so too, can healing from this accumulated trauma be contagious, including through a number of different approaches happening simultaneously around the individual and within their family and community. Some of the specific interventions that support healing include: (Solanto, 2008):

- Breaking the silence: talking about history in a more accurate way, including both the traumas and the resilience, wisdom and survival of First Nations, Inuit and Métis people,
- Cultural revival: cherishing and practicing cultural traditions,
- Preserving language: "language is medicine",
- Healing from addictions,
- Community control and self-government over education, health care and other areas,
- Reconnection to the land, including pursuing land claims,
- Honouring the role of women, including more women in leadership positions,
- Restoring pride and hope, showing youth role models and possibilities.

Shelters practice all of these elements in their programming.

Methodology of the Needs Assessment

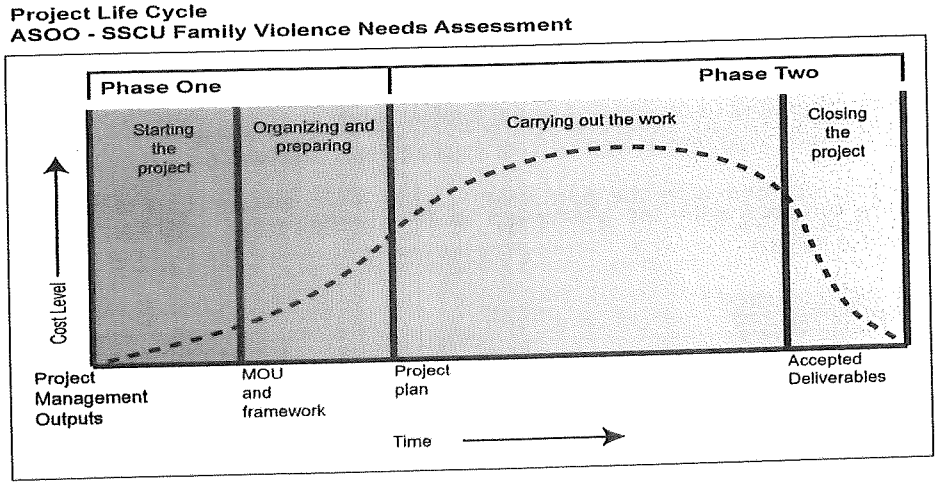
"In a domestic, violent relationship, I call it murder of the soul." (Client)

Methodology of the Needs Assessment

The ASOO, in partnership with the Social Services Coordination Unit (SSCU) of the Chiefs of Ontario, developed a framework for a needs assessment for Aboriginal family violence shelters in Ontario. This project took a phased-in approach. This needs assessment reflects Phase two of the overall project. Data from on and off reserve Aboriginal shelter service providers in Ontario and mainstream shelters was collected.

Part of a Bigger Project

Figure 6: Project Life Cycle



This project is now at the end of phase two and coming to completion in May 2014.

Methodology

A number of steps were taken for the needs assessment (see Appendix B for the details on methodology).

The findings in this report are based on the analysis of three data sources:

1. key informant interviews;
2. data analysis of electronic surveys distributed to Aboriginal shelters, and
3. a literature review of the family violence sector with emphasis on the shelters.

A total of 106 people were interviewed or surveyed as part of the needs assessment. Methodological triangulation was used to assess the data gathered for the needs assessment and validate the conclusions.

Data Collection

Interviews

The interview data were collected between February 15th and April 15th, 2014. The sample of key informants interviewed took a mixed method approach to gather shelter contacts. The first step in the process was for interviewers to make direct contact with shelter directors. The second was to solicit their support of the directors to provide access to their staff and client. Interviews lasted from 30-90 minutes depending on the level of knowledge of the interviewees. All respondents were promised anonymity, and for that reason, quotes embedded throughout the findings section are attributed to larger groups.

No incentives were offered to shelter or government staff for participating. Shelter clients received a twenty-dollar stipend.[3]

Invitation to participate in the Needs Assessment interviews was based on:

- If a shelter is mandated to service Aboriginal families, and
- If a shelter has indicated that at least 20% of its clientele is Aboriginal.[4]

All interviews were recorded with the permission of the interviewee. Interviews were primarily qualitative in nature.

Figure 7: Interviews Conducted

Interviews	Numbers interviewed	Interview Guides used (Appendix D)
Executive Directors of Aboriginal mandated shelters	11	Guide 1: Aboriginal shelter staff
Executive Directors of mainstream (or provincially-funded) shelters that service Aboriginal families	19	Guide 3: Mainstream shelter staff
Staff of Aboriginal mandated shelters	16	Guide 1: Aboriginal shelter staff
Staff of mainstream (or provincially-funded) shelters that service Aboriginal families	4	Guide 1: Mainstream shelter staff
Clients and former clients of Aboriginal mandated shelters	17	Guide 2: Clients (both current and former)
Government stakeholders	6	Guide 4: Government partners

[3] Most key informants in this interview pool were current clients of shelters throughout Ontario. Former clients were also offered an opportunity to participate. No delineation was made between current and former clients in the findings.

[4] ASOO conducted a survey of all shelters in Ontario prior to the data collection to determine the percentage of Aboriginal clients that the shelters services. A list of the Ontario shelters surveyed is included as Appendix A.

Survey

The Aboriginal Shelters of Ontario had previously had Catalyst Research and Communications conduct a survey of all 170 shelters in Ontario to identify which shelters identified as Aboriginal shelters and which had a majority of Aboriginal clients.

Based on the results of that survey, an electronic survey was distributed to Aboriginal mandated shelters on and off reserve and to mainstream shelters who indicated that they service 50% or more Aboriginal clients. Thirty-three (33) participants responded through the electronic survey. A copy of the survey is provided in Appendix E.

Figure 8: Survey Responses

Surveys	Number of responses
To Aboriginal mandated shelters on and off reserve and to mainstream shelters who indicated that they service 50% or more Aboriginal clients.	33

Literature Review

The literature review was completed by Dawn Burleigh in 2013. It was done in the form of an annotated bibliography to inform a more comprehensive literature review. The preliminary review of the literature pointed to issues requiring further research:

- further understanding about the provision of services for prevention and intervention programming;
- family violence impacts for children, individuals and communities; and
- resiliency programming.

Who participated in the data collection?

Aboriginal women and children are the main clients of all Aboriginal shelters that participated in the interviews and survey. Mainstream service providers who were invited to participate estimated that between 20% and 90% of their clients are Aboriginal. Mainstream service providers indicated that the numbers may be skewed as Aboriginal clients become known to staff through self-identification. Shame and fear plays a role with clients who are Aboriginal but do not identify.

Clients

Seventeen interviews were conducted with clients or former clients of Aboriginal shelters. As the current state of support for men experiencing family violence is very low and the programs available are very few, male clients who had accessed Aboriginal shelter services were sought out to inform this needs assessment. Of the seventeen clients interviewed; six were males. These men have a history of being abused either as children or adults. Three of the men have recently left their abusive partners.

Executive Directors

Eleven Executive Directors of Aboriginal mandated shelters and nineteen Executive Directors of mainstream shelters where 20% to 90% of their clients are Aboriginal families, were interviewed for this needs assessment.

There were multiple themes identified by the Executive Directors such as the necessity of inclusion, benefits of culture, and the barriers created by a lack of education and resources which affect service delivery and supports required to accommodate the complex needs of clients who are experiencing family violence.

Shelter Staff

Front-line staff that participated in the needs assessment were recommended through the Executive Directors. Executive Directors were interviewed first and, in most cases, referred the interviewer to the staff person. In a few cases staff joined their Executive Directors in the interview process.

Government Representatives

Individual government representatives were sought out if they played a specific role in the family violence sector and/or were known to be champions in the shelter services sector. Seven provincial ministry representatives were invited to participate. Six representatives accepted and one representative declined. Federally, five representatives were invited to participate. One accepted, one declined and three did not respond.

Figure 9: Interview with Government Representatives

Level of Government	Provincial Ministry/ Federal Department	Participation
Provincial	Ontario Women's Directorate (OWD), Education Awareness and Outreach	Accepted/ Interviewed
Provincial	OWD, Office of the Executive Director	Accepted/ Interviewed
Provincial	MCSS, Aboriginal Healing and Wellness Unit	Accepted/ Interviewed
Provincial	Aboriginal And Ministry Relationships Branch, Social and Education	Accepted/ Interviewed
Provincial	Ministry of Child and Youth Services	Accepted/ Interviewed
Provincial	Ministry of Child and Youth Services	Accepted/ Interviewed
Provincial	Ministry of Community and Social Services	Declined
Federal	AANDC Ontario Region	Accepted/ Interviewed
Federal	AANDC HQ	Declined
Federal	AANDC HQ	Did not respond
Federal	AANDC Ontario Region	Did not respond
Federal	AANDC Ontario Region	Did not respond

Limitations of the Data Collection

Limitation One: The time frame for the Needs Assessment was compressed and had a late start. One reason for this was that data-gathering coincided with the fiscal year end an especially busy time for shelters, and contributed to the need for an extension to April 30, 2014.

Limitation Two: The proposed budget for Phase II included funding from the Government of Ontario. This, however, was not forthcoming and therefore AANDC was the sole funder of this project. This resulted in budgetary restrictions that saw the deletion of data gathering, for case studies, face-to-face interviews and focus groups.

Limitation Three: Lack of input from federal government stakeholders was a limitation. Of the five key informants invited to participate in the interview process, only one provided input.

Limitation Four: There was no participation from clients of northern shelters.[5]

[5] Despite repeated requests to northern shelter staff, none of the participant Executive Directors was able to solicit a client to provide input. The Executive Directors and staff from northern shelters did provide insights into the northern reality during their interviews and their views are reflected in the findings section.

Findings

Findings

What Does Some of the Terminology Mean?

The following terms will be used when describing the level of agreement between stakeholders in the findings section of this document:

No/None	No individual identified a particular issue or topic;
Few/Very Few	Only one or two individuals had similar responses or mentioned the same point;
Some/Several	Between one-quarter and one-half of the individuals had similar responses or mentioned the same point;
Many/Majority/Most	The majority of, but not all, individuals had similar responses or mentioned the same point; and
All/Consensus	All individuals had similar responses or mentioned the same point.
Respondent	Refers to the different stakeholders.

Understanding the Scope of the Issue

Most interviewees connected the residential school legacy, intergenerational effects of poverty, trauma, addictions, and mental health and loss of traditional roles and culture within the family and community to causes of family violence. Government, policies, and lack of housing were also cited as causes of family violence. Residential schools was described as the key historical factor that caused major losses to traditional parenting practices, traditional healing, culture and language.

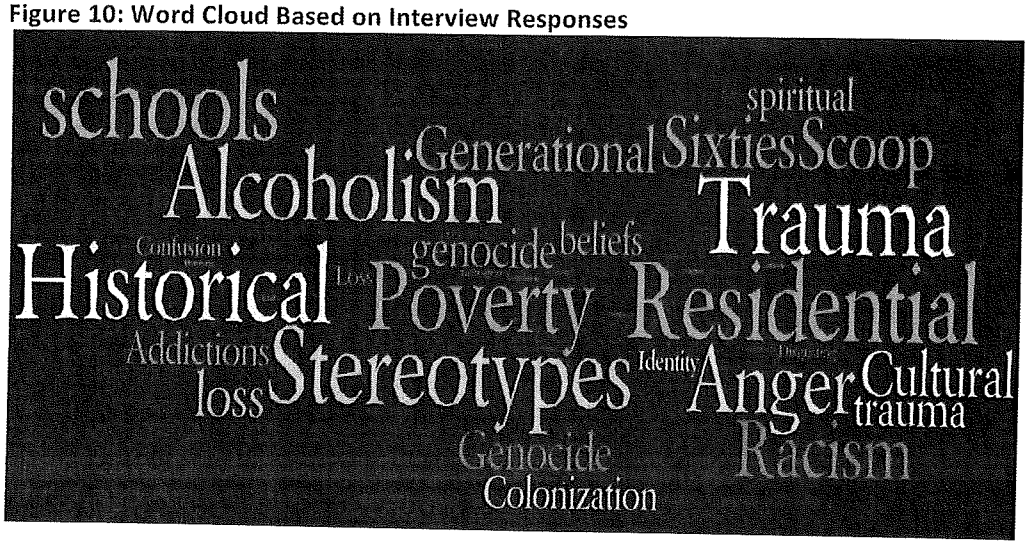
Family violence is probably the greatest crime of colonization. When an Indigenous family is so victimized that they end up beating each other up and the children are suffering, crying and in pain and are unfed, unclothed, unloved– it's the greatest crime that's going on in our world. . . . In a lot of those cases, those that are perpetrating it don't realize it because it happened to them. They don't feel it being wrong, and they're – because it may have been happening three or four generations in the family. So it becomes almost a way of life in our communities." (Aboriginal Executive Director/ Mixed Shelter)

Family violence on reserves highlights a different obstacle for those seeking safety and support. In small communities, confidentiality can present an insurmountable barrier for women and children who are fleeing violence. Abusers who hold positions of power on reserve, extended family and community members who are biased towards the abuser, as well as general acceptance of violence in the community can result in stigmatization for the victim. S/he must

choose to stay in the abusive situation, or leave their communities to access confidential support, as well as safety. On reserve staff described how the lack of safety and violence as a way of life on reserve reflected a normalized sense of abuse.

The word cloud includes interview respondents' words and phrases that they used to describe Aboriginal family violence.

Figure 10: Word Cloud Based on Interview Responses



Understanding the Intergenerational Nature of Family Violence

Historical and current causes of family violence include intergenerational effects of residential schools, addictions, poverty, and loss of parenting skills. Many clients directly linked historical causes of family violence to current realities for Aboriginal families including societal perceptions of Aboriginal people, both on and off reserve. A few clients interviewed revealed that they believe that government accountability and action is required to change negative perceptions and provide the same level of care, regardless of race or location.

"Family violence is an end result of a greater problem. And those of us who are addressing the family violence issue are basically putting a band-aid on a major sore. The major sore is really the colonization of our people, the historical trauma, the multi-generational trauma of the residential school. How do you address that?" (Aboriginal Executive Director)

All clients interviewed cited personal histories of accessing social supports and varied experiences with abuse. Some had been residents of VAW shelters as children, with their mothers. The intergenerational access to shelter services reveals that some clients and their families have yet to break the cycle of abuse. Client interviewees identified that victimization can be perpetrated by parents, children, grandparents, male and female partners.

All clients interviewed agreed that services should be designed and delivered for the entire family. When striving to maintain the family unit, education about healthy relationships,

traditional roles, and intergenerational effects are beneficial to both partners and more programs need to be developed to rehabilitate the abuser, as well as support healing for the entire family. If victims of family violence are aware of what a VAAW/VAW shelter is like, they are more likely to access that support if needed.

Shame was often cited as a deterrent to accessing services and pressing criminal charges while residing in a small community was seen as being counterproductive and fostering stigma for victims.

Education and discussion of intergenerational trauma was seen as a way to lead to healing through the identification of patterns and the history of abuse that clients had not previously connected to victimization.

Government representatives have a high knowledge level on the scope of Aboriginal family violence that is well beyond most Canadians.

"The experience of violence is so in-grained, certainly in our communities, that they actually live – they live in violence every day. And I don't know that the recognition is there that they don't have to live like that. You know, we hear some really scary and horrific stories about what goes on in communities, never mind just in single houses. So I think that's where it needs to change is that. And for sure, like all of the stuff around colonization and a white government controlling reserve spaces and all those sorts of things need to play into how that changes. But I think it has to start at the community level where they go, "You know what? This isn't okay". . . . And I think there is a real community sense of grief and loss throughout our Aboriginal population, and it's a stuck state." (Aboriginal Executive Director)

The Need for Culturally Based Services

"Language and culture – it's lacking. There doesn't seem to be any recognition from funders for that – they want to see success rates, they want to see how it's operating. But when you work with the spirit and work with the culture, it's hard to put a face on an issue .... It's very important, but you can't put a figure or a number on it. We know it's important. The language is very important for the people to understand who they are and where they come from." (Aboriginal Executive Director)

Cultural knowledge and services for family violence clients were cited by all interviewees as essential when supporting Aboriginal families. Understanding the complexities of intergenerational effects for Aboriginal families experiencing family violence was also linked to the need for Aboriginal staff and/or community resources who could appropriately relate to Aboriginal clients.

Aboriginal staff and Executive Directors expressed that there is a multitude of traditional teachings that can be learned

about the different Nations on Turtle Island and that learning opportunities are constantly sought after. A notable suggestion included a program where urban staff would benefit most from an on reserve shelter staff exchange program.

Mainstream and Aboriginal staff cited the Medicine Wheel, Seven Sacred Grandfather Teachings, The Great Law of Peace and other traditional teachings when referring to their support of family violence clients. Most consistent was the need to service families as a whole, because men hold a place in the family circle/life cycle.

Executive Directors of Aboriginal shelters highlighted the healing associated with immersing oneself in culture, as well as attending ceremonies and learning about traditional medicines. Mainstream Executive Director interviews highlighted the value of Elder support and teachings. Contrastingly, it was also recognized by mainstream and Aboriginal Executive Directors that not all Aboriginal clients value and/or practice Aboriginal culture to the same degree and for this reason, culture connections are made based on client interest.

Mainstream Executive Directors want to expand upon or connect with cultural services to better meet the needs of their family violence clients. They stressed the importance of facilitating access to culture and placed value upon culture/Aboriginal designated staff positions, within the shelter team. Additionally, it was adamantly clear that non-Aboriginal staff could not be vested with roles of teaching culture to Aboriginal clients and that this would only foster more cultural misappropriation and resentment. For mainstream shelters that were funded for Aboriginal specific employees, clear benefits were illustrated by the amount of community engagement garnered by these specific leadership positions.

When supporting Aboriginal families, culture becomes the service. For shelter residents, reintegrating with traditional practices of culture is a valuable empowerment tool.

Culturally based services were valued by clients seeking education and healing. Furthermore, shelters that facilitated traditional teachings provided a first introduction to culture for some clients. The majority of clients interviewed shared an appreciation for access to traditional medicines, ceremonies and Elders.

By fulfilling the cultural identity needs of its clients, these shelters fostered trust and acceptance of the programming and rules in place to maintain safety. Many client interviewed gradually increased education pertaining to healthy relationships and fulfilling parental obligations.

"So it might be that we're going to have a talking circle, and we're going to get out materials and do a quilt. So everybody will get their own – will pick out their own material. And if they're working then, you know, the dialogue starts to flow. They start to share more openly because they're not sitting there staring at each other. They're focusing on something else; so people are more honest because they're not focused on trying to censor whatever it is they're saying. Staff, you know, that are doing the circle, they'll make note of what people say so that they can meet up with them later for a one-on-one if they need it." (Aboriginal Executive Director)

A few clients of non-Aboriginal ancestry, housed in on-reserve shelters, shared that traditional teachings benefit all residents of shelters and even non-Aboriginal clients felt drawn to reconnect with their own cultures.

Aboriginal women can be reluctant to self identify because of a belief that it will lead to conflict and lateral violence, racism and mistreatment. Introducing culture into programs and services without it being imposed increases the safety for a woman to acknowledge her Aboriginal identity.

"To have on the intake, "were you spiritually abused?" – just floored me. Even to just learn about the teachings and having people check in about the balance of physical, mental, emotional, spiritual – was stuck in the mental. Previous two partners laughed at attempts to be spiritual. Plans of care include spirit. This winter I was considering going to the mental hospital, and I'm really glad I ended up here instead." (Non-Aboriginal client)

Perceptions of mainstream, off reserve shelter staff by some clients revealed a lack of confidence in ability when supporting Aboriginal clients, based on inexperience and lack of engagement when addressing client needs and set limits for length of stay for shelter residents.

Providing an Appropriate Individual Response

All of the Executive Directors referenced different numbers when referring to the number of times a client attempts to leave abusive situations. This reinforces that seeking support is a very individual and personalized process, and each attempt to break free is a valuable opportunity to educate and empower the victim of abuse. Aboriginal residents were described by Executive Directors as often suspended in a state of loss and seeking to reclaim strength, which was historically derived from their traditional roles.

Executive Directors consistently discussed the inclusive nature of services and the role of each shelter within its own community to best serve those who seek to escape abusive situations. By utilizing non-judgmental approaches to service provision, support is customized as much as possible for each client. Respecting a client's choice is paramount when building trust and self esteem.

Most clients spoke highly of Aboriginal based service providers and praised staff for consideration and tolerance of their personal limitations. Many clients spoke of Aboriginal workers offered humanizing, relevant support and made attempts to connect with them as individuals. Despite these positive comments attributed to Aboriginal shelter staff most clients identified that there are few staff in numbers to support residents. Shelters located on reserve experience addictions as a prevalent issue and shelter staff are not trained to offer addiction counselling.

Several clients that had accessed shelter services on more than one occasion identified that each experience was different and the first residency was negative and associated with restrictions and limitations, derived from lack of insight into their own circumstances or skills to effectively navigate social supports with differing operational policies.

Empowerment and respect were common themes valued by front line staff. Often rooted in feminism, staff consistently stated that the woman/client was in control of her healing and life, and that returning to an abuser was a natural and expected outcome.

Using a Systems Approach (Responding to Social Determinants)

Clients of shelters come in with a whole host of issues, which shelter staff are expected to address: poverty, lack of resources, intergenerational violence, homelessness, addictions, mental health issues, unsupportive home community, sexual violence, little economic opportunity, non-existent social services support. These challenges that shelters face validate the training requested for shelter staff, mainstream or Aboriginal.

When asked to summarize family violence clients, both mainstream and Aboriginal shelter staff cited intersections of barriers that can include poverty, addictions, physical and mental health disorders, child welfare involvements, lack of education and employment, as well as minimal to no family support.

Mainstream Executive Directors were reluctant to identify gaps in service for family violence but acknowledged the complex and unique obstacles which exist for Aboriginal clients who are seeking support. Staff outlined the additional barriers present for family violence clients such as addictions, illiteracy or language barriers, "detached" parents (parents who, as a result of intergenerational trauma, are unable to make successful attachments with their children), and a general lack of knowledge of resources outside of life on reserve.

"In a formal way, we also have realized that case conferences are a much more democratic approach to conflict resolution and problem solving moving forward because many of the women we serve have complex issues that they need resolution on. And systems – we know systems just do not work for the women and children we serve. When we case conferences, well, we will have representatives from the different Aboriginal agencies; and then that way the woman who is being served is at the table. And she is there as the driving force. And having her there, even if she wants someone else to be her voice at the table, her voice is much better heard when we are all sitting together face-to-face. And then when we look at how we are going to support the woman looking forward, everyone has to take a piece of the pie, so to speak, and have ownership and then be held accountable. So when you don't get something done at that meeting, you said you were going to have this done by the time the next meeting comes and things aren't moving forward because of that, it has greater accountability for the individuals at the table." (Mainstream Executive Director)

There is an awareness by both Aboriginal shelters and government representatives that shelters in northern communities are sometimes used for housing gaps and things other than their intended use of an emergency shelter. In part, many of the interviewees recognize that the original euro-centric model of violence against women shelter does not work in most remote communities.

Relationships with Key Service Partners

Many clients cited an overload of conditions to adhere to including probation orders with addiction treatment, child welfare requirements such as parenting classes, and employment requirements from income supports such as Ontario Works. To respond to those needs, shelters have to establish many working relationships with many service partners.

The majority of Aboriginal shelters are directly connected to services on and off reserve through a mix of formal and informal partnerships and protocols. This, however, was not the case for remote shelters that are mainly isolated from external supports.

Formal partnerships were generally with police services covered under police protocol, child protection agencies, Native Friendship Centres and Ontario Works. Informal partnerships included other shelter service providers, the ONWA, legal aid services, First Nation Chiefs and Councils, other reserve-based services, and mental health agencies.

All interviewees from the family violence sector indicated that these partnerships are critical for providing support to clients.

A common theme that came out of the interviews with Aboriginal shelters was a lack of trust of external support workers, most particularly with police and child welfare agents. This theme reflected disconnect between organizational practices and realities of life on reserve, or for an Aboriginal person.

> *"There obviously have been some tangible increases, like there's certain things that you can see. Just as an example, Children's Aid here in Simcoe County has now what's called the FNMI Team, which is the First Nations Métis Inuit Team. So they have a specific team of First Nations workers that do all the child welfare when it comes to Aboriginal families, which is great; like, it's an awesome program. It's a culturally specific service, you know, it's within the Child Welfare sector, but it's at a different standard. It's a culturally specific service" (Aboriginal Executive Director)*

A few clients related that police and child welfare experiences were positive and understanding, at times linking the current situation of a client to a need to leave an abusive relationship. A most effective practice was when outside agencies came to the client, to the reserve, and to the shelter, where the client felt safest.

Ultimately, numerous appointments and expectations foster feelings of being overwhelmed, without adequate time for self-care. Many clients related the experience as similar to reconciliation with the abuser or beginning a new relationship.

Many Aboriginal Executive Directors insisted that, despite limited resources, all organizations actively seek out solutions to gaps in services through activism on committees, task forces and collaborative efforts with other service providers. Despite these active roles within networks, gaps persist from funding discrepancies and lack of autonomy from leaders on reserve.

Program Needs

Program needs that were identified throughout the interviews included:

- Localised (on reserve) programs to support people who have experienced sexual violence and substance abuse;
- Family oriented programs;
- Long term support whether in the form of shelter or therapeutic counselling, transitional or court support. Recovering from Family Violence can be a very long process;
- Specific programs for children.

> *"Today what we're seeing is children – it's the children now. You know like, after living in that environment and passing that cycle onto the next generation, it's the children that are becoming de-sensitized and thinking that that's normal. And, you know then, all you have to do is look at the TV, look at the video games, look at the movies that come out and everything is based around some type of violence – even cartoons. You know, so we want to turn this around. You know, it's a big job because we have to educate the children, we have to educate the young moms and young dads; we have to educate the older generation; we have to educate our Elders, even though most of our Elders know this isn't right. I think that's where things started to change because they're the ones that would be affected with the residential schools, right?"* (Aboriginal Executive Director)

- Ways to work with child protection agencies to avoid apprehending children;
- Men's and youth services
- Funding.

Services for Men

The lack of targeted programming for men was identified as a major gap in services. It was noted that there needs to be different programming because men could be both victims and perpetrators. Aboriginal shelter service providers noted the need to heal men in order to circumvent Aboriginal family violence but few had the financial resources to do so.

> *"Again, there is nothing for men. And if you don't address both sides (because women are the keepers of the water and men are keepers of the fire), if we don't have that balance, we're not going to have a healthy community." (Aboriginal staff person)*

There are a number of Aboriginal shelters that do provide formal men's programming including providing access to the shelter, such as Gançohkwásra at Six Nations. They have made a commitment to provide safe shelter services for both men and women. These shelters are truly pioneering new territory for the shelter world.

"So we always say that we primarily work with men because they're primarily the problem in most of the family violence situations. They're usually the perpetrators. So if you don't deal with the perpetrators and you're only sheltering the victims, it's a no-win situation as far as we're concerned. So we really spend a lot of time trying to meet the challenge of addressing the needs of the perpetrators." (Executive Director, Aboriginal Shelter)

None of the mainstream shelter service providers house men in their shelter but some do offer limited programming to men (e.g. Caring Dads program).

It was suggested by a few staff interviewees that in order to actively work toward solutions for men who are perpetrators of violence, healthy male leadership must organize themselves to create solutions, services, shelters, and support.

"There needs to be more men's cultural groups, because if men again had that opportunity to regain the pride and responsibility of who they truly are in our communities, I think that there would be a huge reduction in family violence." (Staff person)

Services for Youth

Despite a patchwork of programs of varying objectives which cater to youth, the need for targeted education, rehabilitation, and support for youth is imperative and was identified by the majority of Executive Directors interviewed for the needs assessment.

Youth programs were often cited as necessary but absent services within the family violence sector. Youth who have grown up in environments of normalized abuse require extensive education to deter cyclic behavior, as perpetrators and victims. Many staff identified the importance of youth intervention when working in the community and those who did not already actively fill this role, were in the process of sourcing funds to do so.

"Young people who have survived through that – survived being unloved most of their lives and growing up into a world that basically doesn't love them anyway because they're Indian. They get thrown into a city that's filled with racism and all the other crap that goes on; and then we wonder why – hold on, why are all these people committing suicide? And we have this big wonderment about it. When in reality, when you look at the history, there's lots of reasons why this crap is going on." (Aboriginal Executive Director)

The Role of Government as Partners

The government interviewees provided feedback about their specific roles around family violence. The role of government was seen as being two-fold:

- A collaborative one: meant to enhance work and changes within the sector, as well as to consider data, as it becomes available, in relation to bolstering service provider support.

"It's taken us a long time to develop the relationship but I see a lot of progress at the table that wasn't there, a lot more trust and certainly more ministry engagement and commitment, the relationship has certainly evolved." (Government representative) (in reference to the JWGVAAW)

- Funding dispersal and oversight in order to ensure accountability to tax payers and adherence to service delivery agreements.

A few of the provincial government representatives have direct involvement with the Joint Working Group on Violence Against Aboriginal Women (JWGVAAW). The government respondents involved with this group indicated a positive response to their involvement particularly the relationship development and trust building. All provincial interviewees indicated a need for more federal collaboration and involvement.

Funding and Jurisdiction

Chronic under-funding is a major issue with Aboriginal women's shelters. Shelter Executive Directors depend on annual, not multi-year, operating and core funds from AANDC. In one year (2007), the federal department granted an allocation increase for the shelters for operational costs, and while it was a welcome reprieve at the time, Executive Directors still have to make serious choices; these could be about either raising staff salaries or improving services and programs for clientele.

> *"And every time I hear, you know, those people who have funds or money or the ability to provide more resources say you can't cure, you know, all your problems with money, they're just throwing out a non-statement to try and make it go away. Because I'm sorry, but you can cure a lot of your problems with money. We can offer more services; we can offer more timely – we can get rid of waiting lists. We can do more wrap-around services for individuals and for families if we had more resources to do that." (Aboriginal Executive Director)*

Most on-reserve interviewees agreed that services for Aboriginal women were underfunded and difficult to access due to remoteness or because of family connections that impact the social dynamics in small communities on-reserve.

Many on-reserve shelter interviewees noted that male-dominated Band Councils have the authority to determine the amount of funding that flows to shelters, and this also affects the programs that are offered and the quality of those programs.

Mainstream service providers that identified as servicing a majority of Aboriginal clients are funded primarily by the Ministry of Community and Social Services. The breadth of services offered by mainstream shelters was more comprehensive and better funded than those offered by Aboriginal-mandated shelters; the fact that Aboriginal shelters receive less financial support than the provincially-funded shelters plays significantly into this difference as indicated by Anita Olsen Harper and others. (Special Committee on Violence Against Indigenous Women, 2014) Mainstream shelters have built-in programs within their shelters and have the knowhow to deliver the programs through qualified human resources. This is not evident in most Aboriginal shelters.

Most government funding agencies are aware of the funding disparity between on and off reserve service providers and the jurisdictional issues that arise between on and off reserve funding responsibilities. Despite this awareness it is beyond the scope of any individual program officer and speaks to the systemic nature of the institutionalized bias and racism that inherently underfunds First Nation services.

Operational and Capacity Limitations

For Aboriginal Executive Directors, operational hindrances to service provision were predominantly pay inequities, training, and retaining staff.

Generally, staff are few in number, work long hours, double-up on work and are seriously under-paid – particularly in comparison with their provincially-funded counterparts. These are critical capacity issues since additional staff is always needed to help counter the high stress of those working so closely with domestic violence victims and their children.

Most Aboriginal staff (on and off reserve) were without formal education such as an Ontario Secondary School Diploma and post secondary degrees. This is in part reflective of pay rates for on reserve shelters, as well as Aboriginal hiring policies. It is often a stipulation of funding agreements to create jobs for Aboriginal job seekers.

Other Aboriginal staff interviewees sought out post secondary education after a valued opportunity to work within a shelter, stating they were compelled to improve their own knowledge and contribute to solutions for their communities.

Shelters on Reserve

These are the significant challenges in operating a shelter on reserve. Earlier in the report, the relationship between Chiefs and Councils and shelters was described. The shelter's sustainability is often dependent on the overall health of the community and its governance structure. Key challenges that were identified by the interviewees about shelter services on reserve are summarized below.

1. The lack of anonymity and privacy

> *"Services on reserve – the biggest problem that we've heard of is that, "No matter what you do, everybody knows." (Non-Native, Executive Director of Aboriginal Shelter)*

Clients described the difficult choice they have to make when they want to move away from the violence in their lives. Particularly in some communities, women face the possibility of everyone knowing about what is going on in her home. Many Aboriginal women, while they want to get help, they do not necessarily want to expose their partner to humiliation. In some cases, it actually can increase her risk if her partner is well known and the community is not ready or willing to see him as a person who uses violence in his intimate relationships.

2. Favouritism

"The women that have come in here in the last year, we've had the women say to us that they do not feel that they can get help on the reserve. They do not feel that . . . it depends on who you are as to whether or not you'll receive services. You know somebody, you may get the services you need. If you don't, you won't. And it depends on how you are perceived in your community as to whether or not you will receive services. They feel that the Band is not very supportive, in some ways financially; so if they're looking for help or seeking help, they may or may not get financial support from the Band. Where they struggle or some really struggle is when their abusive partner's family member are the people who are providing the services. They know they won't get services, and that's whether if – whether they're part of the police force, whether they're part of the counseling force or counseling services, whether they're part of the housing component. So they give up. They won't ask for help on the reserve; they won't stay on the reserve." (Aboriginal Executive Director)

On-reserve communities are unique governance structures in all of Canada, For many communities there are two governance structures happening at the same time. There is a traditional governance structure that has existed for millennia and the more recent governance structure imposed out of the Indian Act. The Indian Act band governance structure is vulnerable to abuse in small communities. Clients and Executive Directors described how First Nation women who are leaving violence sometimes cannot access services because of perceived favouritism.

3. Housing often goes to the men and the women are displaced

Similar to the situation experienced by all women off reserve, the police have a systemic bias and assume that the woman and children should leave and the man will stay in the house. This presents a unique challenge on-reserve where in some cases you will have a non-First Nation man staying in the house and the First Nation woman having to leave.

Given the shortage of housing on reserve, the removal of women from their homes only increases women's risk to more violence and systemic discrimination.

"And quite often the police will take the woman out before they'll do anything with the guy, which is really – you know, that's so frustrating to see. . . . I think it has to do with the idea that men own the property. And I think that goes back to the idea of, you know, most of the Chief and Council are male. And so they don't see why women – I think they think the women should be transient because they can go house to house with their children, but men hold onto the housing, which is completely opposite from what we historically know." (Mainstream shelter staff person)

4. The lack of choices and services

With little financial resources, women often leave the communities only to end up on the streets, vulnerable to addiction, trafficking and at risk for death. On the other hand, there are

many women who refuse to leave their community and have the same right to receive the services they require on reserve.

> *"And the other thing that we see lots is that the women are often displaced to the shelter because the men are keeping the houses on-reserve; and so it gets really hard to have the woman re-settle in a new community because this isn't her community. And it's hard for her to get her kids into a school they've never been to, and all those sorts of things. It's really hard for them to make a change because they're displaced from everything they know." (Mainstream shelter staff person)*

5. The loss of identity

When women are forced to leave the community they are also being asked to leave their sense of safety and identity. In the community they have a sense of belonging, community, language and identity. They are tied to the land and cannot fulfil this need in the cities.

Once they leave they sometimes feel so betrayed by the fact that the community did not protect and support them that they do not return, Often times the lack of support available on-reserve is directly linked to the lack of resources provide to on-reserve communities to offer services.

> *"I had one young woman, probably left us four months ago who said, I will never bring my child on reserve. I'll never go back to my reserve, and I will never have my child raised or know about her reserve." (co-Executive Directors, Mainstream shelter)*

Training Needs

Lack of adequate training is a key organizational issue that is directly related to insufficient funding. Executive Directors, shelter staff and Boards need to build capacity; workshops and meetings should be aimed at equipping Executive Directors with practical information and skills, and strengthening partnerships with governments and other shelters. Many Executive Directors seek to build their collective voices, and achieve common goals cohesively; they want to collaborate with each other to unify their efforts, such as for fund-raising, to improve the services and programs they can offer to clients.

Throughout the interviews all staff of shelters on reserve, off reserve, mainstream or Aboriginal noted the need for training as a predominant theme. The following table identifies the top training needs of Aboriginal mandated shelters or mainstream shelters that service more than

50% of Aboriginal families.[6] The percentages indicate the percentage of survey respondents that identified these training needs as critical.[7]

Figure 11: Top Training Needs

Mental Health Issues	91%
Mental Health Assessment	88%
Family Law	85%
Stress Management	79%
Substance Abuse Issues	76%
Health Trends	76%

Executive Directors of mainstream shelters indicated that they would benefit from cultural training in understanding traditional medicines and Aboriginal values, along with historical factors of residential schools and the '60's Scoop. Most Executive Directors interviewed believe that this training would be helpful in creating understanding of Aboriginal peoples for themselves and their staff.

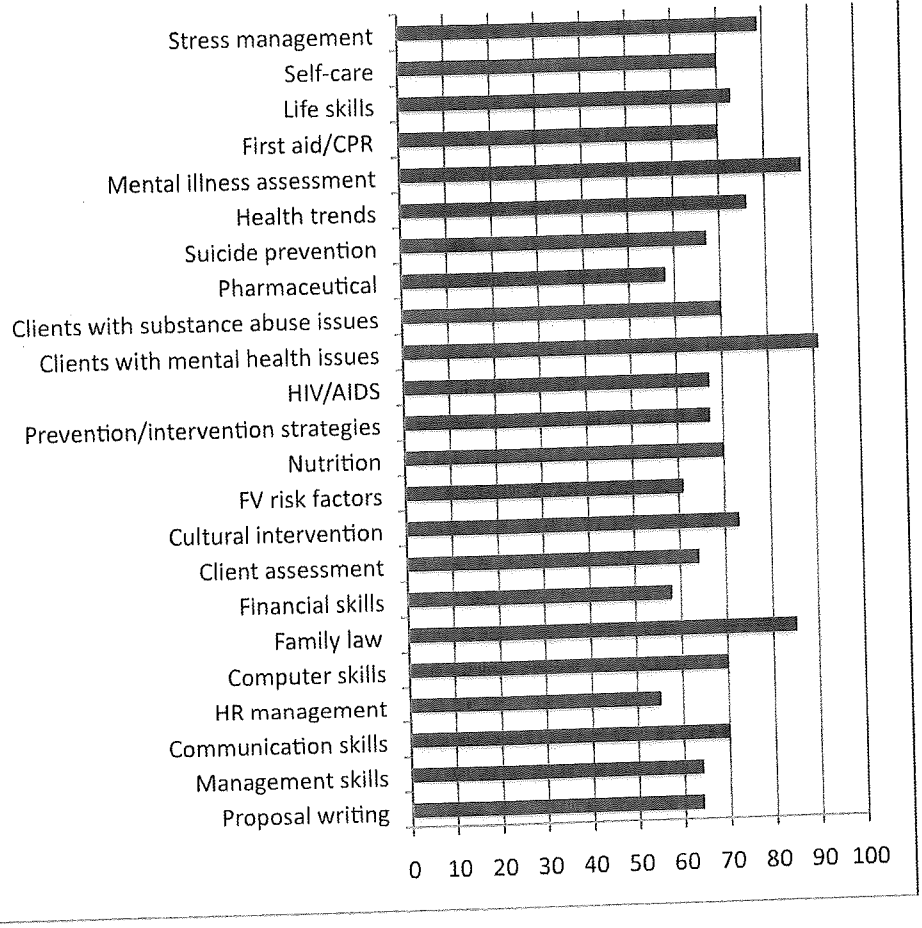
In alignment with the training needs data mentioned by Aboriginal shelter service providers, mainstream Executive Directors indicated a need for training in mental health issues, addictions, and concurrent disorders training within a harm reduction model, along with deep trauma work. One Executive Director indicated that she was sending her staff for teachings around the use of the Medicine Wheel as it relates to mental health; and she would love her staff to be trained on political activism, working in solidarity with Aboriginal women. Another Executive Director noted a practical means to access training would be to partner with other agencies locally but this would cost money in budgets that must shortcut training opportunities for staff.

The complete list of training needs is reflected in the table below.

[6] *The survey was distributed to Aboriginal mandated shelters or mainstream shelters that service more than 50% of their clients who are of Aboriginal ancestry.*

[7] *Hovering around the 70% range the following training was identified by survey respondents as important as well: written and oral communication skills, computer training, cultural intervention training, nutrition program training, life skills training and self-help training.*

Figure 12: Training Needs
(% of respondents who agree or strongly agree)



Data Collection and Telling the Story of What Shelters Do

"Government should be a collaborative funding partner. It is important the government coordinate data collection and integrate it with provincial funding for similar purposes; to avoid duplication of funding but also to ensure optimal use of funding; and to evaluate the impacts of programs so that it is demonstrated that there is an appreciable impact on preventing Family Violence." (Government representative)

Despite the commitment of the government and Aboriginal shelters, there are significant challenges related to data collection, dissemination and sponsoring research. Yet sound data informs policy and program development.

The lack of concrete data creates barriers related to the validation of the work around Aboriginal family violence and the sector's capability to access the necessary resources for funding the evident gaps.

Perception of Whether AFV Situation Has Improved

Interviewees were asked for their perception of the changes to the family violence sector over the last decade, and whether the situation has improved in various ways. The following chart reveals the data complied.

Figure 13: Perceptions of Changes in AFV Sector
Question: If you contemplate the current state of the Aboriginal Family Violence Sector with what was in place ten (10) years ago would you say...

Statements	N = 70 Overall Avg	N = 27 AFV	N = 22 Mainstream	N = 15 Clients	N = 6 Gov't Partners
the value place on understanding AFV has . . .	2.7	2.9	2.7	2.6	3.5
the value place on resourcing (funding) the AFV has . . .	2.0	2.1	2.2	1.7	3.2
awareness level/ progress toward solving AFV has . . .	2.6	2.9	2.5	2.3	3.5
that collaboration amongst service providers has . . .	2.8	3.1	3.1	2.1	3.8
the use of data in the decision making around programming has . . .	2.2	2.5	2.1	1.6	3.0
that the ability of First Nation services providers to service AFV programs has . . .	2.3	2.5	2.0	2.5	3.0
the status of AFV in research efforts has . . .	2.3	2.1	2.6	2.2	3.3
service to Aboriginal families by non-Aboriginal service providers has . . .	2.1	2.3	2.5	1.1	2.7

KEY
0 - Don't Know/ No Answer
1 - Decreased
2 - Unchanged
3 - Increased Somewhat
4 - Increased Significantly

A number of observations can be made about the results:

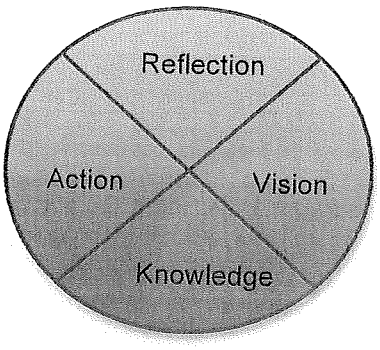
- Government partners feel resourcing for the sector has increased significantly, while Aboriginal and non-Aboriginal services identified that it was virtually unchanged and clients said it has decreased slightly.
- All types of respondents, except clients, tended to report that collaboration has improved.
- Aboriginal services reported greater progress in the ability of First Nation services to provide Aboriginal family violence services, compared to the assessment of mainstream agencies.
- Mainstream services perceived that there has been a greater improvement in research on Aboriginal families than Aboriginal service providers perceived.
- In general, government officials tended to perceive more improvements had been achieved, compared to other respondents.

Recommendations

Recommendations

The recommendations have been developed to reflect the medicine wheel and the need to have an integrated set of recommendations that can support and inform each other. The issue of Aboriginal Family Violence extends into many complex issues found in Aboriginal families and in Aboriginal communities and it requires a coordinated, thoughtful response.

Figure 14: Medicine Wheel



Vision

The Aboriginal Shelters of Ontario is committed to working towards culturally based services for Aboriginal women, children, men and families as they work to address the violence in their relationships. Those services would be in each First Nation community and in the urban and rural communities where Aboriginal people are living. The services would address the immediate healing needed to address the violence in the family and the long term supports needed to respond to the factors that have led to the violence and to move forward in violence free relationships.

The investments required are:

Knowledge

Knowledge provides us with the information to know how to move forward. When we do not have sound knowledge we cannot make good decisions about what is the most effective action to get to our vision.

1. Funders and non-Aboriginal and Aboriginal partners work with Indigenous Based Research Methodologies that recognizes the systemic nature of violence against Aboriginal women. Funding, strategies and policy can then be informed by that fundamental understanding.

   Recommendation 1. Building on the work of the Strategic Framework to End Violence Against Aboriginal Women and other Framework documents, support is needed to

create a specific framework to end Family Violence that reflects on and off reserve realities of service delivery in responding to Family Violence.

2. There continues to be a need for more detailed information and the many stories about what is happening on and off reserve to Aboriginal women and men when they seek supports and services to address family violence.

   Recommendation 2. Support through a number of community-based research projects, to enhance the research that has been started as part of this needs assessment including doing a comprehensive literature review. The research would use an Indigenous knowledge protocol to answer some of the questions below:

   - What is the unique situation in Aboriginal northern communities and how can communities be best supported to respond to family violence?
   - What happens to women who are in communities with or without shelters?
   - What is done in communities that do not have shelters? How do they address the violence in their communities?
   - What research exists about Aboriginal women and shelters?
   - Comparative data from *Breaking Free* in 1989 until today. Has the situation improved?
   - Analysis of the Domestic Violence Death Review Committee reports and what that information tells us about Aboriginal women.
   - In each community, how many women, men and children have died through homicide, violence and suicide?
   - What are the connections to the other community services and the systems that the Aboriginal shelters have to navigate and what are the imbedded systemic biases in those systems?
   - What is the impact of offering spirituality as part of the healing process? What does hope look like in the work and how is it sustained in the work?
   - How do we recognize and honour First Nation, Inuit and Métis and respect the cultural diversity and uniqueness?
   - How do we offer a culturally safe service?
   - What are the funding differences between AANDC and the provincial government?
   - What are all of the services available to Aboriginal women in Ontario and in each community? Include culturally based services that work to build healthy relationships and promote healing.

3. As indicated in the methodological challenges the northern communities had limited involvement in the research. The experience of violence in northern communities is unique and solutions will be unique. More research is required to ensure there is a complete understanding

   Recommendation 3. Support research that will tell the story of what is happening in northern communities including:
   - The level of violence in the communities.
   - What northern communities are doing currently to respond to family violence?
   - What are the barriers to respond?
   - What ways would the community like to address family violence?

- What are the other socio-determinants that need to be addressed to end family violence?

4. Data collection and evaluation is critical to knowing how to move forward. Currently the federal and the provincial government gather different data and neither data set tells the complete story of what is happening in the communities.

   Recommendation 4. Support work with governments to refine evaluation and data collection tools that are useful to support sound planning and that tell the complete story of the work that is being done at the shelters and the journeys that women take to end the violence in their lives.

Actions

5. Jurisdictional issues continue to ensure that on-reserve shelters are underfunded and comprehensive services are not available because of gaps in funding.

   Recommendation 5: A long-term coordinated investment plan be developed between the federal and provincial governments and with the ASOO and First Nation organizations to address Aboriginal family violence. The plan would address jurisdictional issues between on-reserve and off-reserve funding.

6. Since 2007, Aboriginal Affairs and Northern Development Canada has identified resources within shelters' operational budgets for some training needs through the National Aboriginal Circle Against Family Violence, including an annual 3-day training for Executive Directors. Shelter Directors have also looked for other opportunities for their training needs and the needs of their staff.

   Recommendation 6: ASOO be supported to provide training to Aboriginal shelters to support them in better responding to the complexity of the issues they have to address. While there is a common set of concerns there are also unique differences between the shelters, and training and supports need to take account of theses. For example, off reserve shelters have to deal with by-laws and incorporation while on-reserve organizations are dealing with running programs through Chief and Council. There are different training and support needs that were identified:

   a. Mental health issues that are impacted by intergenerational trauma.
   b. Deepening the culturally based approach to addressing violence in the family.
   c. On-reserve: managing services in a political context of Chief and Council, addressing capacity issues; addressing funding and cash flow issues and the specific considerations that the Northern shelters deal with to deliver programs and services.
   d. Off-reserve: Dealing with the urban context and different cultural groups being in one shelter; funding issues, capacity issues.
   e. Addressing child custody from an Aboriginal perspective and with Aboriginal child welfare services.
   f. System navigation within systems that are inherently biased.

Training material and training would be delivered in the Aboriginal language that is appropriate for the shelter.

7. There is a great deal of interest by ASOO partners to receive training, in particular non-Aboriginal shelters that are working Aboriginal women and children and know that they need cultural competency/safety training.

   Recommendation 7: ASOO be supported to provide tailored training to ASOO partners including:

   a) Chiefs of Ontario: Effectively addressing violence within the Band Council structure, including best practices.
   b) Non-Aboriginal Shelters: How to work respectfully with First Nation, Inuit and Métis families.

Reflection

It is critical that we have the opportunity to be able to stop and reflect on what we have done and what would be the most strategic way to move forward.

8. ASOO currently receives no sustainable or core funding and cannot provide the thoughtful work to ensure that all governments are investing in the most effective practices to end violence against Aboriginal women.

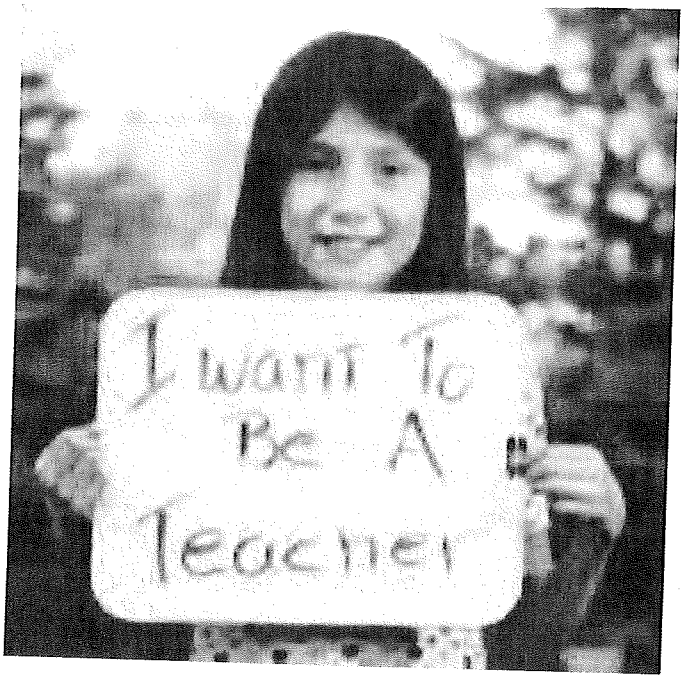
   Recommendation 8: ASOO receive core funding to support their continued capacity to respond to the level and complexity of violence and provide training, evaluation and best practice collection that is needed in the sector in order to maximize the investment of all resources while also supporting the existing and future Aboriginal leadership in the VAAW sector.

9. Member shelters of ASOO carry out a number of best practices that have not been showcased so individual communities cannot benefit from each other's work.

   Recommendation 9: ASOO receive financial support to describe, highlight and promote current best practices. Some of the best practices that would be highlighted would include:

   - How to address VAAW through a family focus;
   - How to work respectfully within the political context and organizations that are our partners;
   - How to work from a culturally based approach;
   - How to address violence in a wholistic way;
   - How we keep shelters focused on VAAW while also providing other needed services in the community;
   - How we work with a male-dominated Chief and Council;
   - How we work with a Chief and Council that do not see VAAW as a priority issue;
   - How we effectively sit on a high-risk committee when people do not have the same sense of what is high risk;
   - How we do safety planning in an isolated community;

- How we work with the community to address the housing crisis as it directly affects our ability to provide services.



Conclusion

Conclusion

"I just think it would be nice to have more shelters. People don't realize how much hope and self-worth, self-esteem you will get back. It's just everything – the love and compassion. It goes back to the basic needs. The need of belonging – you feel that when you're here. No matter who you are or what you've been through." (Client)

Aboriginal Shelters are a pivotal place in any community, on-reserve or off-reserve, as they continue to respond to the violence in Aboriginal families without sufficient funding and support. Aboriginal shelters have been quietly doing this work throughout Ontario in many communities for many years. At this time, the ASOO have taken the time to provide a picture of the work that they do, the context within which they do it, the community needs they are responding to and the investments, supports and partnerships shelters and communities need to move forward.

The needs assessment provided a picture of the key investments that are required at this time. Aboriginal Shelters of Ontario are ready to assume that greater role.

> *"With more financial resources Aboriginal shelters in Ontario could provide more prevention services to women in crisis, support her to heal from her traumas, connect to her children, herself and her creator, find her voice, understand her rights and build her support system. She may choose to leave her community, or she may choose to stay within her community. But we would be with her. Regardless, she would be adequately equipped to find her way in a world that continually forgets she exists. By properly investing adequate funding to Aboriginal shelters, on and off reserve, Canada is investing in the prevention of murdered and missing Aboriginal women."* (ASOO Board member)

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APPENDIX A

List of Shelters Sent the Survey

Appendix A – List of Shelters Sent the Survey

Organization	Executive Director	Address
Akwesasne Family Violence Program	Catherine Lelievre	Box 579, Cornwall, ON K6H 5T3
Anduhyaun Inc.	Blanche Meawassige	1296 Weston Road, Toronto, ON M6M 4R3
Anishnaabe Kwewag Gamig Inc	Wanda McIvor	Box 39, Roseneath, ON K0K 2X0
Atikokan Shelter of Hope	Donna Kroocmo	PO Box 818, Atikokan, ON P0T 1C0
At^Iohsa	Chanda Kennedy	
Beendigen Inc.	Josephine Mandaman	103-100 Anemki Drive, Thunder Bay, ON P7J1A5
Bernadette McCann House for Women	Leigh Sweeney	Box 244, Pembroke, ON K8A 6X3
Bethesda House	Jaki McKinnon	Box 82, Bowmanville, ON L1C 3K8
Birkdale Residence	Holly Kensey	1229 Ellesmere Road, Toronto, ON M1P 2X4

Centre Passerelle pour Femmes du Nord de L'Ontario	Julie Bechard Fischer	Po Box 849, Timmins, ON P4N 7G7
CHADWIC Home	Paula Valois	Box 1580, Wawa, ON P0S 1K0
Chrysalis House	Martine Dore	2 MacNeil Court, Kanata, ON K2L 4H7
Cornerstone Family Violence Prevention Centre	Linda Janzen	40 Swayne Street, Cobourg, ON K9A 1K5
D'Binooshnowin Crisis Centre	Connie McKay	376 Sydney Bay Road, R.R. #5, Wiarton, ON N0H 2T0
Domestic Abuse Services Oxford	Rhonda Hendel	975 James Street, Woodstock, ON N4S 0A5
Ernestine's Women's Shelter	Sharlene Tygesen	Box 141, Station B, Etobicoke, ON M9W 5K9
Esprit Place	Pam Nelson	3A Beechwood Drive, Parry Sound, ON P2A 1J2
Family Transition Place	Norah Kennedy	20 Bredin Parkway, Orangeville, ON L9W 4Z9
Faye Peterson Transition House	Debbie Zweep	Box 10172, Thunderbay, ON P7B 6T7
Fort Albany Shelter		

Ganohkwasra Family Assault Support Service	Sandra Montour	1781 Chiefswood Road, Ohsweken, ON N0A 1M0
Geraldton Family Resource Centre	Nancy Proteau	Box 70, Geraldton, ON P0T 1M0
Gillian's Place	Anne Armstrong	Box 1387, St. Catharines, ON L2R 7J8
Good Shepherd Women's Services	Kristene Viljasoo	30 Pearl Street North, Hamilton, ON L8R 2Y8
Green Haven Shelter for Women	Liz Westcott	Box 612, Orillia, ON L3V 6K5
Guelph Wellington Women in Crisis	Sly Castaldi	Box 1451, Guelph, ON N1H 6N9
Habitat Interlude	Terry Therese-Allard	Box 111, Kapuskasing, ON P5N 2Y1
Haldimant & Norfolk Women's Services	Jane Scheel	Box 731, Simcoe, ON N3Y 4T2
Herizon House	Vanessa Falcon	Box 21012 314 Harwood Ave S., Ajax, ON L1S 7H2
Hiatus House	Thom Rolfe	250 Louis Ave., Windsor, ON N9A 1W2
Honeychurch Family Life Resource Centre	Marilyn Field	Box 44017, Brampton, ON L6X 3C9
Hoshizaki House	Rachel Gessie (interim)	Box 974, Dryden, ON P8N 3E3

Huron Women's Shelter	Michele Hansen	Box 334, Goderich, ON N7A 4C6
Huronia Transition Homes Rosewood	Kathy Willis	Box 54, Midland, ON L4R 4K6
Inasmuch House	Val Sadler	Box 368, Hamilton, ON L8L 7W2
Interim Place I & II	Sharon Floyd	Box 45070, Mississauga, ON L5G 1C9
Interval House	Arlene McCalla	131 Bloor St. W., Toronto, ON L2R 7J8
Interval House	Clare Freeman	630 Sanatorium Rd., Hamilton, ON L9C 7S7
Julliette's Place	Margaret Haynes	Box 37529, Scarborough, ON M1B 5P9
Kabaeshiwim Respite Women's Shelter	Cheryl George	R.R. #1, Southampton, ON N0H 2L0
Kingston Interval House	Joanne Young	Box 21042, Kingston, ON K7L 5P5
Kitchenuhmaykoosib Equaygamik	Dorothy McKay	Box 66, Big Trout Lake, ON P0V 1G0
La Presence (convent)	Sister Michele Thibert	9 Bruyère Street, Ottawa, ON K1N 5B8
Lanark County Interval House	Erin Lee-Todd	Box 107, Carleton Place, ON K7C 3P3
Leeds & Grenville Interval House	Barb Pollack	21 Cowan Ave., Brockville, ON K5V

		1W1
Lennox & Addington Interval House	Sue Weir	Box 113, Napanee, ON K7R 3L4
Maison Interlude House	Celine Pelletier	114 Race Street, Hawkesbury
Manitoulin Family Resources	Brenda Clark	P.O. Box 181, Mindemoya, ON P0P 1S0
Maplegate House for Women	Melody Rose	185 Mississauga Ave., Elliot Lake, ON P5A 1E3
Marjorie House	Rhea Starkes	Box 869, Marathon, ON P0T 2E0
Mattawa Women's Resource Centre	Bev Bell	P.O. Box 538, 385 Pine St., Mattawa, ON P0H 1Z0
Minwaashin Lodge	Mary Daoust	1155 Lola St. Ottawa K1K 4C1
Mississauga Women's Shelter (A-PO-WAT-A-IN WI-WAW-MIN)	Yvonne Lafrenier	Box 370, Blind River, ON P0R 1B0
Muskoka Interval House	Joy McCormack	Box 748, Bracebridge, ON P1L 1T9
My Sister's Place	Deborah Herrington	P.O. Box 533, Alliston, ON L9R 1V7
Naomi's Family Resource Centre	Verna Leger	Box 849, 607 St. Lawrence St., Winchester, ON K0C 2K0

Naotkamegwanning Women's Shelter	Joanne Guendouze	Whitefish Bay, Sioux Narrows, ON P0X 1N0
Native Women's Centre	Linda Ense	Box 69036, Hamilton, ON L8K 1W1
Nellies	Margarita Mendez	754 Queen Street East, Toronto, ON
New Starts of Women	Kathy Campbell	Box 169, Red Lake, ON P0V 2M0
Nimkii-Naabkawa Family Crisis Shelter	Jennifer Syrette	c/o 236 Frontenac St., Batchewana First Nation, ON P6A 6Z1
Nipissing Transition House	Janine Lafreniere	547 John St., North Bay, ON P1B 2M9
North York Women's Shelter	Charlene Catchpole	1140 Sheppard Ave. West, Unit #2, Toronto, ON M3K 2A2
Nova Vita Domestic Violence Prevention	Joy Freeman	59 North Park St., Brantford, ON
Omushkegiskwew House Moosonee	Barb Louttit	Box 339, Moosonee, ON
Onyota'aka Family Healing Lodge	Jeanine George	1686 Elijah Road, R.R. #2, Southwold, ON N0L 2G0
Optimism Place	Anne McDonnell	270 Freeland Dr., Stratford, ON N4Z 1G8
Pavilion Family Resource Centre	Lynne Cheliak	Box 37, Haileybury, ON P0J 1K0

Red Cedars Shelter	Linda Lefort/ Alanna Maracle	Box 290, Mohawks of the Bay of Quinte, Tyendinaga Mohawk Territory, ON K0K 3A0
Saakaate House	Sandra Danco	Box 49, Kenora, ON P9N 3X1
South West Regional Healing Lodge	Bob Antone	275 Jubilee, Melbourne, ON N0L 1Y0
Sturgeon Falls Family Resource Centre	Linda Lafantaisie	Box 6228, Sturgeon Falls, ON P2B 3K6
The Denise House Shelter and Support	Sandra McCormack	Box 30560, Oshawa, ON L!J 8L8
The Redwood	Anne-Marie Gardner	Box 59030 2238 Dundas West, Toronto, ON M6R 3B5
Three Fires Eshignowenmindwaa Women's Shelter	Neva Isaac-Sands	Walpole Island First Nation, R.R. #3, Wallaceburg, ON N8A 4K9
Three Oaks Foundation	Pam Havery	Box 22162, Belleville, ON K8N 5V7
Timmins & Area Women in Crisis (H.E.R. Place)	Julie DeMarchi	355 Wilson Ave., Timmins, ON P4N 2T7
Tranquility House	Kim Nadeau	P.O. Box 300, Matheson, ON P0K 1N0
VAW Services Elgin County	Liz Brown	300 Talbot St., St. Thomas, ON N5P

		4E2
Women and Children's Shelter of Barrie	Lynda Muir	115 Edgehill Dr., Barrie, ON L4N 1L9
Women in Crisis (Algoma) Inc	Dale Kenney	23 Oakland Ave., Sault Ste. Marie, ON P6A 2T2
Women in Crisis Services Waterloo Region	Mary Zilney	700 Heritage Drive, Kitchener, ON N2A 3N9
Women's Centre (Grey & Bruce)	Patty Kelly	Box 905, Owen Sound, ON N4K 6H6
Women's Community House	Kate Wiggins	101 Wellington Rd., London, ON N6C 4M7
Women's Habitat of Etobicoke	Silvia Samsa	140 Islington Ave., Etobicoke, ON M8V 3B6
Women's House Serving Bruce & Grey	Casey Weichert	Box 760, Kincardine, ON N2Z 2Z4
Women's Place South Niagara	Ruthann Brown	Box 853, Niagara Falls, ON L2E 6V6
Women's Resources of Kawartha Lakes	Lori Watson	22 Russell St. East, Lindsay, ON K9V 1Z8
Women's Rural Resource Centre	Corey Allison	145 Beech Street, Strathroy, ON N7G 1K9
Woodgreen Red Door Family Shelter	Berninitta Hawkins	21 Carlaw Ave., Toronto, ON M4M 2R6

Yellow Brick House	Lorris Herenda	52 West Beaver Creek, Unit 4, Richmond Hill, ON L4B 1L9
Yorktown Shelter for Women	Fatima Valentim	21 Ascot Ave., Toronto, ON M6E 1E6
YWCA Arise Shelter	Ruth Crammond	87 Elm Street, Toronto, ON M5G 0A8
YWCA Genevra House	Marlene Gorman	370 St. Raphael St., Sudbury, ON P3B 4K7
YWCA Peterborough Haliburton	Lynn Zimmer	216 Simcoe St., Peterborough, ON K9H 2H7

Mississauga FN, Blind River **Contact Bonnie Lafera 7053567142**

Nimmkii Catewanna

Contact Jen Stewart 7059419054

APPENDIX B

Methodology for the Needs Assessment

Appendix B – Methodology for the Needs Assessment

Objectives	Activities	Outcomes	Status
Develop Coordinating Body/Team	Minimum of four and maximum of six members of the ASOO BOD and SSCU will form the Coordinating Team	Coordinating team is formed	Formation of a team of a committed and engaged AFAMILY VIOLENCE sector representatives from the ASOO and SSCU **Complete, ASOO and SSCU collaborated on the research design**
Tender Contracts	ASOO-SSCU will contract a minimum of four individuals to carry out Phase II of the needs assessment.	Contracts with: One Project Manager One Evaluation Expert Two Aboriginal Evaluators	Formation of a team of evaluation experts to conduct the research and complete outputs. **Complete: additional two Aboriginal interviewers and Aboriginal survey design consultant secured**
Contract reputable Aboriginal Evaluation Expert	Expert will review the approach and methodology devised by the ASOO-SSCU	Validation of the approach and methodology by the Evaluation Expert	Approach and methodology are validated/and or tweaked **Complete: Anita Olsen Harper, PhD secured**
Contract reputable Aboriginal Evaluation Expert	Expert will review the tools developed in Phase I	Validation of the tools developed in phase one by the Evaluation Expert	Tools meet the expectations of the ASDOO-SSCU **Complete**
Contract project manager to oversee data collection	Project manager will be responsible for hiring Aboriginal evaluators to collect data in the field	Data collection through interviews, case studies, focus groups and a survey.	Data collection is utilization focused, rigorous, ethical and flexible **Completed interviews**
Complete a comprehensive literature review	Complete the comprehensive literature review to inform the needs assessment findings	Completion of a comprehensive literature review of violence trends.	A Preliminary Review of the Literature on Aboriginal Family Violence **Amended to be a**

			Preliminary Review (2013) by Dawn Burleigh
Aboriginal Family Violence in Ontario Needs Assessment Report	Triangulate data and write. Evaluation Expert will review and provide written overview to project manager	A Needs Assessment report completed through the triangulation of data collected in the field, research, partnerships and through the comprehensive literature review	Data analysis is utilization focused, rigorous, ethical and flexible **Complete**
Develop an Inventory Services Resource	During the data collection phase and augmented by research (web, word of mouth) a service inventory document will be created	The development of an inventory of on and off reserve services available to First Nations throughout the province	Inventory Services Resource is useful to AFAMILY VIOLENCE staff in the field **Not complete due to budget constraints**
Develop Stakeholder Report	A stakeholder document will be developed as a result of the final Needs Assessment document	A Stakeholder Report to forward to all involved stakeholders	A high-level stakeholder document that is considered informative **Not complete due to budget constraints, Executive Summary will replace stakeholder report.**
Develop an Executive Summary for the Chiefs	An Executive Summary will be developed as a result of the final Needs Assessment document	A comprehensive Executive Summary presented to the Chiefs of Ontario	A comprehensive Executive Summary that is targeted to the Chiefs and considered useful **Target date for completion is May 31, 2014**

APPENDIX C

Key Informant Guides

Appendix C – Key Informant Interview Guides

Aboriginal Family Violence Needs Assessment (AFV NA)

Key Informant Interviews (KII)

Current or Former Clients

Part One: Introduction

In 2013 the Aboriginal Shelters of Ontario (ASOO) and the Social Services Coordination Unit (SSCU) of the Chiefs of Ontario (COO) struck a partnership to collaborate on, design and influence a needs assessment for the Aboriginal Family Violence sector in Ontario. This study will focus on shelters and have a The ASOO and SSCU hopes to see this needs assessment completed by late spring 2014.

This needs assessment will be a systematic process for determining and addressing the gaps between what we know to be true of the Aboriginal shelter sector in Ontario and on a more scaled back basis the Aboriginal Family Violence sector (both on and off reserve) and the wants and needs of the sector stakeholders, including those who access or have accessed AFV services and programs. The gathering of information for this needs assessment includes, an electronic survey, interviews and a comprehensive literature review.

Part Two: Privacy and Consent

Part Two: Privacy and Consent

Researchers from the ASOO-SSCU AFV NA Team will be collecting data from multiple sources over the next few weeks. We hope you will accept our request to have you as a key informant for one of the upcoming interviews.

We define staff in Aboriginal family violence as "individuals who work in organizations on or off reserve who service Aboriginal family members that have, or are, experiencing violence within their homes".

The interview will be anywhere from 30 to 60 minutes long, and recorded to help ensure the accuracy of your data. The recording will be deleted after the report is prepared. High level notes of the recording will be shared only with your consent.

We are recording for several reasons: 1) it allows us to have a conversation with you – instead of us as interviewers being focused on note-taking; 2) it improves the quality of the information that you are sharing, and, 3) it provides for a richer and more comprehensive analysis of the interview.

Your name will remain anonymous, and identifying information will be removed from all documents that are created from your interview. Your participation is completely voluntary, you can withdraw at any time, including during the interview itself.

Do I have your permission, by signing this Consent Form, to start the recording and begin the interview?

Part Three: General Information

Gender: ____ female ____ male

Age group: ___ under 18 ___ 18-25 ___ 26-35 ___ 36-55 ___56-65 ___ over 65

Abuser's relationship to you: spouse_____ Former spouse _____ Other_____

Abuser's gender: ____ Female ____ Male

Currently in an abusive relationship? _____No _____Yes

Number of children? _____

Number of times you left abuser? _____

Part Four: Interview Questions

Q 1

Have you ever stayed in a family violence shelter (also known as a *women's shelter* or *transition house*)? Was it on reserve or off reserve? Please tell us about your experience.

Q2

Outside of shelters (if you answered *Yes* to Question 2), what services have you used? Were they on reserve or off reserve? What did you find effective about the service? What was ineffective? Was there a difference in the way staff of on or off reserve services responded to or interacted with you?

Q3

What do you believe are the current and historical factors that contribute to Aboriginal family violence?

Q 4

If you have left the abusive relationship about which you received services, what resources do you think were essential for your leaving that relationship?

Q 5

Were there any efforts to include *culture* into the service offerings you access/accessed? Do you believe there is a place for culture in programs and services that provide these for Aboriginal women or families?

Q 6

There is always the question of keeping the family unit together in situations of family violence. What are your thoughts on this? In keeping families together in this context, what are ways you think this can be facilitated?

Q 7

I am going to ask you to answer the scaled response questions below by finishing the following statements. Once completed, you will have an opportunity to provide commentary related to these statements.

If you think about the present state of services and programs to help victims of Aboriginal family violence with what was in place ten (10) years ago would you say..... (STATEMENT)

(STATEMENT)	Increased Significantly	Increased Somewhat	Unchanged	Decreased	Don't know / No answer
the value (or focus, or emphasis) placed on understanding AFV has...					
the value placed on resourcing (funding) the					

AFV has.....					
progress toward solving AFV has ...					
that collaboration amongst service providers has...					
the use of data in the decision-making around AFV programming has ...					
that the ability of First Nation service providers to service AFV programs has ...					
the status of AFV in research efforts has ...					
service to Aboriginal families by non-Aboriginal service providers...					

Do you have any comments you would like to share related to these points?

Q 13?

Do you have any recommendations for KIs that we should interview to inform this needs assessment?

Nia:wen Miigwech Thank you

Aboriginal Family Violence Needs Assessment (AFV NA)

Key Informant Interviews (KII)

Staff Mainstream FV Services

Part One: Introduction

In 2013 the Aboriginal Shelters of Ontario and the Social Services Coordination Unit of the Chiefs of Ontario struck a partnership to collaborate on, design and influence a needs assessment for the Aboriginal Family Violence sector in Ontario. The ASOO and SSCU hopes to see this needs assessment completed by late spring 2014.

This needs assessment will be a systematic process for determining and addressing the gaps between what we know to be true of the Aboriginal shelter sector in Ontario and on a more scaled back basis the Aboriginal Family Violence sector (both on and off reserve) and the wants and needs of the sector stakeholders.

The gathering of information for this needs assessment includes an electronic survey distributed amongst sector stakeholders, interviews and a comprehensive literature review.

Part Two: Privacy and Consent

Researchers from the ASOO-SSCU AFV NA Team will be collecting data from multiple sources over the next few weeks. Because of your work in family violence in Aboriginal communities in Ontario, we hope you will accept our request to have you as a key informant for one of the upcoming interviews.

We define staff in Aboriginal family violence as "individuals who work in organizations on or off reserve who service Aboriginal family members that have, or are, experiencing violence within their homes".

The interview will be approximately 60 minutes in length and recorded to help ensure the accuracy of
the data. The recording will be deleted after the report is prepared. High level notes of recording will be shared at your request.

We are recording for several reasons: 1) it allows us to have a conversation with you – instead of us as interviewers being focused on note-taking; 2) it improves the quality of the information that you are sharing, and, 3) it provides for a richer and more comprehensive analysis of the interview.

Your name will remain anonymous, and identifying information will be removed from all documents that are created from your interview. Your participation is completely voluntary, you can withdraw at any time, including during the interview itself.

Do I have your permission to start the recording and begin the interview?

Part Three: General Information

Organization/Body Represented:

_____

Gender: ____ Female ____ Male

Age Group: ___ under 18 ___ 18-25 ___ 26-35 ___ 36-55 ___56-65 ___ over 65

Profession Title: _____

Number of years working in the VAAW/Aboriginal Family Violence Sector_____

Part Four: Interview Questions

Q 1

What is your involvement in the AFV sector?

Q 2

Does your organization collaborate with Aboriginal service providers? Who are they, and is the collaboration formal or informal?
(Probe: are there partnerships that are solidified with MOU's or partnership agreements?)

Q 3

What do you believe are the current and historical factors that contribute to Aboriginal family violence?

Q 4

Please describe your organization's current capacity.
(Probe: If a shelter, how many beds do you currently have? Are they full all the time, most of the time or some of the time, if another type of service provider, how many families do you see on an annual basis?)

Q 5

This question pertains only to Shelters. How many beds do you currently have? Are they full all the time, most of the time, or some of the time. Are there periods in the year that the shelter expects an influx of clients? What is the average length of stay at your shelter?

Q 6
We are trying to understand the needs for services of Aboriginal clients who experience family violence. Please describe the Aboriginal clients that utilize your services.
Q 7

Do you believe there is a place for cultural expression in programs and services for Aboriginal families that have, or are, experiencing family violence? Does your organization integrate culture into the service offerings? If so, how?

Q 8

Does your organization provide services to non-Aboriginal clients? What percentage or what number would you guess annually? Do you keep statistics and, if so, can we gain access to them?

Q 9

Do you, or have you, provide/provided services for two-spirited and transgendered individuals? If yes, do you have any programming specific to this client group? If not, why not?

Q 10

One of the most pressing issues related to family violence is the question of keeping the family unit together. In circumstances where it is warranted and desired what are you currently doing to support this (for example both adults wish to reconcile)? What would you do differently if you had the resources to do so?

Q 11

Based on your experience, what is your educated guess on the number of cycles it takes for a woman to leave an abusive relationship?

Q 12

Do you think there are gaps related to AFV services on reserve? What are these gaps, as you see them? What do you see needs to happen within the next five to ten years to address these gaps?

Q 13

What do you need to better meet the needs of your clients?

Q 14

What do you think are the most pressing or desired training opportunities for yourself and your fellow staff members?

Q 15

I am going to ask you to answer the scaled response questions below by finishing each statement. Once completed, you will have an opportunity to provide commentary related to these statements.

If you contemplate the current state of the Aboriginal Family Violence Sector with what was in place ten (10) years ago would you say..... (STATEMENT)

(STATEMENT)	Increased Significantly	Increased Somewhat	Unchanged	Decreased	Don't know / No answer
the value placed on understanding AFV has...					
the value placed on resourcing (funding)					

the AFV has.....					
progress toward solving AFV has ...					
that collaboration amongst service providers has...					
the use of data in the decision making around programming has ...					
that the ability of First Nation services providers to service AFV programs has ...					
the status of AFV in research efforts has ...					
service to Aboriginal families by non-Aboriginal service providers...					

Do you have any comments you would like to share about these points?

Q 16

Are you aware of any research that has been conducted that we should be aware of for this AFV NA? Do you have any recommendations for us regarding KIs that should be interviewed to inform this needs assessment?

Closing

Thank you for your time, do you have any further comments or advice to give?

Nia:wen Miigwech Thank you

Aboriginal Family Violence Needs Assessment (AFV NA)

Key Informant Interviews (KII)

Staff in Aboriginal Family Violence Sector

Part One: Introduction

In 2013 the Aboriginal Shelters of Ontario and the Social Services Coordination Unit of the Chiefs of Ontario struck a partnership to collaborate on, design and influence a needs assessment for the Aboriginal Family Violence sector in Ontario. The ASOO and SSCU hopes to see this needs assessment completed by late spring 2014.

This needs assessment will be a systematic process for determining and addressing the gaps between what we know to be true of the Aboriginal shelter sector in Ontario and on a more scaled back basis the Aboriginal Family Violence sector (both on and off reserve) and the wants and needs of the sector stakeholders.

The gathering of information for this needs assessment includes an electronic survey distributed amongst sector stakeholders, interviews and a comprehensive literature review.

Part Two: Privacy and Consent

Part Two: Privacy and Consent

Researchers from the ASOO-SSCU AFV NA Team will be collecting data from multiple sources over the next few
weeks. Because of your work in family violence in Aboriginal communities in Ontario, we hope you will accept our request to have you as a key informant for one of the upcoming interviews.

We define staff in Aboriginal family violence as "individuals who work in organizations on or off reserve who service Aboriginal family members that have, or are, experiencing violence within their homes".

The interview will be approximately 60 minutes in length and recorded to help ensure the accuracy of
the data. The recording will be deleted after the report is prepared. High level notes of recording will be shared at your request.

We are recording for several reasons: 1) it allows us to have a conversation with you – instead of us as interviewers being focused on note-taking; 2) it improves the quality of the information

that you are sharing, and, 3) it provides for a richer and more comprehensive analysis of the interview.

Your name will remain anonymous, and identifying information will be removed from all documents that are created from your interview. Your participation is completely voluntary, you can withdraw at any time, including during the interview itself.

Do I have your permission to start the recording and begin the interview?

Part Three: General Information

Organization/Body Represented:

_____

Gender: ____ female ____ male

Age Group: ___ under 18 ___ 18-25 ___ 26-35 ___ 36-55 ___56-65 ___ over 65

Profession Title: _____

Number of years working in the VAAW/Aboriginal Family Violence Sector_____

Part Four: Interview Questions

Q 1

What is your involvement in the AFV sector?

(Probe to understand the KIs direct or indirect involvement with servicing Aboriginal families)

Q 2

D Does your organization collaborate with outside service providers? Who are they, and is the collaboration formal or informal?

(Probe: are there partnerships that are solidified with MOU's, protocols or partnership agreements?)

Q 3

What do you believe are the current and historical factors that contribute to Aboriginal family violence?

(Probe: Please comment on the direct links between the factors you describe and AFV)

Q 4

Can you describe your current organizational capacity?

(Probe: If another type of service provider how many families do they see on an annual basis? If they have family counselling programs do you have Individual counselling, group counselling, children sessions, children's group counselling, parenting sessions? Do you have a gap for a specific group that you see needs counseling? Is counselling mandatory for clients to stay in the shelter?)

Q5

This question only pertains to Shelters. How many beds do you currently have? Are they full all of the time, most of the time or some of the time. Are there periods in the year that the shelter expects an influx of clients? What is the average length of stay at your shelter?

Q 6

We are trying to understand the needs for services to Aboriginal clients who experience family violence. Please describe the Aboriginal clients that utilize your services?

(Probe: are they mainly women or women with families? If a shelter, what level of service does the client need -- for example, a weekend respite or full gamut of services due to severity of case? What is the average length of stay at the shelter?)

Q 7

Do you believe there is a place for cultural expression in programs and services for Aboriginal families that have, or are experiencing, family violence? Does your organization integrate culture into the service offerings? If so, how?

(Probe why do they feel that there is a place for cultural expression?)

Q 8

Does your organization service non-Aboriginal clients? What percentage or what number would you guess annually? Do you keep statistics and if so can we gain access to them?

Q9

Do you or have you provide/provided services to two-spirited and transgendered individuals? If yes, do you have any programming specific to this client group that you have in place? If no, why not?
(Probe: this question directly relates to individuals who identify as GLBTQ)[8]

Q10

One of the most pressing issues related to family violence is the question of keeping the family unit together. In circumstances where it is warranted and desired what are you currently doing to support this (for example both adults wish to reconcile)? What would you do differently if you had the resources to do so?

Q 11

Based on your experience what would be your educated guess on the number of cycles it takes for a woman to leave an abusive situation?

Q12

Do you think there are gaps are related to AFV services on reserve? What are these gaps, as you see them? What needs to happen in the next five to ten years to address these gaps, even for the next 5 to 10 years?
(Probe: Some will respond to immediate needs, and the question needs to accommodate this type of response.)

Q13

What do you need to better meet the needs of your clients?

[8] Gay, Lesbian, Bi-Sexual, Transgendered & Questioning

(Probe: what is missing? What programs, services or training opportunities would be necessary to address the current need?)

Q14

What do you think the most pressing or desired training opportunities are for you and your fellow staff members?

Q 15

I am going to ask you to answer the scaled response question below by finishing the statement. Once completed I will offer you an opportunity to provide commentary related to the statements found in this chart.

If you contemplate the current state of the Aboriginal Family Violence Sector with what was in place ten (10) years ago would you say..... (STATEMENT)

(STATEMENT)	Increased Significantly	Increased Somewhat	Unchanged	Decreased	Don't know / No

					answer
the value placed on understanding AFV has...					
the value placed on resourcing (funding) the AFV has.....					
the awareness level of AFV has ...					
that collaboration amongst service providers has...					
the use of data in the decision making around programming has ...					
that the ability of First Nation services providers to service AFV programs has ...					
the status of AFV in research efforts has ...					
service to Aboriginal families by non-Aboriginal service providers...					

Do you have any comments you would like to share about these points?

Q 13

Are you aware of any research that has been conducted that we should be aware of for this AFV NA? Do you have any recommendations for us regarding KIs that should be interviewed to inform this needs assessment?

Closing

Thank you for your time, do you have any further comments or advice to give?

Nia:wen Miigwech Thank you

Aboriginal Family Violence Needs Assessment (AFV NA)

Key Informant Interviews (KII)

Government Partners

Part One: Introduction

In 2013 the Aboriginal Shelters of Ontario and the Social Services Coordination Unit of the Chiefs of Ontario struck a partnership to collaborate on, design and influence a needs assessment for the Aboriginal Family Violence sector in Ontario. The ASOO and SSCU hopes to see this needs assessment completed by late spring 2014.

This needs assessment will be a systematic process for determining and addressing the gaps between what we know to be true of the Aboriginal shelter sector in Ontario and on a more scaled back basis the Aboriginal Family Violence sector (both on and off reserve) and the wants and needs of the sector stakeholders.

The gathering of information for this needs assessment includes an electronic survey distributed amongst sector stakeholders, interviews and a comprehensive literature review.

Part Two: Privacy and Consent

Part Two: Privacy and Consent

Researchers from the ASOO-SSCU AFV NA Team will be collecting data from multiple sources over the next few weeks. Because of your work with family violence in Aboriginal communities in Ontario, we hope you will accept our request to have you as a key informant for one of the upcoming interviews.

We define staff in Aboriginal family violence as "individuals who work in organizations on or off reserve who service Aboriginal family members that have, or are, experiencing violence within their homes".

The interview will be anywhere from 30 to 45 minutes in length and recorded to help ensure the accuracy of the data. The recording will be deleted after the report is prepared. High level notes of recording will be shared at your request.

We are recording for several reasons: 1) it allows us to have a conversation with you – instead of us as interviewers being focused on note-taking; 2) it improves the quality of the information that you are sharing, and, 3) it provides for a richer and more comprehensive analysis of the interview.

Your name will remain anonymous, and identifying information will be removed from all documents that are created from your interview. Your participation is completely voluntary, and you can withdraw at any time, including during the interview itself.

Do I have your permission, by signing this Consent Form, to start the recording and begin the interview?

Part Three: General Information

Government department represented_____

Gender: ____ female ____ male

Age Group: ___ under 18 ___ 18-25 ___ 26-35 ___ 36-55 ___56-65 ___ over 65

Profession title:

_____

Number of years working with the VAAW/Aboriginal Family Violence Sector_____

Part Four: Interview Questions

Q 1

Please describe your work with the AFV sector.

(Probe to understand the KIs direct or indirect, intense or limited involvement in the sector)

Q 2

Relative to the AFV sector, what do you believe the role of government should be?

Q 3

Do you collaborate with service providers or other government departments regarding the AFV sector in Ontario? Who are they, and is the collaboration formal or informal?
(Probe: are there partnerships that are solidified with MOU's or partnership agreements?)

Q 4

What do you believe are the current and historical factors that contribute to Aboriginal family violence?

Q 5

To your knowledge, who are the major providers of comprehensive services that deal with and support victims of AFV?
(Probe: Keep perspective on Ontario if possible, if there are national programs and services, we are open)

Q 6

Relative to AFV services on reserve, where do you see gaps? What about gaps in off-reserve?

Q 7

From your perspective, what needs to happen in the immediate future and the next five to ten years to address these service gaps?

Q8

Do you believe there is a place for *culture* in the programs and services for victims of AFV?

Q 9

I am going to ask you to answer the scaled response question below by finishing the statements. Once completed, you will have an opportunity to provide commentary related to the statements found in this chart.

If you contemplate the current state of the Aboriginal Family Violence Sector with what was in place ten (10) years ago would you say..... (STATEMENT)

(STATEMENT)	Increased Significantly	Increased Somewhat	Unchanged	Decreased	Don't know / No answer
the value placed on understanding AFV has...					
the value placed on resourcing (funding) the AFV has.....					
awareness of AFV has.....					
that collaboration amongst service providers has...					
the use of data in the decision making around programming has ...					
that the ability of First Nation services providers to service AFV programs has ...					
the status of AFV in research efforts has ...					
service to Aboriginal families by non-Aboriginal service providers...					

Do you have any commentary you would like to share related to these points?

Q 10

Are you aware of any research that we could access for this AFV NA? Can you recommend any KIs that we could interview to inform further this needs assessment?

Closing

Thank you for your time, do you have any further comments or advice to give?

Nia:wen. Miigwech. Thank you.

APPENDIX D

Preliminary Review of the Literature

Appendix D

Aboriginal Family Violence

A Preliminary Review of the Literature

Dawn Burleigh
For the Aboriginal Shelters of Ontario & the Chiefs of Ontario: Social Services Co-ordination Unit
2013

Contents

Introduction 102
Terminology 102
Operational Definitions 102
Acronyms 102
Scope of the Literature 103
Annotated Bibliography 103
Reports 104
Academic Articles 108
Other Resources 111
Emerging Themes 112
Theme 1: The Dynamics of Aboriginal Family Violence 112
Theme 2: The Cycle of Violence 112
Theme 3: Aboriginal Family Violence and Men, Women and Children 112
Theme 4: Determinants of Aboriginal Family Violence 113
Theme 5: Aboriginal Family Violence Prevention Initiatives in Ontario 113
Remaining Gaps in the Literature 113
Next Steps 114
References ..... **Error! Bookmark not defined.**

Introduction

The Aboriginal Shelters of Ontario (ASOO) is pleased to be working in conjunction with the Social Service Coordination Unit (SSCU) of the Chiefs of Ontario on a needs assessment for family violence programming in Ontario.

Currently, First Nation organizations and First Nations operate in isolation; they have few mechanisms to share promising practices, challenges with seeking support and little in the way of research or training that will be effective and positively influence their initiatives on the ground. As a result, ASOO seeks to fill that gap in Ontario and enhance what is currently available to organization and to First Nation communities.

This preliminary literature review in the form of an annotated bibliography has been complied to inform a comprehensive literature review and a needs assessment with an overall aim of strategically aligning with other bodies in Ontario to work toward the reduction and eventually the elimination of family violence in Aboriginal communities.

Five emerging themes have been identified as a result of this preliminary review of the literature. 1) the dynamics of Aboriginal family violence, 2) the cycle of violence, 3) Aboriginal family violence and men, women and children, 4) determinants of Aboriginal family violence, and 5) Aboriginal family violence prevention initiatives in Ontario.

This preliminary review of the literature points to issues requiring further research. There is a need to generate further understanding about the provision of services for prevention programming. Further research on family violence impacts for children, individuals and communities as well as resiliency, and support programming for both prevention and intervention have been identified as gaps, and research in these areas are necessary to further understand the complexities of Aboriginal family violence.

Terminology

These operational definitions and acronyms have been included to provide clarity throughout the document with regard to the terminology used and the organized bodies involved in the work of Aboriginal family violence.

Operational Definitions

Violence is defined by the World Health Organization (2004) as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation." This includes neglect and all types of physical, sexual and psychological abuse, as well as suicide and other self-abusive acts.

The term Aboriginal has been used to include First Nations, Métis, and Inuit populations.

Acronyms

ASOO – Aboriginal Shelters of Ontario
RCAP - Royal Commission on Aboriginal Peoples
SSCU - Social Service Coordination Unit
INAC – Indian and Northern Affairs Canada
NOWSOPE - Northern Ontario Women's Services Outreach and Partnership Enhancement
NACNFV - National Aboriginal Circle Against Family Violence

Scope of the Literature

Although, the volume of research and reporting on the issue of Aboriginal family violence is vast, the scope of this primary literature review has been focused on including the work most significant to the objective of this project. The overall objective aims to inquire about the strategies other bodies in Ontario are employing in the field of Aboriginal family violence with an end goal of ASOO joining in strategic alignment. Literature focused on Aboriginal family violence, domestic violence and intimate partner violence has been included and given priority over the general field of family violence that may not specify issues particular to Aboriginal people. While international research on Aboriginal family violence represents a theoretical body of knowledge, the provincial scope of the project calls for a review of the literature more focused within the context of Canada, and its provinces and territories. The most recent research has been included to ensure a timely representation and cross section of the field. In some cases, significant reports dating back to the 1980's have been included as they have been identified as seminal pieces of work in the field that are regularly referred to in more recent literature.

Annotated Bibliography

There is a breadth of literature that represents the research in the field of Aboriginal family violence, in the form of both academic literature and governmental and agency level reports as well as resource guides available to service providers. For the purposes of this annotated bibliography, key reports, academic articles and resource guides have been chosen to be included based on their relevance to the overall objective of this project and their inclusion within the scope of the literature outlined above.

Reports

Title: Aboriginal Women and Family Violence
Author: Ipsos Reid Corporation for Indian and Northern Affairs Canada
Date: 2008
Overview: The report details research conducted with Aboriginal women and those (first responders) working with them. Family violence has become a dominant area of social inquiry and this research is a response to the call for a more comprehensive study on issues of Aboriginal family violence. Specifically intimate partner violence is centralized in the research along with causes of male violence against women, consequences of violence, sources for help, resources available as well as identifying the gaps for support.
Implications: Identifies some determinants of and/or factors affecting family violence to be poverty, familial experience, substance use, parenting skills, community indifference and gender stereotyping. The impacts of family violence on men, women and children are clearly outlined and detailed within the contexts of the participants.

Title: Addressing Funding Policy Issues: INAC-Funded Women's Shelters
Author: National Aboriginal Circle Against Family Violence
Date: 2008
Overview: This study was conducted as a result of the recommendations from the Johnston Research Report for shelters which was funded by Indian and Northern Affairs Canada (INAC) and entitled "Shelter Funding Methodology for the Family Violence Prevention Program Final Research Report" (July 31, 2006). This study explored vital issues faced by on-reserve women's shelters, specifically the flow of funding through Band administration to the shelters, and the disparity in funding between on and off reserve shelters, those on reserve receiving substantially less. Specifically, this study deals with the problems that on-reserve shelters face in their communications and transactions with Band administration. Interviews with Executive directors of five shelters and a national Health Canada funded foundation were conducted.

Implications: The advantages and disadvantages of incorporating on-reserve shelters as non-profit entities has been explored along with the advantages for a non-profit shelter entering into a comprehensive funding arrangements directly with INAC to receive funding. The main recommendations arising from the study are; shelters need to receive full funding from INAC directly to maximize use of funds, shelters should have the option of being incorporated or have charitable status for they can conduct fund-raising events and have access to other funding sources and INAC should make arrangements to allow shelters to be incorporated without Band Council permission.

Title: Aboriginal Family Violence and Homelessness: A Review of the Literature
Author: Sylvia Novac for the National Clearinghouse on Family Violence, Public Health Agency of Canada
Date: 2006
Overview: This literature reviewed the current knowledge about the relationships between family violence and homelessness. First, the categories of homelessness and the connection to family violence are difficult to ascertain because numbers and categories of homelessness are

counted through shelter users and many families who leave violent situations do not access the support of shelters. Second, the demographic profile is changing and is increasingly composed of women, families, youth and children as well Aboriginal women experience a higher rate of both family violence and homelessness than non-Aboriginal women. Third, homelessness and childhood experiences of family violence are strongly connected and researchers have identified high rates of abuse in childhood to be a major cause of homelessness. Specifically, homelessness is also related to the nature, severity and duration of the abuse experienced during childhood. Fourth, the provision of permanent affordable housing is a prerequisite to the recovery process along with the services offered by shelters. Fifth, there is also a relationship between housing conditions and family violence; poor housing conditions contribute to stress, conflict and violence.

Implications: A lack of affordable housing has been identified as a barrier to abused women to move forward after stays in a family violence shelter. Homeless youth who have fled abusive home environments tend to be more vulnerable to victimization and re-victimization while living on the street than are other homeless youth. Further research is needed on the connection between homelessness and Aboriginal family violence, specifically for women and children.

Title: Aboriginal Women and Family Violence
Author: Public Health Agency of Canada
Date: 2008
Overview: This is a condensed version of the Ipsos Reid Report (see above) with the addition of implications, which will be noted below.

Implications: Educational initiatives should address not only the victims and perpetrators of violence but entire families and communities and should be centered on what healthy relationship look and feel like. Awareness and education are also referred to as a prevention approach for entire communities to build responsibility and for the long-term safety and security of Aboriginal women. It was the consensus of all respondents that, access to funding, tools, and resources required for women to rebuild their lives are necessary for Aboriginal women to move beyond the cycle of violence. Aboriginal women also identified affordable housing, transportation and financial help as being necessary for them to access the opportunities required such as counseling, education, life skills support and assistance.

Title: Aboriginal Women's Initiative: A Review of the Literature on Intergenerational Trauma, Mental Health, Violence Against Women, Addictions and Homelessness among Aboriginal Women of the North
Author: Ghislaine Goudreau, with support from Joey-Lynn Wabie, for the Northern Ontario Women's Services Outreach and Partnership Enhancement (NOWSOPE)
Date: 2010
Overview: The purpose of this report is to identify the needs and gaps for Aboriginal women who have experienced family violence. Aboriginal women's perspectives on colonization, health, healing, and social determinants are explored. Next, the compromised health of Aboriginal women is emphasized with specific attention paid to urban Aboriginal women and their access to support services. The second part of the report deals with the details of Aboriginal family violence such as, root causes, risk factors, barriers to reporting and systemic barriers. Challenges for women who experience violence such as mental issues, addiction and

homelessness are also explored. The third part of this report assesses prevention programming and existing shelters for Aboriginal women.

Implications: Colonization along with racist and sexist attitudes with service provision have significantly compromised Aboriginal women's access to support and resulted in under-utilization. Despite calls in literature, over many years, for culturally based programming, gaps in service still exist. The authors call for Aboriginal women to meet the needs of other Aboriginal women. In terms of shelters, the best practices document by the National Aboriginal Circle Against Family Violence (NACAFV) is identified as a good starting point, if no cultural services for Aboriginal women are being offered in the area of Aboriginal women experiencing violence.

Title: Understanding Family Violence and Sexual Assault in the Territories, First Nations, Inuit and Metis Peoples
Author: Anna Paletta for the Department of Justice Canada
Date: 2008
Overview: This study examines the relationship between the offender and the offender's personal history of violent abuse within the framework developed through the work of the Royal Commission on Aboriginal Peoples (RCAP 1996 and 2002). The research was completed on family violence and sexual assault offences in the territories using Crown Prosecutor files from 1999 to 2004. This report includes data on the most serious offence, the decision, and the sentences for sexual assault offences, followed by data on family violence offences.

Implications: A key finding is the high numbers of both family violence and sexual assault accused who had a least one form of abuse in their own personal histories. Data indicates that 77% of those accused of a family violence offence suffered at least one forms of abuse. This research indicates that the majority of family violence and sexual assault offenders have suffered from personal histories of violence victimization.

Title: Breaking Free: A Proposal for Change to Aboriginal Family Violence
Author: Ontario Native Women's Association
Date: 1989
Overview: The aim of this report was to assess Aboriginal family violence, the availability of adequate services and Aboriginal solutions to family violence, all from the perspective of Aboriginal women. This report also details a proposal for action which government, organizations, and women's groups can consider in working collectively toward solutions that will break the cycle of Aboriginal family violence. This report again emphasizes the colonial roots of Aboriginal family violence with reference to control and the Indian Act. 7 sections organize this report and offer substantial background; an analysis of the cycle of violence, a review of available services, the justice system, a survey of community care and social workers, a summary of the extent of the problem and the proposal for action.

Implications: This study highlights one important new piece of data; 24% of those surveyed indicated they personally knew cases of family violence that lead to death – most frequently to women. As a result of the staggering increase and elevated risk of family violence for Aboriginal women, this report generated a proposal for action that calls for equitable access to service provisions, the establishment of healing lodges, support for male batterers, culturally appropriate programming, increased services to treat alcohol abuse, community response

team, education and awareness, governmental support for the creation of an Aboriginal justice program and support for the development of Aboriginal medical services. Finally, this report makes a clear call to other providers that further research about why family violence occurs is not necessary but urgent action is.

Title: Aboriginal Domestic Violence in Canada
Author: Four Worlds Centre for Development Learning, Michael Bopp, Judie Bopp and Phil Lane for The Aboriginal Healing Foundation
Date: 2003
Overview: This report is exactly the same research presented in "A Clear and Present Danger: Pathways Toward Ending Aboriginal Family Violence and Abuse"

Implications: The Aboriginal Healing Foundation has published this research as a report prepared by the Four Worlds Centre for Development Learning.

Title: A Clear and Present Danger: Pathways Toward Ending Aboriginal Family Violence and Abuse
Author: Michael Bopp, Judie Bopp, Phil Lane – The Four Worlds Centre for Development Learning
Date: 2003
Overview: This report is divided into 5 parts; understanding the problem, the community system and family violence, externally driven influences and constraining factors, a review of current responses and a framework for intervention. Overall, the first three parts of the report identify an adequate definition of the problem, common theories and models, incidence and statistics, outlines the cycle and impacts of abuse, explores determinants of family violence, government policies and programs, the marginalization of aboriginal peoples. The fourth part of the report reviews current responses to Aboriginal family violence and highlight community based programming as well as justice, social and mental health services. Part five of the report outlines first steps for building an adequate community response team.

Implications: The authors emphasize the gap between research and practice and cite that the gap can be attributed to a lack of clear understanding at many levels of the true nature and complexities of Aboriginal family violence. The root causes of domestic violence are addressed in the authors proposed framework for intervention that incorporates an integrated set of strategies to reduce Aboriginal family violence.

Title: Ending Violence in Aboriginal Communities: Best Practices in Aboriginal Shelters and Communities.
Author: National Aboriginal Circle Against Family Violence
Date: 2006
Overview: This report details a study of best practices in dealing with Aboriginal family violence. Discussion and collaborative approaches were adopted in consultation with 12 shelters, both on and off reserve, in urban, rural and remote locations across Canada. The study found that strategies to address family violence through shelters are very limited due to lack of resources and awareness of the problem. Gross underfunding also leads to limited staff training and compromised programming standards. This funding dynamic also becomes amplified by single source funding that is static against rapidly increasing need. However, the primary focus of this

report was to outline best practices which are; location, security and safety, administration, funding, community involvement, programming capacity building, training and follow-up.

Implications: Further development is needed in the areas of education and awareness as the authors cite the normalizing of violence in Aboriginal communities. Chronic underfunding is referred to a problematic and the question is raised as to weather or not shelters should be the primary response to family violence in Aboriginal communities as opposed to positioning themselves as one of many key agencies combating family violence. A significant finding in this study makes a connection between shelter success and a strong executive director who raises awareness and leads positive community action.

Title: A Strategic Framework to End Violence Against Aboriginal Women
Author: Ontario Native Women's Association and the Ontario Federation of Indian Friendship Centres
Date: 2007
Overview: This service level document clearly points to several strategic directions to end violence against Aboriginal women. This document was generated out of a summit that brought together the leading stakeholders in the field from across the province and built upon the work of the 'breaking free report. The strategic framework is based on a number of foundational principles; that violence against Aboriginal women must end, that everyone involved in violence must be supported , that violence takes place in a community context, that violence against women is rooted in systemic discrimination, that a social/health model must be applied, that collaborative efforts should evolve and be ongoing, that efforts should be controlled by Aboriginal women, that implementation of this framework will involve changes in research, policy, education, programs, that gender-based analysis must underlie all work, that capacity must be strengthened, and that perpetrators must be held accountable and be offered culturally based healing programs. The framework is based on a medicine wheel model and addresses 7 areas; 1) Research, 2) Legislation, 3) Policy, 4) Programs, 5) Education, 6) Community Development, 7) Leadership, 8) Accountability. Each strategic direction outlines a specific goal and specific actions to achieve that goal

Implications: In terms of strategic alignment this document offers specific strategies for other service providers, researchers, governmental organization, policy makers, and communities to work toward. Each strategic direction has a goal and specific action listed to achieve the goal. The implications of this document are that very practical and manageable directions have been outlined to provide a unified direction for all those working to end violence in Aboriginal contexts. The breadth of strategic directions also allows a vast array of entry points for different service providers and organization to position themselves.

Academic Articles

Title: Understanding the Elevated Risk of Partner Violence Against Aboriginal Women: A Comparison of Two Nationally Representative Surveys of Canada
Author: Douglas A Brownridge
Journal: Journal of Family Violence
Date: 2008

Overview: This study examines the elevated risk of Aboriginal women for violent victimization relative to non-Aboriginal women. Compared to their non-Aboriginal counterparts, Aboriginal women were four times more likely to experience violence. Key risk factors identified in this study that impact violence against Aboriginal women, are partners employment and heavy alcohol consumption. The results of this study are consistent with the theory that much of the elevated odds for violent victimization of Aboriginal women are due to the process of colonization

Implications: This study calls for future research in the area of cultural loss and its connection and association to violent victimization of Aboriginal women. The author indicates that if cultural continuity is a protective factor than efforts should be made to enhance essential elements of Aboriginal culture to reduce the elevated odds of violent victimization of Aboriginal women.

Title: Using Traditional Spirituality to Reduce Domestic Violence within Aboriginal Communities
Author: Chassidy Puchala, Sarah Paul, Carla Kennedy, Lewis Mehl-Madrona
Journal: The Journal of Alternative and Complementary Medicine
Date: 2012
Overview: This study reports on the results of using traditional healing elders in the clinical care of Aboriginal families involved in domestic violence in the clinical case context. The authors concluded that the use of traditional healing elders in the care of people who involved with domestic violence is effective because traditional stories about the roles and relationships of people are shared and violence is not a part of these stories.

Implications: The authors indicate that spiritual approaches within Aboriginal communities may be more effective than secular or clinical approaches and significantly impact harm reduction for Aboriginal individuals involved in domestic violence. The authors outline specifics of what occurred during the meetings with the traditional healing elders and outlined talking circles, ceremony, non-judgmental environments and the inclusion of both the victim and the perpetrator of violence in talking groups and circles.

Title: "What was it they lost?" The Impact of Resource Development on Family Violence in a Northern Aboriginal Community
Author: Kathryn, M. Campbell
Journal: Journal of Ethnicity in Criminal Justice
Date: 2007
Overview: This article explores the impact of resource development on family violence in northern Aboriginal communities, particularly isolated communities. The perspectives of community workers regarding family violence were a focus with connections to displacement by hydro-electric development. Critical race theory made light of the ongoing strained relationship between Aboriginal communities and the government particularly around the issue of resource development and cited this relationship as one of ongoing violence.

Implications: The study indicates that the social and emotional impact of excessive resource development continues to resonate in a negative way. Endemic systemic racism is noted as an ongoing issue that compromises the lives of Aboriginal individuals. This study found that, solutions to family violence should emerge from the community through a relational lens but

first the systemic racism both hidden and overt must be acknowledge and addressed first in order for healing to occur.

Title: Components of an Aboriginal-Based Family Violence Intervention Program
Author: Jason Brown and Sue Lamguedoc
Journal: Families in Society
Date: 2004
Overview: This study describes the essential elements of an Aboriginal-based family violence intervention program. Twenty-one administrators and service providers, of Aboriginal family violence programs were interviewed. They identified that the essential elements for Aboriginal-based family violence programming are; sound administrative structure, qualified and healthy staff and consistent program funding. They also identified that program components should: be based on traditional teachings, create awareness of personal and family dynamics and change, and should educate about family violence. Different components were also identified for partners and their children, partners alone and the whole family.

Implications: Programming for Aboriginal family violence intervention, appears to involve the interaction between personal, family and community factors specific to the context in which programming operates and development of such programming must take into account the values and systems within each specific location.

Title: Intimate Partner Violence Against Aboriginal Men in Canada.
Author: Douglas A Brownridge
Journal: The Australian and New Zealand Journal of Criminology
Date: 2010
Overview: Drawing from a large-scale representative sample of Canada, collected in 1999, the elevated risk for violent victimization for Aboriginal men was examined in contrast to their non-Aboriginal counterparts. Aboriginal men reported 2.5 – 3.5 times the risk for intimate partner victimization compared to non-Aboriginal men. The elevated risks for men were in areas of sever forms of violence and appeared to be due to their higher levels of unemployment and a younger average age.

Implications: Although colonization and other risk factors for family violence are at play, this study emphasizes the need to include gender as a variable for study in research on Aboriginal family violence because the study finds that Aboriginal men, much like Aboriginal women are at an elevated risk for intimate partner violence victimization. More research is called for to understand the connections between colonization, risk factors, gender and Aboriginal family violence.

Title: Reduction of Family Violence in Aboriginal Communities: A Systemic Review of Interventions and Approaches
Author: Beverly Shea, Amy Nahwegahbow and Neil Anderson
Journal: Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health
Date: 2010
Overview: This study conducted a systemic review of literature, both qualitative and quantitative, on interventions and approaches to the prevention and reduction of family violence in Aboriginal communities. 509 papers were included in this systemic review and were grouped into primary, secondary and tertiary prevention categories. Primary prevention

programs reduce risk factors, secondary prevention programs stop the risk factors becoming violent and tertiary prevention programs reduce the worst effects or foster recover from family violence.

Implications: There is a vast array of research on Aboriginal family violence prevention programs but that authors indicate that the causes of family violence are complex and deeply rooted in a cycle that is difficult to break. The authors conclude that interventions designed to prevent family violence are most effective as opposed to reducing the frequency and severity of family violence once established. The authors also highlight the importance of stable funding and capacity for implementation within programming.

Other Resources

Title: Breaking the Links Between Poverty and Violence Against Women: A Resource Guide
Authors: Jane Gurr, Michelle Pajot, David Nobbs, Louise Mailloux and Diane Archambault for the Public Health Agency of Canada.
Date: 2008
Overview: This resource guide was prepared in the spirit of sharing experiences and best practices by agencies that have struggled to understand the links between poverty and violence. It focuses on increasing understanding of the interplay between poverty and violence, and points to concrete ways that agencies and groups are trying to help. These efforts need to be seen in the larger context of efforts to challenge the fundamental inequality of women in Canadian society. The median income for Aboriginal women is much lower than their non-Aboriginal counterparts and this gap is compounded for Aboriginal women living on reserve.

Implications: The poverty experienced by Aboriginal women connects to issues of homelessness and thus increased incidence of family violence victimization. In addition, higher rates of poverty amongst Aboriginal women make breaking the cycle of violence even more difficult to overcome.

Emerging Themes

This preliminary review of the literature has revealed some emerging themes in the field of Aboriginal family violence. Each theme will be briefly detailed below with the intention that the themes can be expanded, built upon or changed during the comprehensive review of the literature.

Theme 1: The Dynamics of Aboriginal Family Violence

The complexities of Aboriginal family violence are emphasized as being multi-factoral and not simply an undesirable behavior. Not only does family violence reside in the realm of individuals but also within families and communities which are centralized in relationships at both the social and political levels. Research demonstrates that Aboriginal family violence is not an isolated incidence or pattern but it is rooted much deeper in intergenerational abuse. The rates of family violence for Aboriginal populations in Canada are significantly higher than non-Aboriginal families. Specifically, Aboriginal women were four times more likely to experience violence, compared to their non-Aboriginal counterparts. Key risk factors that impact violence against Aboriginal women are, partners employment and heavy alcohol consumption. Additionally, Aboriginal men reported 2.5 – 3.5 times the risk for intimate partner victimization compared to non-Aboriginal men. The elevated risks for men were in areas of sever forms of violence and appeared to be due to their higher levels of unemployment and a younger average age. Overwhelmingly, the dynamics of Aboriginal family violence are cited in research to be deeply complex, and rooted in the historical and intergeneration impacts of colonization.

Theme 2: The Cycle of Violence

The scope of family violence has both breadth and depth from the level of individuals, to families through the community and beyond to a systemic level. Violence has many root causes from the loss of identity and way of life to the ongoing intergenerational impacts of residential schools. Research demonstrates that drug and alcohol use and abuse are aggravating factors and that homelessness is closely correlated with increased rates and experiences with family violence. Structurally and systemically, much of the research points to the perpetuation of colonial oppression as being closely tied to the cycle of family violence.

Theme 3: Aboriginal Family Violence and Men, Women and Children

Violent victimization is reported as being significant (8 times more likely) for women specifically, but men are also identified as being more likely than their non-Aboriginal counterparts to be victims of severe violence that involves weapons. The risk factors for both men and women are centralized around poverty, homelessness, youth, education, prior common law or marriage unions, underemployment, rural residency, family size and the use of substances. The impacts and implications of family violence for children represents a large volume of work that essentially ties children into the cycle of violence with increased risk factors and compromised development of healthy relationships. Another issue that became prevalent within the scope of this research was the legal and social implications of reporting. Low levels of reporting are cited which compromise access to necessary supports and resources and also skew the available data about the frequency and severity of violent victimization.

Theme 4: Determinants of Aboriginal Family Violence

Geography is a significant determinant of Aboriginal family violence, which is more prevalent in rural and remote area due to a series of factors such as the availability of firearms, unwillingness amongst residents to identify it as a problem, violence normalization, lack of mental health support and social services, deeply entrenched perceptions of gender inequality, underemployment, poverty and compromised quality of education. In addition the following determinants are identified across the field as being important considerations for Aboriginal family violence; the absence of consequences and personal immunity, past history of domestic and intimate partner abuse, levels of community and personal wellness, community leadership, public and legal policy, awareness and education and spiritual and moral climate.

Theme 5: Aboriginal Family Violence Prevention Initiatives in Ontario

Research from the National Aboriginal Circle Against Family Violence has identified a list of best practices in Aboriginal shelters and communities to combat Aboriginal family violence such as, identity programs, education and awareness raising, and structural interventions. However, the focus here will be on prevention initiatives. Despite research over the last 20 years calling for action in the development of intervention and prevention programming, the research on program development, implementation and evaluation is emerging as a relatively new addition to the field. Resiliency rather than risk factors has been positioned in a strengths based approach for support of prevention based programming as opposed to intervention based programming. In addition, cultural relevant programming, and community based programs are cited as being foundational for effective outcomes to combat and eliminate family violence. Healthy relationship programs that focus of social and emotional learning outcomes in the education sector are emerging as a field that responds to calls for increased awareness and education. This preliminary review of the literature has not unearthed a best practices list, tool kit or service provision recommendations for Aboriginal family violence in Canada. The strategic framework to end violence against Aboriginal women is the single document that outlines a strategic direction for a variety of stakeholders working to end violence in Aboriginal contexts. These may, however, become more apparent during a more comprehensive review of the literature.

Remaining Gaps in the Literature

It is made clear in both academic publications and reports that Aboriginal family violence is an ongoing problem that requires additional support, research, funding, and programming. The emphasis placed on moving forward with prevention and intervention programming is strong and the supports needed for staff capacity and long term program implementation are identified as areas requiring additional understanding and research. Service provisions and the evaluation of existing programming are also identified as areas requiring further development to explore programming support options that meet the needs of the population. The academic stream identifies various areas for further research such as the impacts on children, the legal aspects of under-reporting, the theory of colonization, resiliency, risk-factors and determinants. Conversely the programming and practice based literature calls for increased focus on securing sustainable funding, development of staff capacity, and the integration of culturally relevant programming for both intervention and prevention supports.

Next Steps

The volume of research and reporting on Aboriginal family violence represents a vast field of inquiry that address the dynamics of family violence, the cycle of family violence, the determinants of family violence, the impacts on men, women and children, and prevention initiatives. This preliminary review of the literature has isolated these five themes as being representative of current and significant literature related to issues of Aboriginal family violence. The next steps for a comprehensive review of the literature could further expand on the available service provisions for prevention and intervention programming at both the provincial and nation level across Canada.

APPENDIX E

Survey

Questions

Q 1

Does your organization or program(s) collaborate with outside service providers?

Yes
No

If yes, who are they?

Q 2

What services does your organization offer?

- Emergency Shelter
- Women's individual and/or women's group counselling
- Children's individual and/or children's group counselling
- Youth individual and/or youth group counselling
- Youth Programming (outside of counselling)
- Men's Programming
- Second stage housing supports/transition supports
- Community Education
- Cultural Programming
- Services for Two-Spirited Individuals

If you indicated that counselling services are provided, is it mandatory for clients to attend counselling in order to stay at the shelter?

Yes
No

Q3

This survey has only been extended to shelters with a mandate to service Aboriginal individuals and families. Please answer any of the following questions that you have knowledge of.

How many beds do you currently have?

Are they full .....

- all of the time?
- most of the time?
- some of the time?

Are there periods in the year that the shelter expects an influx of clients? If yes, please indicate when.

What is the average length of stay at your shelter?

Q 3

We are trying to understand Aboriginal shelters better. Please choose 1, 2, 3, or 4 for each client group. Choose the option that best describes the clients that your organization services.

1 the **only** clients we service
2 most of the time we service these clients
3 sometimes we service these clients
4 we **never** service these clients

Aboriginal women	1	2	3	4
Aboriginal women with families	1	2	3	4
Youth (12 to 18)	1	2	3	4
Children (0-11)	1	2	3	4
Non-Aboriginal women	1	2	3	4
Non-Aboriginal women with families	1	2	3	4
Men	1	2	3	4
Two-Spirited Individuals	1	2	3	4

Q 4

Do you believe there is a place for cultural expression in programs and services for Aboriginal families that have, or are experiencing, family violence?

Yes
No

Q5

Does your organization integrate culture into the service offerings?

Yes
No

Q 6

Do you believe shelters should offer supports, where it is requested, to keep the family unit together?

Yes
No

Q7

Do you think there are gaps are related to AFV services on reserve?

Yes
No

Q8

If you answered yes what do you believe needs to happen in the next five to ten years to address these gaps?

Q9

Please answer the following questions by selecting the choice that most appropriately describes the training needs in your organization.

In our organization we need training in.....

	Strongly Agree	Agree	Disagree	Strongly Disagree
Proposal Writing				
Management				

Skills Building				
Written and Oral Communication Skills				
Human Resources Management				
Computer Training				
Family Law				
Financial Skills & Literacy				
Client Assessment Training				
Cultural Intervention Training				
Risk factors of family violence training				
Nutrition Program Training				
Prevention and Intervention Strategies				
HIV/AIDS Training				
Servicing clients with mental health issues				
Servicing clients with substance abuse issues				
Pharmaceutical Training				
Suicide Prevention Training				
Health Trends				

(Precaution/ Prevention)				
Mental Illness Assessment				
First Aid / CPR				
Like Skills Training				
Self Help				
Stress Management				