



**x<sup>w</sup>simíwən ct ?i? θəyθət ct**

*We are courageous and we are healing ourselves.*

**Collaboration to End Violence: National  
Aboriginal Women's Forum**

**Report on  
Outcomes and Recommendations from Working Sessions**

**Submitted by AMR Planning & Consulting**

**July 27, 2011**



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## EXECUTIVE SUMMARY

Between June 15<sup>th</sup> and June 17<sup>th</sup> 2011, the Province of British Columbia's Ministry of Aboriginal Relations and Reconciliation (BC MARR) and the Native Women's Association of Canada (NWAC) co-hosted the **Collaboration to End Violence: National Aboriginal Women's Forum**. The Musqueam Indian Band, upon whose traditional territory the event was held, gave the forum its name, **x<sup>w</sup>simíwən ct ?i? θəyθət ct**, which translates as *we are courageous and we are healing ourselves*.

More than 250 people from all provinces and territories in Canada attended the forum, with participants including representatives of provincial and territorial government departments and agencies, national Aboriginal organizations, and First Nation, Métis and Inuit communities and community-based organizations. The agenda included three working sessions in which participants developed recommendations for actions to address violence against Aboriginal women and girls. The first session focused on post-incident support, the second on intervention and the third on prevention. This report summarizes outcomes of the working sessions.

The outcomes of the Forum reinforced the need for a holistic and community-driven network of responses, with strengthened relationships and improved accountability. Participants in the Forum working sessions identified leading practices and lessons learned and generated key recommendations relating to the following themes:

1. The Need for All Responses to be Community Engaged and Community Led
2. Holistic Continuum of Programs and Services
3. A Continuum of Programs & Services to Empower Children and Youth
4. A Continuum of Programs and Services to Empower Women
5. A Continuum of Programs and Services to Empower Men
6. Equitable Access to Programs and Services
7. Improved Integrated Networks of Resources and Services
8. A National Strategy
9. Relationship-Building, Partnership and Accountability
10. Engaged and Accountable Leadership
11. Funding
12. Data, Assessment and Evaluation
13. Public Education and Awareness

Key recommendations under these themes are summarized below.

**1. The Need for All Responses to be Community Engaged and Community Led**

- *Aboriginal leaders and community members need to take ownership of the response to violence against Aboriginal women and initiate activities in their own communities to prevent and address violence.*
- *Aboriginal community members need to reinstitute community governance by establishing formal structures that support their ability to work together to address violence against Aboriginal women and other community issues.*
- *Ongoing consultation and communication must be established between government and Aboriginal women on policies, decisions, planning, projects or activities that affect or involve them.*

**2. Holistic Continuum of Programs and Services**

- *A continuum of programs and services that assist women and girls who are at risk of or have experienced violence and their children, families and communities and that can be accessed throughout an individual's full life cycle should be available in every community.*
- *Programs and services that draw on or are based on culture and tradition should be available in all Aboriginal communities.*
- *Wherever reasonably possible, programs and services should be delivered in the home communities of people using those programs and services.*

**3. A Continuum of Programs & Services to Empower Children and Youth**

- *Public health funds should be directed towards young vulnerable mothers with very young children and other people identified as being at particularly high risk.*
- *Activities for children designed to prevent violence and promote healthy relationships should be incorporated into elementary school activities and begin in the primary grades.*
- *Children and youth should have access to activities that will help strengthen their traditional and cultural knowledge and identity, and help them understand and negotiate the impacts of history on their present day lives.*

**4. A Continuum of Programs and Services to Empower Women**

- *Increase women's access to services that are designed and delivered by Aboriginal women, including in-community victims' services, advocacy services and activities that build capacity for Aboriginal women.*

**5. A Continuum of Programs and Services to Empower Men**

- *Government and Aboriginal leaders should explore ways to expand upon or adapt the model used by the Kizhaay Anishinaabe Niin: "I Am A Kind Man" Initiative for national implementation.*

## **6. Equitable Access to Programs and Services**

- *All provinces and territories should dedicate funding to provide emergency support to victims of domestic violence*
- *Government departments need to address jurisdictional issues that may present barriers to access.*

## **7. Improved Integrated Networks of Resources and Services**

- *Establish single points of access where women can connect to integrated services.*
- *Crisis response teams should be in place in all First Nation, Métis and Inuit communities, with adequate funding to train community members and sustain activities.*
- *Working in partnership with Aboriginal communities and leadership, establish a virtual centre, clearinghouse or similar online resource where information and resources on violence against Aboriginal women can be aggregated and made publicly available.*

## **8. A National Strategy**

- *Federal, provincial and territorial governments and national and regional Aboriginal leadership need to develop and implement a multi-year national strategy to facilitate collaboration and partnerships with Aboriginal organizations to develop and implement community-based solutions to address violence against Aboriginal women.*
- *Establish a National Centre of Excellence focused on violence against First Nation, Métis and Inuit Women.*

## **9. Relationship-Building, Partnership and Accountability**

- *Departments and agencies in all levels of government should explore opportunities for interdepartmental and intergovernmental partnerships, as well as partnerships with Aboriginal government, leadership and communities.*
- *Police services, Aboriginal leaders and grassroots community organizations should explore ways to establish mutually empowered and accountable working relationships.*
- *Cultural competency and sensitivity training (including components focused on Aboriginal history and historical trauma) and anti-racism and anti-oppression training should be instituted for employees in all positions and at all levels of police and criminal justice systems.*

## **10. Engaged and Accountable Leadership**

- *Federal government departments or agencies should set family violence as a priority and allocate appropriate funding to support community-led activities in*

*this area. The federal government should also share and strategically coordinate funding between and across departments and agencies and, if appropriate, with other levels of government.*

- *Provincial government departments or agencies should set family violence as a priority and allocate appropriate funding to support community-led activities in this area. It should share and strategically coordinate funding between and across departments and agencies and, if appropriate, with other levels of government; lobby and advocate at federal, provincial and territorial levels and establish violence prevention as an area for statutory activity.*
- *Municipal governments should provide in-kind support and share resources (e.g., public space for camps) and funding to support community-led activities.*

### **11. Funding**

- *Federal, provincial and territorial governments should ensure that funding is coordinated, timely and capable of meeting community needs.*

### **12. Data, Assessment and Evaluation**

- *Explore ways to measure meaningful outcomes or assess the effectiveness of activities related to violence against Aboriginal women.*

### **13. Public Education and Awareness**

- *Develop and implement a national campaign that focuses on a message of zero tolerance for domestic violence.*
- *As individuals and organizations, take action to educate the media about violence against Aboriginal women and girls, encourage media to report responsibly and respectfully about Aboriginal peoples, cultures and history, and acknowledge and honour them when they do.*
- *Use social media and other web platforms for a campaign focused on women and youth, to educate and share information and resources, address root causes and prevention of abuse, and draw on traditions and a holistic approach to violence.*

A complete report of leading practices, lessons learned and recommendations is attached as an Appendix to this document. This report on the working sessions was prepared by AMR Planning & Consulting, an Aboriginal-owned company engaged to facilitate the Forum working sessions. An additional report on the overall event itself was prepared by Bruce and Boivin Consulting Group (an Aboriginal-owned company engaged to assist with planning, coordination and on-site logistics for the Forum). The event report, which has also been appended to this document, includes an evaluation of the event and outlines successes, challenges, and recommendations for future events.

# Collaboration to End Violence: National Aboriginal Women's Forum Report on Working Sessions

## I. Introduction

Between June 15<sup>th</sup> and June 17<sup>th</sup> 2011, the Province of British Columbia's Ministry of Aboriginal Relations and Reconciliation (BC MARR) and the Native Women's Association of Canada (NWAC) co-hosted the **Collaboration to End Violence: National Aboriginal Women's Forum**. The Musqueam Indian Band, upon whose traditional territory the event was held, gave the forum its name, **x<sup>w</sup>simiwən ct ?i? θəyθət ct**, which translates as *we are courageous and we are healing ourselves*.

The Forum brought together more than 250 participants from all provinces and territories in Canada representing provincial and territorial government departments and agencies, national Aboriginal organizations, First Nation, Métis and Inuit communities, and community-based organizations.

Participants were invited to the Forum to explore ways to work together to end violence against Aboriginal women. The agenda included three working sessions in which participants identified leading practices and lessons learned and developed recommendations for actions to address violence. The first session focused on post-incident support, the second on intervention and the third on prevention. Barbara Bruce of AMR Planning & Consulting was engaged as the Lead Facilitator for the Forum. She and her technical team, in consultation with representatives of BC MARR and NWAC, designed the process of the working sessions. Ms. Bruce led the working session activities, with additional volunteer Facilitators and Note Takers who had been recruited from the Province of British Columbia supporting activities within each working session group.

This document reports on outcomes and recommendations from the Forum working sessions and was prepared by the AMR Planning & Consulting team. In addition to this report, a report on the overall event itself was prepared by Bruce & Boivin Consulting Group, an Aboriginal-owned company engaged to assist with planning, coordination and on-site logistics for the Forum). The event report, which includes an evaluation of the event and outlines successes, challenges, and recommendations for future events, has been appended to this document.

## II. Working Sessions

### A. Process for the Working Sessions

The three working sessions each focused on a distinct theme:

- Session 1 focused on Post-Incident Support. Post-incident support refers to what might happen after a person has experienced violence or gone missing, including activities of the justice system or the actions of service providers, and whether or not the victim's family is supported and kept informed.
- Session 2 focused on Intervention. Intervention refers to what might happen when a person is experiencing or threatened by violence or, more specifically, how various stakeholders might respond to support or ensure the safety of a person or group of people who are at immediate risk of violence.
- Session 3 focused on Prevention. Prevention refers to actions that might be taken to help prevent a person or persons from being victimized or victimizing others and includes actions that might address root causes of violence or strengthen protective factors.

Each working session began in the plenary area and opened with presentations related to the theme.

Presenters for Session 1, Post-Incident Support, included:

- Chief Constable Jim Chu of the Vancouver Police Department and Mona Woodward, Executive Director of the Aboriginal Front Door Society, presenting on Sisterwatch – A Collaborative Program to Increase the Safety of Women in Vancouver
- Patty Schuster, Acting Executive Director of the Saskatchewan First Nations' Women's Commission and Judy Hughes, President and CEO of On Trac Consulting Ltd, presenting on the Provincial Partnership Committee on Missing Persons
- Dr. Catherine Richardson, a family therapist and Ann Maje Raider, Residential School Health Support Worker and Executive Director of Liard Aboriginal Women's Society, presenting on Together for Justice: Creating Safety in Community for Indigenous Women
- Frances Starlight, Coordinator of Tsuu T'ina/Stoney Corrections Society Victim Services Program, presenting on Preventing Re-Victimization: Bridging the Gap Between Victims of Crime in First Nation Communities and Service Providers in and Around Our Communities.



Presenters for Session 2, Intervention, included:

- France Robertson, Coordinator, Promotion of Non-Violence and Women's Shelters for Autochtones du Québec and Clémence Simon, of the Tipinuaikan Shelter in the community of Uashat mak Mani-Utenam, presenting on The Native Women's Shelter Network.
- Suzanne Thomaidis of Métis Family Services in BC, presenting on Personal Healing & Traditional Parenting Program.
- Lance Logan-Keye, Kizhaay Anishinaabe Niin: "I am a Kind Man" Programme Support Worker at the Ontario Federation of Indian Centres in Toronto, presenting on Kizhaay Anishinaabe Niin: "I am a Kind Man"
- Angela Googoo, Women's Outreach Worker, Family Healing Program, Nova Scotia, presenting on 12 Week Program on Reducing Family Violence.

Presenters for Session 3, Prevention, included:

- Amanda Mudry, Aboriginal Women's Police and Program Manager, Women's Directorate, Yukon, presenting on Yukon Aboriginal Women: Communities in Action!
- Elisapee Sheeutiapick, President, Pauktuutit, presenting on Inuit Women Taking the Lead in Family Violence Prevention.
- Sonja Perley, Senior Policy Coordinator on Aboriginal Women's Issues, Women's Issues Branch, New Brunswick and Tammy Augustine, Acting Manager Justice Services, Elsipogtog, presenting on Advisory Committee on Violence Against Aboriginal Women and Strategic Framework on Violence Against Aboriginal Women.
- Sylvia Maracle, Executive Director, Ontario Federation of Indian Friendship Centres, presenting on Ontario Federation of Indian Friendship Centres: Strategic Framework.

Following the plenary presentations, participants were directed to one of five breakout rooms for the balance of the working session. Up to fifty participants were present in each of the breakout rooms, where they joined small roundtable discussion groups. Each roundtable group worked through a series of guiding questions for a discussion of lessons learned and leading practices related to the theme of that particular session (Post-incident, Intervention or Prevention). The majority of the time available for small group activities was used to develop recommendations for action to reduce violence and improve the lives of Aboriginal women and girls. Once the recommendations were developed and if time was available, each group identified those that they thought were priorities and that might have the greatest impact.

Summaries of leading practices, lessons learned and prioritized recommendations from the first and second working sessions were shared with all participants at the next plenary session following each. In addition to this, a summary of key outcomes and recommendations from all working sessions was presented to the full plenary on the morning of the last day of the forum.

A complete report of leading practices, lessons learned and recommendations is attached as an Appendix at the back of this report.

## B. Outcomes of the Working Sessions

In both the presentations that opened the working sessions and the group discussions that followed, a number of key considerations and principles appeared repeatedly. These may be drawn upon to guide future activities.

1. This is everyone's issue. First Nation, Métis, Inuit and Aboriginal leaders and leadership from all levels of government should be engaged, involved and invested in ending violence against Aboriginal women.
2. This is not "just a women's issue." Our response should engage women, men, children, youth, elders, families and communities.
3. Communities must lead the way. The most effective responses to violence against Aboriginal women have been those that are developed by communities and that fit their distinct needs and make the most of their existing assets. This is not to say that communities should work alone.
4. Collaboration, partnership and networks are essential, but activities must remain community-driven, community-led, and inclusive and respectful of communities' distinct cultures, traditions and languages. The role of government and other partners and allies is to support activities initiated by communities. Examples include strategic frameworks and approaches, centres of excellence or crisis response teams that enable collaboration and integration across agencies, regions, provinces, mandates and jurisdictions.
5. Relationships between partners and allies must be based on respect, trust and reciprocal accountability. This is particularly important in the relationships between victims and their families and communities and the police and court systems. The police and court systems must work to ensure that they are listening to and building trust and accountability into their working relationships with victims, their families and communities, and community-based organizations.
6. Effective activities require adequate funding. Adequate funding is long-term funding that meets the real needs and specific costs of activities, covers associated administrative and organizational ("core") costs, and supports sustainability. Funding decisions must be made with community input.
7. We know how to love our children and we know that domestic violence is not the norm. A holistic continuum of culturally-based full lifecycle (beginning in the early years) programs and services should be available in communities throughout Canada. Activities should help women, men, children, youth, elders, and families deepen their connections to culture, traditions and each other; develop self-esteem and strengthen identity; remember that violence is not our way; and find the voice, strength and capacity to resist and move beyond violence.

8. Adopting (at a national level) a zero-tolerance approach to domestic violence will help raise awareness and motivate immediate action. At the same time, even as we are moving steadily forward on this journey, we should prepare ourselves for the possibility that it will be a long one. We need to recognize the extent to which we continue to be affected by historical trauma and work together to undo the most negative impacts of that experience. Other underlying conditions (such as poverty and inadequate housing) that contribute to violence against Aboriginal women and girls should be addressed using a population health approach. Changing outcomes in these areas will require long term investment.

In addition to these understandings and principles, working session participants also identified leading practices and developed specific recommendations for action to reduce violence and improve the lives of Aboriginal women and girls. Their contributions are summarized in the following sections.

## **1. Community Engaged and Community Leading**

Aboriginal women, Aboriginal people and Aboriginal communities cannot wait for government to take action or deliver resources. As individuals and communities, we need to take ownership of addressing violence against Aboriginal women.

Aboriginal leaders need to commit to address violence against Aboriginal women, work to raise awareness and encourage community members to become directly involved in activities. They can draw on traditional teachings to guide a philosophy of non-violence, in which every community member – woman, man or child – is seen as someone who deserves respect. For community members, addressing violence should be more than an idea. It should be a practice. On a day-to-day basis, community members should get to know each other, watch out for each other and recognize when women or families may be in trouble. This might include, for example, participation in Sister Walks or actual searches for missing individuals.

Community leadership should initiate comprehensive community planning processes that assess and provide strategies to support the safety of women, children and families. These activities should incorporate asset mapping, draw on all potential partners, such as public safety and health, and develop both a plan for the community (how can we, collectively, respond effectively?) and a plan for individuals (who can I contact? where can I go?), along with a community resource guide. Participants identified related activities undertaken by the Yukon Sisters in Spirit and Community Watch programs as leading practices, as well as the Kanawayhitowin Campaign in Ontario, which shares information about how friends and families can intervene or

provide support to women who are experiencing violence. This grassroots, community-based and developed Campaign provides tips for safe intervention and trains peers to recognize signs that abuse is occurring before it is too late.

Aboriginal people need to reinstitute community governance. This will require establishing formal governance structures (with appropriate representation from community members and organizations) that support their ability to work together to address community issues and that can be expanded to form regional partnerships.

Programming and activities to address violence against Aboriginal women should be developed and delivered by Aboriginal people. The role of government is to partner and collaborate with communities and to support and complement approaches developed at local levels. Government has a duty or responsibility to consult with Aboriginal communities when developing policies or making decisions that affect them.

Aboriginal communities and cultures differ widely across Canada and there are no one-size-fits-all solutions. Programs and services should respond to local needs and draw on local strengths. At a grassroots level, Aboriginal women know what they want and need in their communities and should be offered ongoing opportunities to provide input and feedback on any activities relating to violence against Aboriginal women. Any planning undertaken by government parties should involve the communities that will be engaged in or targeted by projects or activities.

***Recommendation: Aboriginal leaders and community members need to take ownership of the response to violence against Aboriginal women and initiate activities in their own communities to prevent and address violence.***

***Recommendation: Aboriginal community members need to reinstitute community governance by establishing formal structures that support their ability to work together to address violence against Aboriginal women and other community issues.***

***Recommendation: Ongoing consultation and communication must be established between government and Aboriginal women on policies, decisions, planning, projects or activities that affect or involve them.***

## **2. A Holistic Continuum of Programs and Services**

A holistic approach to address violence against Aboriginal women involves a continuum of programs and services that are available to women and girls through the full cycle of their lives, and that will reduce their vulnerability and assist those who have experienced

or are at immediate risk of violence. Program and service delivery should attend first to the immediate safety of clients, recognize their individual and collective needs and assets, and help them gain the skills and knowledge they need to prevent or address the impacts of violence. A holistic approach focuses on providing opportunities to get help and support before violence occurs.

Abuse and violence affect everyone and can occur at any point in an individual's life. Similarly, prevention and intervention programs and services must be responsive to everyone. A holistic approach wraps around an individual and can extend to include programs and services that engage their children, family and community. Because abuse or violence may occur at any point in an individual's life, prevention, intervention and post-incident supports and services must be available at any point in an individual's life. Prevention should help all community members understand, from an early age, what healthy relationships are like and deliver other positive messages. These aspects of a holistic approach are explored in more detail in the sections immediately following this one.

Among the strengths that a holistic approach draws on are culture and tradition. Participants identified the Warriors Against Violence Program for youth at Tillicum Ielum Aboriginal Friendship Centre in Nanaimo, BC. The program focuses on building self-esteem through life skills training and programming in areas such as bullying, belonging, and living positively. The program also offers rites of passage and other ceremonies for both boys and girls and works with youth to bring tradition into all aspects of their lives.

Loss of culture and tradition can increase vulnerability for Aboriginal women. A holistic approach typically also addresses other underlying factors that are associated with or may increase a woman or family's risk of experiencing violence. These include, for example, poverty, inadequate housing, substance use or mental health concerns.

A holistic approach also addresses issues of accessibility. To the greatest extent possible, programs and services should be available in the home communities of the people who use them. Enabling women and families who have experienced or are at risk of violence to access programs and services in their home communities keeps them close to friends and family, and if programs and services bring them together with other women, may help expand their support networks. Programs and services should be available after hours and on weekends and should identify creative ways to connect with individuals and families.

Activities at Tr'ondëk Hwëch'in First Nation in the Yukon were identified as a leading practice in this area. They include out-of-the-box education projects such as a sewing group, retreats and camps. Activities incorporate traditional practices and typically reach

women and their children, and may also engage men. They provide an effective way to share and exchange information and, at the same time, build self-esteem and support networks. Because activities don't focus solely on domestic violence, women can participate safely and learn in an environment that is non-intrusive and non-threatening.

Other leading practices identified in this area include:

- The Violence Prevention Circle at the Lac La Biche Friendship Centre focuses on and involves the whole family, with one group for male offenders and another for female partners. It is co-facilitated by the community and RCMP, with men participating on either a mandatory or voluntary bases. The group process provides both a built-in accountability system and a support system. Outcomes of activities have included relatively low recidivism rates and enhanced trust between police services and community members.
- The Métis Parenting Program in British Columbia, which focuses on helping parents understand what love is and what it isn't.
- Family Group Conferencing in which social workers and families together develop case plans.
- Grandmothers Protecting Our Children in Manitoba, a grassroots group that helps community members understand and address issues such as violence against Aboriginal women.
- Shelters and affordable housing initiatives that enable mothers and their children to stay together.

***Recommendation: A continuum of programs and services that assist women and girls who are at risk of or have experienced violence, as well as their children, families and communities, and that can be accessed throughout an individual's full life cycle should be available in every community.***

***Recommendation: Programs and services that draw on or are based on culture and tradition should be available in all Aboriginal communities.***

***Recommendation: Wherever reasonably possible, programs and services should be delivered in the home communities of people using those programs and services.***

### **3. A Continuum of Programs & Services to Empower Children and Youth**

Children and youth need opportunities to develop in positive ways. This includes helping them develop confidence and self-esteem, gather skills and knowledge that will enable them to have healthy relationships, and find their own ways to prevent and avoid violence.

At an early age, children should be exposed to activities that will help them develop in healthy ways, feel comfortable with who they are, learn about healthy relationships and understand that violence is not normal. Middle schools should incorporate opportunities for youth to learn more, in co-ed settings, about healthy relationships.

Both children and youth should be encouraged to expand the choices and options they will have in their lives. Connecting them with mentors and role models and encouraging them to finish school will help with this. It can also be helpful to value and honour the contributions they are already making by, for example, inviting them to events such as this Forum and asking them to help develop solutions to address violence against Aboriginal women.

Culture and tradition can help children and youth develop a positive sense of self. Traditional activities and teaching can be incorporated into school curriculum. Elders can lead traditional circles, teachings, ceremonies and land-based activities for youth.

In addition to supports that will help them grow and develop, children and youth also need to be able to turn to adults for help. A hot line for children should be available in all communities. Service providers and others should work to develop relationships and maintain ongoing dialogues with the children and youth they interact with. Children and youth should also have access to trustworthy adults they can turn to when they need an advocate.

Safe houses, youth groups and drop-ins offer preteens and teens positive alternative activities; opportunities to build positive relationships with their peers; learn practical life skills; and simply feel cared about. They also lay the groundwork for relationship building between youth and services providers and can provide a starting place for prevention and intervention activities.

Leading practices identified in this area include:

- The Positive Parenting Program (Triple P) in Manitoba and the Nurse-Family Partnership in British Columbia that partners young vulnerable mothers with nurses until their child is 2 years old provide intervention in the early years.



- Circle of Courage at Ka Ni Kanichihk in Winnipeg, MB is a program that works to empower boys, support their development as leaders and provide positive alternatives and solutions. It supports boys to develop resilience through cultural reclamation, positive relationships, and education and training.
- Girls Action Foundation and Ontario Native Women's Sexual Health Network is currently organizing a gathering for this Fall that will include young Aboriginal women and focus on areas such as leadership and healthy sexuality in relationships.
- Iqqaumavara Program, in Quebec, which equips youth with video equipment and a bus that takes them from town to town. They meet with Elders in each community they visit and record their stories on video. The youth learn to film reality in their communities, develop technical skills and learn the traditions of their communities at the same time. These activities connect youth and Elders and can help create a sense of belonging and togetherness.

***Recommendation: Public health funds should be directed towards young vulnerable mothers with very young children and other high risk groups.***

***Recommendation: Activities for children designed to prevent violence and promote healthy relationships should be incorporated into elementary school activities and begin in the primary grades.***

***Recommendation: Children and youth should have access to activities that will help strengthen their traditional and cultural knowledge and identity, and help them understand and negotiate the impacts of history on their present day lives.***

#### **4. A Continuum of Programs and Services to Empower Women**

Programs and services for Aboriginal women often focus on strengthening their self-esteem and sense of self-worth.

Women may find strength in culture and tradition (such as teachings about women's role as water carriers and their relationship to earth and moons). Women can also benefit by deepening their understanding of the contributions they may make to their families and communities. Role models and, in particular, women who have survived violence, can help them understand the value of their own personal strengths. Women who understand their own power can also help educate men and other people about how they want to be treated.

Women may also need practical support to help them assess their level of risk and develop action plans for healing and personal development. Activities can help women better understand the nature of violence, including its mental physical or sexual aspects and associated behaviours such as jealousy, manipulation, possessiveness and aggression. Women may also explore their past as a way to understand how to build a more positive future.

Capacity building activities help women become more independent, address root causes and risk factors, and ultimately increase options that can help women move away from abusive relationships. Women should have access to a range of education and training activities that are flexible, presented in a variety of learning environments, and will generate education and training options that support employment and other aspects of capacity building.

Leading practices identified in this area include:

- The GED Program offered at various locations through the Native Council of PEI was designed specifically for Aboriginal people living off-reserve. It provides women with a range of educational opportunities in a supportive environment, incorporates culture and has a flexible structure.
- Programs to empower and build capacity for Inuit women living in rural communities of Labrador offer workshops in areas such as leadership motivation and skill building.

***Recommendation: Increase women's access to services that are designed and delivered by Aboriginal women, including in-community victims' services, advocacy services and activities that build capacity for Aboriginal women.***

## **5. A Continuum of Programs and Services to Empower Men**

Men must be engaged in the effort to end violence against Aboriginal women.

Women who have experienced violence and received counselling and other services through shelters, transition housing programs or other programs often return to live with men who have abused them and who have not received any services.

Men who have abused women typically have their own histories of trauma. They need to be offered compassion, empathy, and opportunities to heal. Violent perpetrators need access to programming designed to help them bring back balance and end the cycle of violence in their communities. Working session participants identified the Independent First Nations' shelters pilot project in Ontario as a leading practice in this area. The

project is helping to change the model for shelters. Men who have perpetrated violence – rather than women who have experienced violence – are removed from their family homes and linked to holistic programs in a shelter setting.

Men also need access to services and supports that can reach them and offer help before violence occurs. These include opportunities for men to connect with role models and peer mentors, who can help other men, youth and boys understand how to have positive and respectful relationships with women. Access to traditionally-based services and supports can help men build a more positive identity and a sense of belonging.

Leading practices identified in this area include:

- The Kizhaay Anishinaabe Niin: “I Am a Kind Man” Initiative in Ontario focuses on the message that violence has never been an acceptable part of Aboriginal culture. Using traditional teachings, it engages men in Aboriginal communities to speak out against all forms of abuse towards Aboriginal women.
- The Native Fathers Learning program in Newfoundland and Ontario focuses on healing men.
- In the *Respect Women* Campaign (which does not specifically target Aboriginal people) underway in Newfoundland and Labrador, fathers teach their sons how to respect women.

***Recommendation: Government should increase investments in services for men, including treatment services that allow the removal of the man/perpetrator from the family home rather than the woman/victim.***

***Recommendation: Government and Aboriginal leaders should explore ways to expand upon or adapt the model used by the Kizhaay Anishinaabe Niin: “I Am A Kind Man” Initiative for national implementation.***

## **6. Equitable Access to Programs and Services**

Programs and services to address violence against Aboriginal women and to support individual and family wellness and healing should be available everywhere, including isolated and remote communities. A concerted effort by all levels of government (including strategies to address jurisdictional issues) can help achieve this. Working session participants identified as a leading practice a dedicated fund established by Service Alberta. Any victim of domestic violence in Alberta can draw on the fund to cover costs such as transportation, accommodation and other aspects of starting a new life. The funding can be accessed through shelters, child welfare services and victims’

services throughout the province, typically without any police referral or statement. The funding helps ensure that victims can get to a safe place. Similarly, Ontario's victims' services provide funding to cover transportation and shelter costs.

At more local levels, police services and other authorities need to work on developing trust, so that women feel safe in reporting violence. Access to interpreters and translators is also important in police and court proceedings.

Ensuring that information about programs and services involved in the response to violence against Aboriginal women is readily available can also help make access more equitable. A website with centralized information and on-line or printed guides or toolkits that present practical information about using programs and services is another way to equalize access.

***Recommendation: All provinces and territories should dedicate funding to provide emergency support to victims of domestic violence***

***Recommendation: Government departments need to address jurisdictional issues that may present barriers to access.***

## **7. Improved Integrated Networks of Resources and Services**

Stakeholders should explore opportunities to share resources and take collective action with others who share their vision on local, regional, provincial and national levels.

These activities might include local or regional Crisis Response Teams, with social workers, nurses, Elders, mental health workers and other relevant professionals. Participants also cited as leading practices activities in Manitoba, including the Missing and Murdered Women's Task Force, which reviews unresolved cases, the Manitoba Action Group on Vulnerable and Exploited Women and a Special Advisor on Aboriginal Women's Issues. Recent activities have included the June 2011 Summit on Missing and Murdered Aboriginal Women and Girls which gathered recommendations for Manitoba's strategy in this area and Wiping Away the Tears, a forum for family members to voice their concerns to government.

Participants called for one-stop-shops or a single point of access for women seeking support. These sites would make it easier for women to feel safe and enable them to talk and interact primarily with one person when seeking or accessing supports and services. Service organizations could partner to offer integrated services, with staff allocated to support the partnership and integrated service delivery. Train-the-trainer

activities would support shared practices. Logical places for integrated service delivery include transition houses.

Participants called for the development of a virtual centre, online clearinghouse or similar web-based resource where information and resources relating to violence against women could be aggregated and made available to the public. The site might offer, for example, a toolkit for the families of missing or murdered women and other practical tools; communications materials from various agencies; an inventory of leading and promising practices; academic research; links to other resources; webinars; access to online communities of support; and connections to various social network applications.

***Recommendation: Establish single points of access where women can connect to integrated services.***

***Recommendation: Crisis response teams should be in place in all First Nation, Métis and Inuit communities, with adequate funding to train community members and sustain activities.***

***Recommendation: Working in partnership with Aboriginal communities and leadership, establish a virtual centre, clearinghouse or similar online resource where information and resources on violence against Aboriginal women can be aggregated and made publicly available.***

## **8. A National Strategy**

Federal, provincial and territorial governments and national and regional Aboriginal leadership need to develop and implement a multi-year national strategy to facilitate collaboration and partnerships with Aboriginal organizations to develop and implement community-based solutions to address violence against Aboriginal women. The strategy should include a shared vision to guide activities and a policy-based framework to support a broad network of services for Aboriginal women in all provinces and territories. It should encompass post-incident, intervention and prevention activities, and also address underlying causes, using a population health approach and must include adequate funding and other resources to develop and sustain associated activities.

Components recommended for incorporation into the national strategy include:

- Establishment of federal transfer payments allocating new funding specifically to address violence against Aboriginal women living off-reserve, a complementary

process allocating new funding to address violence against Aboriginal women living on-reserve, and statutory programs with budget lines.

- Establishment of provincial or territorial Aboriginal Women's Councils and (with guidance and leadership from the Council) strategic policy frameworks to support community-based solutions in each province and territory.
- Reporting requirements and other accountability mechanisms that will ensure that all levels of government are fulfilling their responsibilities within the strategy.

When developing funding levels, statutory or mandatory activities, or accountability mechanisms, it will be important to determine how needs will be assessed. For example, at a community level, policy-makers will need to assess the extent to which need is influenced by factors that include population size, remoteness, or victimization rates.

Participants also called for a National Centre of Excellence to help negotiate jurisdiction-related problems and reduce their impacts on victims and their families. The centre would also develop unified policies, procedures and best practices to support the national strategy, develop a national registry, and increase awareness and education across organizations and jurisdictions.

Participants cited as a leading practice in this area the Ontario Federation of Indian Friendship Centre's and Ontario Native Friendship Centre's Strategic Framework to End Violence Against Aboriginal Women.

***Recommendation: Federal, provincial and territorial governments and national and regional Aboriginal leadership need to develop and implement a multi-year national strategy to facilitate collaboration and partnerships with Aboriginal organizations to develop and implement community-based solutions to address violence against Aboriginal women.***

***Recommendation: Establish a National Centre of Excellence focused on violence against First Nation, Métis and Inuit Women.***

## **9. Relationship-Building, Partnership and Accountability**

To implement an effective coordinated national strategy, government departments and agencies will need to explore opportunities for interdepartmental and intergovernmental partnerships. All levels of government should be partnering with Aboriginal governments, leadership, and organizations and working collaboratively with Aboriginal communities.

Where appropriate, relationships should be formalized to ensure mutual accountability. Formal structures and tools may include, for example, a joint working group with terms of reference, defined roles and responsibilities, and a memorandum of understanding.

At local levels, police services should work to build relationships of trust and mutual accountability with the Aboriginal communities and people they serve. The appointment of designated Aboriginal liaisons within police forces and the institutionalization of Aboriginal cultural sensitivity and awareness training programs can help build healthy relationships. Accountability can be strengthened by conducting formal reviews or evaluations of services to Aboriginal people and communities.

Both police services and the justice system need to be more culturally sensitive and capable in their interactions and relationships with Aboriginal people, organizations and communities. Training can help decrease stereotyping and other preconceptions about Aboriginal women and girls and improve the ways in which they are treated, including delays in response or re-victimization of Aboriginal women and their families.

A leading practice repeatedly cited by participants is the working relationship between Sisterwatch, a grassroots Aboriginal women's group based in Vancouver's East Side and the Vancouver Police Department. This relationship has introduced significant accountability to the community and a collaborative effort to address the issue of missing and murdered Aboriginal women and girls. The policing review in Yukon, which included Aboriginal women in a six-member Advisory Group, was also cited as a leading practice.

***Recommendation: Departments and agencies in all levels of government should explore opportunities for interdepartmental and intergovernmental partnerships, as well as partnerships with Aboriginal government, leadership, organizations and communities.***

***Recommendation: Police services, Aboriginal leaders and grassroots community organizations should explore ways to establish mutually empowered and accountable working relationships.***

***Recommendation: Cultural competency and sensitivity training (including components focused on Aboriginal history and historical trauma) and anti-racism and anti-oppression training should be instituted for employees in all positions and at all levels of police and criminal justice systems.***

## 10. Engaged and Accountable Leadership

First Nation, Métis, Inuit and Aboriginal leaders, along with all levels of government, should be engaged, involved and invested in ending violence against Aboriginal women.

Each of these parties should establish family violence as a priority and treat prevention and intervention programming as essential services.

As noted earlier in this document, Aboriginal leadership needs to take more ownership of this issue and, more generally, the issue of violence against Aboriginal women. They need to declare publicly their commitment to support the development of peaceful and healthy communities. They should take leadership on these issues, encourage buy-in and supportive partnerships between Aboriginal leaders and with other levels of government, and represent and advocate for all sectors of their communities. In partnership with other Aboriginal leaders and other levels of government, they should: take the lead to ensure that projects are delivered; provide funding and other resources; undertake strategic planning in this area; and work to increase awareness of and support for existing best practices and effective activities.

The role of government is to partner and collaborate on community-led initiatives. Government needs to understand and address the root causes or social determinants of elevated rates of violence in Aboriginal communities. Addressing these issues will require and intergovernmental and interdepartmental effort.

Governments should support community-initiated and led activities by providing funding and other resources. Any planning should involve the communities that will be engaged in or targeted by projects or activities.

***Recommendation: Federal government departments or agencies should set family violence as a priority and allocate appropriate funding to support community-led activities in this area. The federal government should also share and strategically coordinate funding between and across departments and agencies and, if appropriate, with other levels of government.***

***Recommendation: Provincial government departments or agencies should set family violence as a priority and allocate appropriate funding to support community-led activities in this area. They should share and strategically coordinate funding between and across departments and agencies and, if appropriate, with other levels of government; lobby and advocate at federal, provincial and territorial levels and establish violence prevention as an area for statutory activity.***



***Recommendation: Municipal governments should provide in-kind support and share resources (e.g., public space for camps) and funding to support community-led activities.***

## 11. Funding

Working session participants recommended changes to funding practices to support a more effective response to violence against Aboriginal women.

Federal, provincial and territorial governments need to ensure that funding is coordinated, timely and capable of meeting the real-life needs and context of activities. Funding should be allocated based on need, rather than on a per capita basis. Funding should be guaranteed and ongoing, and funding guidelines and criteria should be capable of meeting community-specific needs. For example, costs associated with activities in rural or remote areas or small communities are likely to be higher than they are in large urban communities.

Current expectations for reporting are often onerous, particularly with respect to the amount of funding they are associated with.

Leading practices identified in reference to this area include the ability of various ministries in the Ontario government to work together to provide different pools of money that front-line organizations can draw on and the Urban Aboriginal Strategy model.

***Recommendation: Federal, provincial and territorial governments should ensure that funding is coordinated, timely and capable of meeting community needs.***

## 12. Data, Assessment and Evaluation

Both government and other entities that provide funding and the community-based organizations and initiatives that rely on that funding need access to data and other information to support planning and decision-making. For example, participants suggested that it should be possible to make an economic argument that by addressing factors or underlying conditions (such as poverty or inadequate housing) that increase the likelihood that Aboriginal women may become victims of violence, money will be

saved over the long term. However, the data to support this argument is not readily available.

***Recommendation: Explore ways to measure meaningful outcomes or assess the effectiveness of activities related to violence against Aboriginal women.***

### 13. Public Education and Awareness

A range of public education activities are needed to raise awareness about violence against Aboriginal women and girls and decrease the normalization of violence in many communities. A national campaign focused on zero tolerance for domestic violence will send a clear message that, regardless of where an offender is located, they will be held accountable. It will also signal that this is not just a women's issue – it belongs to all of us. Domestic violence affects everyone – children, youth, women and men. Breaking the silence will help us move beyond the attitude of it's-not-my-problem and into action. It was noted that other public education approaches have had profound effects on public behaviour. Examples of this are the campaigns against drinking and driving and the use of seat-belts.

Other education activities should focus on positive messages about Aboriginal women, Aboriginal men, Aboriginal family life, and healthy relationships between Aboriginal people. An excellent example of this kind of positive messaging can be found in materials developed and distributed through the *Kizhaay Anishinaabe Niin: I Am a Kind Man* project.

Information should be presented in ways that are safe for people who might need or want to access it. In particular, information about available supports should be presented to women using social media or other web-based platforms where they may be able to access it relatively anonymously.

Education activities should include components specifically designed for youth. As participants in one group put it, youth are typically more interested in media than in printed materials, so it makes sense to connect with them through social media and the internet. Social media and other web platforms can also facilitate messaging to people living in remote communities and offer a way to easily link people to additional information and resources.

***Recommendation: Develop and implement a national campaign that focuses on a message of zero tolerance for domestic violence.***

***Recommendation: As individuals and organizations, take action to educate the media about violence against Aboriginal women and girls, encourage media to report responsibly and respectfully about Aboriginal peoples, cultures and history, and acknowledge and honour them when they do.***

***Recommendation: Use social media and other web platforms for a campaign focused on women and youth, to educate and share information and resources, address root causes and prevention of abuse, and draw on traditions and a holistic approach to violence.***

### III. Conclusion

The Forum in which these recommendations were presented began with a traditional Coast Salish Witnessing Ceremony, led by the Musqueam First Nation. One woman who had been at the ceremony described her experience with the story below, which was shared by Lead Facilitator Barbara Bruce of AMR Planning & Consulting in her presentation at the final plenary assembly:

The Witness Ceremony was such a sacred way to start the Forum. We had gathered to honour the many Aboriginal women and girls who have been murdered or gone missing. I did not know this ceremony – I do not know this land or this city well and I did not know the women who had been taken or were lost, but I had heard some of their stories told and I knew I wanted to be there that morning, honouring the women.

So there I stood, grateful to be part of the ceremony. And thinking about what it meant to be a witness. I had come to Vancouver to be a part of the Forum – and that meant I would be a witness at the Forum. All the things I heard, saw, learned, took in at the Forum, I would have to hold them here, in my heart, in my head, and take good care of what I learned here. Because as I heard when you are a witness, you become accountable for what you've witnessed. You are responsible – and capable – to be the person who can say, yes, this is true. I was there – I can tell you that happened.

So when I leave this Forum – when I talk about or write about the things we've shared here, I need to be accountable – to the women and girls honoured in the Witness Ceremony, to their families and communities, to you and all the other people working to end violence, and to myself. I need to honour the truth, the knowledge and understanding I've gained here. This is my story now too.

This report also provides an account. It presents the outcomes of the working sessions, including key recommendations developed in the sessions. There was one additional recommendation that was not included in the summary of the working session, because it did not refer specifically to the issue of violence against Aboriginal women. Instead, it referred to the relationships between First Nation, Inuit and Métis peoples and government. The recommendation was introduced with the statement that, "Every time we make recommendations to government, they are not listened to." The recommendation itself was simple and clear: "Please listen. Respect what we have to say."

## Appendix: Leading Practices, Lessons Learned and Recommendations from Working Sessions

### INTRODUCTION

This document is an appendix to the Report on Outcomes and Recommendations from Working Sessions at x̓simíwən ct ʔiʔ θəyθət ct Collaboration to End Violence: National Aboriginal Women's Forum, held in Vancouver, BC on June 15-17, 2011. The report itself presents a detailed summary of key outcomes of the working session.

This appendix presents all leading practices and lessons learned identified by participants, along with all recommendations they developed, as recorded in notes taken during the working sessions. During the sessions, participants worked in small groups and many of the leading practices, lessons learned and recommendations recorded by the various groups were related, similar or identical. These related, similar or identical items have been aggregated in this appendix, to ensure that all relevant information is included and sensibly organized.

### LEADING PRACTICES AND LESSONS LEARNED (LL)

#### **SESSION 1: Post-Incident (PI)**

##### **PI-LL: Community-based responses to missing and murdered Aboriginal women (Various community-based projects throughout Canada)**

- Projects include the interagency response to the Highway of Tears in British Columbia, the Yukon Sisters in Spirit initiative of the Yukon Aboriginal Women's Council, public education and awareness campaigns, and traditional honouring of missing and murdered women.
- Families and communities are engaged by outreach activities and in the response to incidents, as well as included in the development (in conjunction with service providers) of public education and awareness activities; help to develop activities that are culturally and locally relevant and offer choices for safer alternatives.
- Outcomes include increased community awareness and evidence-based public education and prevention activities and increased trust and collaboration between victims and their families and other agencies.
- *Lessons Learned: These are community-based responses, guided by the experiences of families and victims. They are funded by government but not delivered by government. Rather, they are delivered by NGOs, First Nations and other community partners, which enables the development of different kinds of relationships (between families, victims, community partners, First Nations and NGOs). The grassroots is both a powerful place from which to start activities and an important place to "finish".*
- These kinds of projects could be implemented anywhere that the following conditions exist: political support exists; adequate funding is available for the projects; projects are run by

grassroots organizations and NGOs; and the community feels that they own it and trust the process and players.

**PI-LL: Collaborative relationships between police, victims and their families, leadership and communities (Various community-based activities throughout Canada)**

- Activities such as Sisterwatch in Vancouver and the Manitoba Integrated Task Force for Missing and Murdered Women and Manitoba Action Group on Exploited and Vulnerable Women provide a formal structure for collaborative relationships between police services, missing and murdered women and their family members, and other stakeholders
- Activities may include the provision of a liaison police officer to work with families and a media contact to work with families.
- *Lessons Learned: A collaborative approach supports work with families, raises awareness and helps identify gaps in existing activities.*
- This approach can be implemented elsewhere and requires commitment from government, community organizations, police and families.

**PI-LL: Policing Review (Yukon)**

- Aboriginal women completely involved and insisted they represent themselves
- Advisory group with six members
- Hearings held and now beginning work on recommendations

**PI-LL: Community-based victims' services (Various locations throughout Canada, including Smithers, Vancouver and Alert Bay)**

- Community-based victim services, including those that focus on Aboriginal women
- Personal contact with service providers who are culturally knowledgeable, skilled, respectful, and will listen; should include people who speak local languages; must include Aboriginal workers; should have Aboriginal women in leadership roles.
- Based in community, so that workers know families, understand the community/world in which people operate, and have a "vested interest" in the community. If not based in community, mobile services should be available that visit community
- Appropriately resourced
- *Lesson learned: An effective community-based response connects across agencies, attends to family concerns, lessens victimization, addresses barriers such as language, inter-personal communication, and transportation issues, and increase uptake of services.*
- Effective implementation requires partnership, access to training and support for community organizations, and approach that incorporates understanding that violence is a symptom of inter-generational trauma.

**PI-LL: Involving men in the response to violence against Aboriginal women (Various projects throughout Canada)**

- Examples include activities undertaken by the Ontario Association of Aboriginal Friendship Centres, Domestic Violence Treatment Options Courts in the Yukon, Rankin Inlet Spousal Abuse Counselling Services in Nunavut, and the Ganqhkwasra' shelter for families in the Six Nations of the Grand River.
- Men's treatment programs are made available to men who use violence and help address root causes including substance use, victimization and the intergenerational effects of residential schools and colonization.
- *Lessons Learned: The onus should not be on women, who are overwhelmingly the victims of violence. Men need to take responsibility and should be able to access assistance in working through the root causes of violent behaviour. This helps to decrease the number of men who choose to use violence. Including men in healing processes generates decreased rates of violence and victimization. Over time, this helps assist both families and communities to redevelop, teaches children what healthy relationships look like, and can help them, as adults, make better choices about the use of violence.*
- This can be implemented in other jurisdictions. Effective implementation requires skilled counsellors, proper program evaluations, adequate funding to support men's participation, and men who are willing to be involved.

**PI-LL: Spousal Abuse Program (Nunavut Friendship Centre, Rankin Inlet).**

- People involved in spousal abuse cases diverted from court system to access 8-10 weeks of individual and relationship counselling, with goal of breaking abuse cycle; engages with both victim and perpetrator; counselling available during the 3-6 month periods between court sessions
- Enables an immediate response to incident; spouses who complete the program may be able to avoid criminal charges
- *Lesson Learned: We can support women, but if we want to end the cycle of violence, we need to work with and provide long-term programming for men and children.*
- Can be implemented in other communities if there are "strong, understanding relationships" between the courts and community.

**PI-LL: Violence prevention groups for families (Friendship Centre, Lac La Biche, Alberta)**

- Violence prevention groups that involve the whole family; one group for male offenders and another group for female partners; men attend on either mandatory or voluntary basis
- Incorporates circle process, co-facilitated by community and RCMP
- *Lessons Learned: Group process helps build common ground, understanding and a support system for participants and, at same time, builds in accountability; humanizes and builds trust between police and participants; and ultimately supports low recidivism rates.*

- Implementation in other communities requires sponsoring organization, partnership with police services, ongoing and dedicated funding, and practical supports such as babysitting services.

**PI-LL: Counselling for men (First Nation of Na-Cho-Nyak, Mayo, Yukon)**

- Counsellor comes from Whitehorse to provide counselling to men in community
- *Lesson Learned: We can support women, but if we want to end the cycle of violence, we need to work with and provide long-term programming for men and children.*

**PI-LL: Emergency and transitional shelter services for Aboriginal women (Grandmother's House, Charlottetown, PEI)**

- Emergency and transitional (3 to 12 months) shelter services to Aboriginal and other women and children who are homeless; privacy and safety for clients
- Offers integrated services (including professional services, cultural and spiritual guidance, support for reading and writing, and access to internet) on site
- Staff advocates act as safe contact point between client and service providers and help guide clients
- Owned and operated by Aboriginal people.
- *Lessons Learned: Provide a supportive environment. Don't create more obstacles or overwhelm clients with service providers*
- Can be implemented elsewhere; must-haves include availability one staff member to act as point of contact for client, and staff who approach work as more than a 9-to-5 job.

**PI-LL: Transition housing for women coming out of the corrections system (Hamilton Native Women's Centre. ON)**

- Housing and culturally-based integrated services for women who are exiting corrections, with focus on helping them to become self-sufficient and begin their healing process
- *Lessons Learned: Culturally-based integrated services contribute to lower rates of recidivism*

**PI-LL: Inuit Women's Capacity Building Program (Government of Newfoundland and Labrador)**

- Community-based and culturally relevant capacity building activities for Inuit women from all walks of life (including those in shelters); women build skills for employment; activities help address underlying factors that may increase women's vulnerability and increase awareness around violence and abuse prevention
- *Lessons Learned: Practice is based on community buy-in and community development. Inuit women lead program.*
- Practice can be easily adapted for implementation in other communities.

**PI-LL: Broad range of activities to address violence (Nova Scotia)**

- Available to women over 18 and youth
- Transition houses to prevent domestic violence



- Anger and stress management, counselling, parenting skills
- Outreach programs in communities throughout Nova Scotia
- Available to women over the age of 18 and youth

**PI-LL: Sharing Circles for community healing (Battleford Tribal Council, Saskatchewan)**

- Local leadership comes together with community programs to organize sharing circles when violence or loss occurs in community (e.g., following suicide of community member); family members, friends and other concerned community members are able to acknowledge and debrief about what has happened and are provided with a safe place to heal; the circle also provides an opportunity for education.
- *Lesson Learned: This process can help community members understand why something happened, what response is underway, and demonstrates that, in their community, people care for and love each other. This, in turn, helps with prevention.*
- Can be implemented in other communities with support from community Elders and health care organizations.

**PI-LL: Other activities mentioned in discussion of leading practices and lessons learned**

- National Centres of Excellence focusing on violence against women (4 across Canada, including one in New Brunswick)
- Nunatsiavut Department of Health & Social Development: provides counsellors and other staff members, who reach to the families of victims and provide support and clear information.
- Crisis Response Activities of MAWIW Council, which represents Elsipogtog, Burnt Church and Tobique First Nations in New Brunswick
- Nishnawbe Health outreach activities through food vans that served people who were homeless. Because workers knew community members, could tell when people were missing
- Victims' Services Outreach activities in Alberta
- Toolkit that outlines, on step-by-step basis, what people should do following a traumatic incident
- Drop-in centres for women working in the sex trade, currently being initiated by Ontario Native Women's Association
- High-Risk Team in Six Nations, Ontario, which brings together community services (police, public health, shelter and other decision-makers) to develop and implement safety plans that will help prevent harm to and protect people and families that are at high risk.
- Teaching non-violence from an early age
- Helping people learn non-violent approaches to resolve situations
- Working together with all involved and supporting one another.

## **SESSION 2: Intervention (IN)**

### **IN-LL: Coordinated response**

- Comprehensive community planning teams, in which community members come together across sectors to plan and work on a client-centred approach
- Women's shelters integrated into a larger combined response, in which women and children can access long-term support after they leave shelter
- Quebec is bringing together Aboriginal organizations and government to explore ways to enhance coordination of activities and funding

### **IN-LL: Sisterwatch (Vancouver, BC)**

- Partnership between Vancouver Police Department and Aboriginal grassroots organization, in which First Nation professional works alongside police; engages victims, their families, witnesses, urban Aboriginal organizations and police
- Enables community to monitor police activities and facilitates accountability; police department has acknowledged wrongs and made concerted effort to move forward in partnership
- *Lessons Learned: Brings cultural component to relationship between police service and community it serves; important to have cultural experts on side; organization provides strong advocacy role*
- Can be implemented in other communities; reports on Sisterwatch activities have been completed; implementation requires partnerships and ability to draw on community resources

### **IN-LL: Focused activities at provincial level (Manitoba)**

- Community-based and community-led activities that provide wrap-around resources to address violence against Aboriginal women and girls
- Includes July 2011 Manitoba Summit on Missing and Murdered Aboriginal Women and Girls; expansion of Tracia's Trust (Manitoba Sexual Exploitation Strategy); opening transition beds to provide youth with a safe place and protect them from violence.

### **IN-LL: Native Coordinating Council (Prince Albert, SK)**

- Métis-run organization that provides services for families in areas that include cultural needs, budgetary needs and parenting; 1-on-1 support workers available
- Services provided to Métis and other families living in Prince Albert; self-referral or social service referrals; program has been in place for approximately 30 years
- *Lessons Learned: The unique inclusive services provided by this holistic program helps families become more independent and successful*
- Can be implemented in other communities; must-haves include dedicated Aboriginal staff members and culturally appropriate programming materials

#### **IN-LL: Dedicated fund for victims of family violence (Alberta)**

- Dedicated fund through Service Alberta that helps victims of family violence get to a safe place; supports include transportation, accommodation and other assistance to start-up a “new life”
- Available province-wide to any victim of family violence (including male victims, who may want to use the one shelter for men in province); support can be accessed through shelters, child welfare services or victims’ services
- *Lessons Learned: Program is effective because it is easy to access and available province-wide.*

#### **IN-LL: Aboriginal Health and Wellness Strategy (Ontario)**

- Support for community wellness or healing workers and crisis intervention workers
- Community wellness or healing workers provide services both on-reserve and in urban communities; develop long-term relationships with victims of violence, in which victims are able to build trust and move from reacting to violence to prevention
- Crisis intervention workers provide services in remote communities, to help community members deal with issues such as vicarious trauma, lateral violence and crisis management
- Activities supported by Ontario Government, with up to \$49M annual funding since 1994; Ministry of Community and Social Services leads activities, with involvement from three other ministries
- *Lessons Learned: Providing ongoing, long-term support in communities enables relationships of trust to develop; building trust in authorities increases likelihood that women will report*
- Can be implemented in other regions if financial support is available from Province.

#### **IN-LL: Government of Nunavut Family Abuse Intervention Act**

- Civil legislation, funded by government of Nunavut, that helps ensure that all families that need help can receive it.

#### **IN-LL: Support from First Nation governments (various locations throughout Canada)**

- Breaking the silence on family violence
- On some reserves in Quebec, Chief and Council have supported removal of offenders from family home so that victims can safely remain there (may also receive support from province);
- Public support for Matrimonial Real Property, which helps victims and families

#### **IN-LL: Youth-focused activities on Miawpukek First Nation (Conne River, NL)**

- Activities include Mental Health Crisis Intervention group, men’s cultural groups help boys and youth learn that positive behaviours generate positive outcomes; summer groups for girls help develop awareness and pride; community women’s group offers place to share stories
- Teach children that anger and violence are not acceptable; helps build more positive attitudes and, ultimately, healthier people, families and communities

- *Lessons Learned: Men need to become a part of the solution to help support women; men need nurturing to reclaim their traditional roles.*

#### **IN-LL: Activities targeting women and children (Baker Lake, NU)**

- Counselling and life skills development for women and children; works with children in schools to learn and teach others about respect
- *Lessons Learned: Community-based program that incorporates culture and language and teaches women and children about family respect and helps them claim their identity*

#### **IN-LL: Girls Take Pride Program**

- Builds awareness among girls 9 to 13 years of age and teaches them how to deal with issues; workshops; draws on health centre for services, including counsellors and referrals; Elders participate

#### **IN-LL: Respect Women Campaign (NL & Labrador)**

- Province-wide public awareness campaign undertaken by Newfoundland/Labrador government; provides posters and videos that engage men to teach their sons to respect women; helps increase the awareness of families as a whole about family violence
- Generates awareness at community level and promotes the idea that violence is a family and community issue – not just a women’s issue.
- Does not specifically target but can be used by Aboriginal families
- *Lessons Learned: To create and promote healthy, happy communities, violence in communities must be addressed within families as a whole. Media campaign promoting these messages can increase awareness about family violence.*
- Can be implemented in other communities.

#### **IN-LL: “Out of the Box” Opportunities to Connect or Intervene (Tr’ondëk Hwëch’in, Yukon)**

- Concerted effort by many sectors to create or identify opportunities in which contact or intervention can be initiated, so that, as needed, individuals can connect to a continuum of services and supports, ranging from informal education activities to victims’ services to programming for men
- Incorporates traditional practices and includes activities such as sewing groups and retreats or camps on the land that engage women, men, children and Elders
- Emphasis on partnership and community ownership of the issue
- *Lessons Learned: A softer, non-threatening approach to violence and abuse education that enables information to be shared and exchanged, teaching, and the development of self-esteem and support systems; provides a non-intrusive and non-threatening environment, in which victims can connect with support without being seen as attending violence or abuse-related programs; generates tangible results; strengthens partnership between agencies; focuses on behaviour rather than individuals; recognizes that violence is a community issue, that violence is*

*learned over time, and that both men and women may be abusive; addresses need for children's programs.*

- Can be implemented in other places; successful implementation requires commitment, willingness to take ownership of the violence, enthusiasm and creativity, and access to land for camps or retreats.

**IN-LL: Ganqkwásra' shelter (Six Nations of the Grand River, ON)**

- Provides emergency housing for women and children living on reserve or in town

**IN-LL: Men's Wellness Programs and Spousal Abuse Program (Rankin Inlet, NU)**

- Activities give individuals and families a chance to recognize problems and create positive changes before violence occurs
- Serves community of Rankin Inlet; supported by Government of Nunavut
- *Lessons Learned: Rather than waiting to intervene in a violent situation, intervention occurs early and people can access help and support before violence occurs.*

**IN-LL: Independent First Nations shelters for men (ON)**

- Pilot project that is changing model for shelters and being adopted in other communities; male offenders removed from home, so that women and children can stay there safely; shelters available for men, where they can access holistic programs

**IN-LL: Involving men in activities**

- Intervention programs for men; male offenders should be treated with empathy, their trauma acknowledged, and support for healing made available through programs such as Native Fathers Learning in Newfoundland and Ontario
- Men should be involved in activities such as this Forum; half of invited delegates should be male

**IN-LL: Focus on children and families**

- Addressing need to consider and include care and support for children and families at point of intervention; interventions should bring together service organizations and offer child-focused programming; draw on culture to support comfort and safety of families
- Family Group Conferencing, Metis CFS (BC) and B&L Family Connections program (MB); successful approaches in which families and social workers determine case plans together and work with child-centred approach
- Métis parenting program in BC helps women understand what love is and what it isn't and why violence occurs
- Affordable housing and shelters (rather than hotels) help ensure that mothers and children can stay together

**IN-LL: Building on strengths of communities**

- Bringing women together for traditional activities such as beading or to share food, which provides a safe and secure environment in which women can share their stories and be offered teachings

**IN-LL: Neighbours, Friends and Families (ON)**

- Community-based initiative, in which community members take responsibility for violence prevention, including watching out for families in trouble

**IN-LL: Kanawayhitowin (Taking Care of Each Other's Spirit) Initiative (ON)**

- Grassroots, community-based and developed initiative of Ontario Federation of Friendship Centres; adapted from Neighbours, Friends and Families initiative
- Offers training on safe intervention; peer trainers teach how to recognize signs in early stages and how families and friends can intervene or provide support to friends and families who are at risk of violence

**IN-LL: Breaking the Silence**

- Educates and raises awareness about violence prevention; workshops include train-the-trainer activities; use people with leadership skills as community mobilizers; draw on toolkit developed by NWAC

**IN-LL: Other activities mentioned in discussion of leading practices and lessons learned**

- Circles of support and safety, in which women may invite additional participants such as police, Elders or nurses
- Aboriginal family circles
- Talking Circles for women, supported by local organizations (Quebec)
- Aboriginal women's advocate holding workshop with group of women who have been victims of violence
- Grandmother's Council that works with women leaders and communities from throughout Manitoba's 63 First Nations
- Metis parenting program in BC
- Approaching issue of violence with focus on "healthy relationships"
- Resource guide that provides information on services available in community
- Availability of court-ordered agreements, including emergency protection orders and community intervention orders
- Providing support to care givers and resource workers and strengthening connections within the community.

### **SESSION 3: Prevention (PR)**

#### **PR-LL: Iqqaumavara Program (QC)**

- Helps youth learn traditions; includes project in which youth travel by bus between communities, equipped with video equipment; meet with local Elders and record their stories on video, which they edit and produce short feature on stories.
- Outcomes include strengthening sense of identity and belonging; youth feel included and empowered
- *Lessons learned: Brings together generations in ways that are understandable and engaging for both youth and Elders; our culture sets us apart and is the most important aspect of our identity*
- Can be implemented in other locations

#### **PR-LL: GED Programs (Native Council of PEI)**

- Provide opportunities for people to complete GED and receive high school equivalency diploma
- Designed specifically for off-reserve Aboriginal people
- With education, women who participate are less susceptible or vulnerable to violence
- *Lessons learned: Women can access education; supportive relationships between teachers and students are an important component of activities; non-traditional school environment attracts participants*
- Can be implemented in other locations; must-haves include a classroom space that doesn't feel like a classroom, access to Aboriginal culture, flexible scheduling, transportation supports, and sustainable funding

#### **PR-LL: Warriors against Violence program (Tillicum Ielum Aboriginal Friendship Centre, Nanaimo, BC)**

- Holistic program that draws on traditional culture to promote balance for youth and their families; offers life skills training along with rites of passage ceremonies for boys and girls (age 11 to 14)
- Focus on developing self-esteem, and a positive understanding of who they are in youth
- *Lessons learned: Holistic approach helps youth develop a sense of self, belonging and community.*
- Can be implemented in other areas

#### **PR-LL: Supports for youth (Manitoba)**

- Includes youth groups and safe house for pre-teens and teens
- *Lessons learned: Helps children and youth develop life skills; opportunity to offer programming in areas such as alcohol and drug use; supports development of long-term positive relationships between youth; opportunity to build trust with youth and show that they are loved and cared for; creates opportunities to connect with parents of participants*

**PR-LL: Youth sexual health kit**

- Designed to help children and youth understand their own boundaries and behaviours around sex
- *Lessons learned: use of basic lexicon is important*
- Can be implemented elsewhere

**PR-LL: Inuit Women's Capacity Building Program (NL)**

- Offers in-community capacity building activities for Inuit women in Labrador, including workshops in areas such as leadership, motivation and skill building
- Activities empower women in rural communities and educate them about available government programs and services
- Initiative of Government of Newfoundland and Labrador Women's Policy Office
- *Lessons learned: Program works because workshops are offered in community*
- Can be implemented elsewhere with support and funding from government agencies and strong leadership.

**PR-LL: Community safety planning (Yukon Sisters in Spirit)**

- Brings together community members to develop safety plan
- *Lessons learned: Strengths-based approach used to tap into community vision*
- Can be implemented elsewhere

**PR-LL: Mianiqsijit Project (Baker Lake, NU)**

- Community-based counselling service provide services to victims of family violence, victims of child sexual abuse and offenders
- Community awareness activities include working in schools to help students better understand how to protect themselves and how to access help if they are being abused
- *Lessons learned: Grassroots activity that is run by a volunteer board; coordinator has social work degree; community members hired as counsellors speak local language.*
- Can be implemented elsewhere if community-based group in place and funding is available.

**PR-LL: Prevention activities for children and youth (various locations)**

- Prevention activities that focus on building confidence in youth and helping them build capacity for healthy relationships
- Start young; go into schools and work with children to raise their self-awareness and teach respect (including the use of appropriate language); focus on seeing and presenting themselves in healthy ways; teach children how to be healthy, safe and natural about sexuality; and help parents learn how to talk about sexuality with their children
- Share information in ways that it will reach the people who need it; provide key information in Aboriginal languages



- Examples include Canadian Red Cross' Walking the Prevention Circle and the Métis Young Warriors video, which discusses the impact of violence on youth in our communities

**PR-LL: Wabung Abinoonjiaag: Children of Tomorrow (Winnipeg, MB)**

- Rebuilds families that have been affected by family violence; focus on children under the age of 6; parent must be out of violent relationship for at least 1 year
- Guided by culture; works to break cycle of violence through activities such as playing, family counselling and life skills such as cooking; develops children's self-esteem and self-respect
- *Lessons learned: It's important for parents to play with their children; reaching children at a young age helps break the cycle of abuse; activities guided by and incorporate culture and include cultural teachers; use pictures that people can recognize; child and youth workers make it exciting and different each time.*

**PR-LL: Family Violence Prevention Training (Six Nations, ON)**

- Child and family therapy activities that provide 50 hours of family violence training over two month period, with trained and skilled staff.
- Empowers families
- Can be adapted for use in other cultures and communities.

**PR-LL: Culture-based parenting classes (Ontario Federation of Indian Federation Centres)**

- Work with parents between the age of 14 to 24 whose children have been apprehended
- Culture based activities that draw on Elders teachings and gentle approaches to parenting; builds community around young mothers
- *Lessons learned: Cultural teachings are important part of prevention*
- Can be implemented in other communities, where space is available for cultural activities.

**PR-LL: Aboriginal Women's Circle (Whitehorse)**

- Women taking initiative to set up councils, assessing community needs and establishing programs to meet them.

**PR-LL: Restoring the Sacred Program (Ka Ni Kanichihk, Winnipeg, MB)**

- Support for students who come from northern communities to city; mentoring program to keep them out of gangs
- Funded by Province of Manitoba

**PR-LL: Aboriginal Healing and Wellness Project (ON)**

- Helps women and families connect with identity
- Community wellness activities can be modified to fit needs of communities
- Outcomes include reduced family violence and improved health for participants

- *Lessons learned: Getting funds directly gives programs autonomy*

**PR-LL: Métis National Council (ON)**

- Provides information to women about available resources; integrates Métis culture into workshops and programs. Getting funds directly enable MNC to have control over service provision
- Can be implemented at other locations

**PR-LL: Community leadership and planning**

- Communities start their own initiatives, rather than waiting for governments to tell them what to do
- Bring different groups to the table to discuss what needs to be done, develop common vision and commit to collective action; coordinate activities so that duplication does not occur
- Consultations with community members to develop strategic plan to address violence
- Strategic frameworks from Ontario Federation of Indian Friendship Centres and Ontario Native Women’s Association;

**PR-LL: Addressing underlying conditions**

- Ensure that basic educational needs are met
- Economic strategy for women

**PR-LL: Political will and commitment**

- Demonstrated will and commitment on part of federal and provincial governments to address issues of violence against Aboriginal women in collaboration with Aboriginal communities and drawing on Aboriginal expertise

**PR-LL: Other activities mentioned in discussion of leading practices and lessons learned:**

- Group for boys identified as high risk, provided by Ka Ni Kanichihk (Winnipeg, MB)
- Collaboration, which supports effective programs and services

**RECOMMENDATIONS (REC)**

**SESSION 1: Post-Incident (PI)**

**PI-REC: Community-led and community-based activities**

- Aboriginal people should be initiating and leading activities; primary role for government and other partners is to support their initiatives
- Listen to and respect what Aboriginal people have to say; look to the grassroots for solutions

- Incorporate traditions; peace keepers; volunteer Community Watch activities, with support and guidance from local police services
- Build internal capacity by partnering with communities
- People working in or with a community should know the community and understand the culture(s) of the community

**PI-REC: Address the root causes of violence**

- All stakeholders need to work to address or eliminate socio-economic conditions that are root causes of violence in First Nation communities
- This includes ensuring the availability of safe and affordable housing, improving opportunities for education and employment, and strengthening property rights.
- Taking action in these areas will help reduce vulnerabilities that increase the risk of violence for women and girls in our communities. Anticipated outcomes include improved self-esteem, empowerment and enhanced self-sufficiency for women and girls.
- Aboriginal government and leadership can support this by acknowledging the problems that exist in our communities, advocating for change, and addressing jurisdictional issues.
- Federal government departments and agencies can support this by working collaboratively with Aboriginal government and leadership, as well as provincial government department and agencies and private sector organizations.

**PI-REC: National strategy and partnership to support a more effective response**

- National strategy linked to provincial strategies, developed and implemented by Aboriginal people
- Develop, expand, and maintain partnerships at all levels, between Aboriginal leadership and communities, government departments and agencies, NGOs, First Nations and other Aboriginal entities and organizations and at national, provincial, territorial and regional levels
- Need to work together, address jurisdictional issues, share information, learn from each other's successes, integrate best practices and break down silos; need ongoing mechanism that will enable continuing discussions such as this one (e.g., regional subcommittees that meet via conference calls)
- Federal Ombudsperson for Aboriginal women
- Amber-style Alerts for Aboriginal people
- Maintain Sisters in Spirit database
- Collaboration and open communication between partners will help reduce duplication of services and support all partners involvement in support women's safety
- Anticipated outcomes include increased dissemination of information between partners, expanded connections between organizations, resolution of jurisdictional barriers, and the ability to provide services or supports to a greater number of women.

- Aboriginal government and leadership can support this action by demonstrating their commitment to addressing violence and providing guidance or oversight to ensure that activities are culturally relevant
- Federal government departments or agencies can support this action by sharing resources across departments and facilitating communication at a national level
- Provincial government departments or agencies can support this action by engaging and partnering with non-governmental organizations
- Municipal government departments or agencies can support this action by providing assistance to activities, as appropriate, and bringing issues to the attention of other partners
- Private sector organizations can support this action by partnering with other organizations and sharing information
- As individuals, we can bring our own expertise and experience to activities.

**PI-REC: National centre of excellence**

- National centre of excellence focused specifically on violence against First Nation, Métis and Inuit women
- Undertake activities such as addressing jurisdiction-related problems that impact victims and their families; develop national registry; develop unified policies, procedures and best practices; increase awareness and education across organizations and jurisdictions.

**PI-REC: Draw on Sisterwatch and Manitoba activities as models for collaboration**

- Bring all levels together, including families, community and law enforcement
- Collaboration at all levels (including informal supports) improves trust in law enforcement agencies and prevent re-victimization

**PI-REC: Improve cultural understanding and capacity within the criminal justice system**

- Anti-oppression and anti-racism training for personnel in the criminal justice system, as well as training about historical trauma and history
- Aboriginal Elders and service providers should be engaged to provide Aboriginal awareness training to police officers, Crown counsels, and other professionals in police services, the court system and corrections
- Training will help increase understanding, decrease stereotyping of Aboriginal women and girls and the re-victimization and criminalization of victims of violence, support their dignity throughout activities of the criminal justice system, improve relationships between law enforcement and Aboriginal communities, and hasten the response when a woman or girl goes missing.
- Need more Aboriginal Liaisons within police services
- Ultimately, these activities will help generate a more humane justice system
- Aboriginal government and leadership can support these activities by providing expertise and supporting community-based agencies.

- Federal and provincial government departments and agencies can provide funding and facilitate activities

**PI-REC: Single point of access for integrated service delivery**

- Provide a single point of access for integrated service delivery; could be an individual who acts as a liaison or a one-stop-shop or single window
- Organizations partnering in integrated service delivery need to allocate staff time to support one-stop-shop; also need support for training activities (including train-the-trainer components)
- Anticipated outcomes include enhanced feeling of safety for women seeking services.

**PI-REC: In-community crisis response teams**

- Crisis teams (including local service providers, professionals, spiritual care providers, and others) in place to support community members identified as high risk and intervene, as needed, and ensure access to support and services when a woman or girl is threatened by or experiences violence. Crisis response teams should be in place in all First Nation communities
- Safe houses in communities
- Provide ongoing support to families and communities, safety planning for individuals identified as high risk, suicide prevention activities, and protection for families and children.
- Anticipated outcomes include public education, greater awareness of how to access help and resources, and increased opportunities to develop debriefing and coping skills.
- Appropriate funding must be in place to support emergency response and to ensure that community members involved in response (as volunteers or as paid staff) have appropriate training
- Aboriginal government and leadership can take part by working to increase awareness and providing support to team members
- Federal government departments and agencies can provide funding and support
- Provincial government departments and agencies can provide funding, training supports, and support access to nurses, victim services, social services and other services
- Private sector organizations can offer professional help and support training activities
- Individual community members can get involved by volunteering and by working to build community well-being.

**PI-REC: Community specific toolkit to support response to traumatic incident**

- Toolkit that lays out basic response in aftermath of traumatic incident, and that provides basic tools to support effective response

**PI-REC: Community-based, culturally competent victims' services**

- Community-based victims' services run by and for Aboriginal women that offer support and advocacy services and provide Aboriginal women with safe places to heal and where they can live without fear.

- Need appropriate responses to crime and victimization that take the needs of victims into account and that builds internal capacity within Aboriginal communities; should include wrap-around crisis programming that fully assists victims, victim outreach service workers and Sharing Circles or other activities that help community members debrief and heal
- Draw on traditional ways of community (including traditional roles for women, Elders and other community members) to assist victims
- Aboriginal government and leadership should actively support these activities
- Federal and provincial government departments and agencies should provide funds and explore other ways to facilitate activities
- Municipal government departments and agencies should explore opportunities to partner in these activities
- Private sector organizations should consider donating funds and expertise.

**PI-REC: Provide more support for activities that facilitate healing**

- Be open to “other ways of knowing” that can increase awareness and knowledge and help interrupt cycles of violence, addiction and PTSD
- Federal government departments and agencies should provide sustainable funding to healing programs and work to support long-term solutions
- Provincial government department and agencies should look for opportunities to create a designated healing fund , working with Aboriginal communities and groups in holistic ways, recognizing diversity within community
- As individuals, we need to step up, speak out and get involved. What has been kept private needs to be made public, and we all need to take ownership of developing a solution to violence.

**PI-REC: More activities focused on reducing recidivism rates for male offenders**

- Develop more programs and services that can help male offenders avoid re-offending. This includes establishing whatever supports are needed to ensure that, when a man is involved in family violence, he is removed from the family home, rather than the woman and children who share that home with him
- Activities should involve consequences that are understandable to men, but that do not involve incarceration. This includes increased access to (mandatory and voluntary) counselling.
- Aboriginal government or leadership should be involved in all levels of these activities, including providing funding to support activities. Aboriginal Elders should provide leadership to activities.
- Federal government departments and agencies should provide adequate funding to ensure the sustainability of activities
- Provincial and municipal government departments and agencies, along with private sector organizations, should provide funding to support activities (and, as appropriate, realign resources to support successful proactive ‘systems’) and explore opportunities to integrate services in this area

- Private sector organizations involved in service delivery should keep communication open with funders and ensure that they are aware of needs in this area.

**PI-REC: Enhanced support for families**

- Need to develop and deliver more programs and services that specifically target Aboriginal families
- Need long-term and appropriately funded programming in all communities for families that have experienced violence; need community-based activities that work with families as a whole
- Family conferences to ensure that children stay as centre
- Draw on traditional practices and incorporate land-based programming
- Community-based family-focused approach will help address issues at their roots and teach boys and men that violence is not okay; working with families in holistic and positive ways will promote change, help build healthier families and healthy communities, and break the cycle of violence.
- Aboriginal government and leadership should contribute funding, undertake advocacy and outreach, and contribute research and information to these activities.
- Federal, provincial and municipal government departments and agencies should contribute funding and undertake advocacy activities. Federal government departments should also work to increase awareness of issues at a national level.
- Private sector organizations should help create awareness within the communities they serve and explore opportunities to host programming
- Individuals should share their personal stories, as a way to add power to the cause and promote community-based healing.

**PI-REC: Secure, sustainable and adequate funding for effective activities**

- Secure and multi-year funding (including core funding) should be in place to ensure sustainability for activities that effectively support the safety and well-being of Aboriginal women and girls and/or address violence
- Funding should be allocated based on need, rather than, for example, awarded on a per capita basis

**PI-REC: Improved public awareness and understanding about violence against Aboriginal women**

- Invest more in activities that increase all Canadians' awareness about violence against Aboriginal women and understanding that this is not an Aboriginal issue – it is a human issue
- Public education to develop anti-racist attitudes and cultural awareness
- Public education to encourage women to come forward for help
- Educate media so that they become more respectful towards victims and their families and honour media when they do things right
- Encourage community members to get involved, e.g., in activities such as Sister Walks or in searching for missing people.

**PI-REC: Other recommendations:**

- Draw on traditional teachings to guide a philosophy of non-violence, including understanding that everyone – women, men and children – deserves respect
- Educate partners on historical issues
- Rescind announced cuts to programs addressing violence against women
- Complete action plan for a Five-Year National Strategy
- Establish more shelters (including emergency shelters in rural areas) and, where shelters not available, provide resources to support travel to shelters
- Expand support for transition housing
- Offer training to community members so that they can assist with searches for missing persons
- Need more Aboriginal people in government

**SESSION 2: Intervention (IN)**

**IN-REC: Commitment to a comprehensive community-based approach to family violence**

- Inclusive culturally specific interventions that recognize that family violence is not just a women’s issue; engage whole families and communities; and create awareness of families, communities and government about healing
- Focused support for projects that are developed by women for women
- Hire locally and mentor local people
- Changes to government policy to ensure all programs can be supported; effective activities (e.g., federal Elder abuse initiative) should not end because original planned timeline has ended
- Multi-year project and program funding to support activities
- Commitment to a comprehensive approach to family violence will improve safety of Aboriginal women and girls by ensuring that effective programs continue; enable strategic planning; build capacity; engage who community; and bring family violence out into the open and send message that violence is not okay.
- Anticipated outcomes include increased availability of and participation in programs and services; empowerment and increased self-esteem and safety for women; and more policy focused on addressing family violence.
- Aboriginal government and leadership should take ownership of issue, publicly denounce violence and take a stand in support of peaceful, healthy communities; enforce child policies and support agreements; seek buy-in from all levels; inventory available programming, policies and resources so they have a thorough understanding of current conditions; undertake strategic planning processes to address issue; provide funding and resources to support activities; take lead in ensuring projects are delivered; and collaborate to increase awareness of existing best practices.
- Federal government departments and agencies should provide funding and establish and maintain violence prevention as a priority area for action.



- Provincial government departments and agencies should provide funding, establish and maintain violence prevention as a priority area for action; establish statutory programs to support action; and lobby and advocate for action to address issue at federal, provincial and territorial levels.
- Municipal government departments and agencies should provide in-kind support, including physical space for activities.
- The private sector should contribute donations of goods and services (e.g., meeting space, vehicles) and develop and support programs or proposals to address issue.
- Individuals should engage in activities and contribute their personal skills.
- Communities should take ownership and examine the ethics and values of our leaders.

#### **IN-REC: Community-led activities**

- National commitment from leadership and government to develop community-led solutions to address violence against Aboriginal women
- First Nation, Métis and Inuit community leaders should develop and engage in comprehensive community planning processes that include looking inward, mapping assets and assessing their own communities (including health equity impact assessments that focus on whole life cycle), support multiple system responses, and generate strategies that focus on keeping women and children safe
- Funding should be allocated to communities to establish specific programming for perpetrators of violence (men and women) and that will help put an end to the cycle of violence and establish balance in our communities
- Federal and provincial governments should implement multiyear strategies, funding commitments, and other resources to address violence against Aboriginal women that will facilitate collaboration and partnership with Aboriginal organizations and support the development of community-based solutions; includes reviewing and, as appropriate, modifying policy to ensure that communities can establish and deliver programs that are based on their own distinct customs and traditions
- Aboriginal government and leadership should support programs and activities based on their effectiveness

#### **IN-REC: Holistic model with wrap-around services**

- Wrap-around services for Aboriginal communities that use a coordinated, multisectoral, whole family approach should be available everywhere
- In-community access for all family members to a full range of integrated services and supports, including shelters and transitional housing, adequate range of safe housing, treatment centres, corrections services, transition supports, childcare, parenting skills, and coping skills
- Increase availability of programs and services that help families stay together
- Help individual clients use their past to build a better future

- Ensure availability of traditionally based services and supports such as counselling to Aboriginal families
- All programs should be flexible, so that they can address the particular needs of any given participant
- Ensure that people can access support when it's needed; provide programs and services that don't stop at 5 pm.
- Where services are not available locally, funds dedicated for transportation costs to access services should be available.
- Adequate funding in place to support full range of activities.

#### **IN-REC: Culturally based interventions for community healing**

- Provide culturally appropriate and culturally guided interventions that support healing for the whole community; work with families to break cycle of violence and dysfunctions and to make communities safe and healthy
- Include land-based activities
- Cultural diversity training for non-Aboriginal people working with Aboriginal people; trainers should be designed to increase understanding and effectiveness in culturally distinct community being served
- Aboriginal government and leadership should support and facilitate the development and ongoing operation of healing processes.
- Federal and provincial government departments and agencies should provide sustainable adequate funding and other supports to activities
- Municipal governments in communities with a significant Aboriginal population should provide funding and other supports to activities, and should provide physical space for program delivery.
- Private sector should contribute funding and services.

#### **IN-REC: Collaboration at national and provincial levels**

- Partnership and collaboration is key; may be in-kind, in the form of knowledge and skills, or may involve funding; community should be involved in planning of all government projects; role of government is to support community initiatives as a long-term priority
- Governments should develop inter-ministry partnerships with formal structures to support their success, such as joint working groups with terms of reference, defined roles and responsibilities and/or memorandums of understanding
- Government parties should keep each other committed to addressing these issues as a high priority
- Government should adopt population health approach to issue; address social determinants that contribute to elevated rates of violence; make business case for need for national commitment to support and enable community solutions
- Partner with all Aboriginal groups, i.e., First Nations, Inuit, Métis, on- and off-reserve populations, people with and without status, etc.

- Develop partnerships and engage in cross-sectoral work
- Build bridges between Aboriginal and non-Aboriginal service providers
- Share information with partners; create website that provides information on relevant service providers; broadcast and advertise successes
- Federal and provincial government ministers should be present at forums such as this, so that they can hear our concerns first hand and answer questions.

**IN-REC: Adequate, sustainable funding**

- All levels of government need to ensure that funding is available, coordinated, timely and capable of meeting articulated community needs
- Projects and programs require multi-year funding; year-to-year funding cycles do not allow time to evaluate or modify programs; 2 to 4 year funding cycles enable better tracking of outcomes and lessons learned and evaluation and modification of activities.
- Funding in this area should not be tied to political outcomes, i.e., available funding should not decrease because of change of government
- Funding should go directly to front-line agencies
- Funding allocated for Aboriginal women’s organizations should be increased dramatically
- Adequate, sustainable funding would ensure that programming could be developed to address issues as they arise and provide sustainability for effective activities
- Reporting requirements should be streamlined; look to Urban Aboriginal Strategy model; reporting parameters should be extended; administrative requirements should be reduced, so that they are proportional to the amount of funding provided
- Aboriginal governments and leaders should advocate for a simplified funding process
- Federal and provincial government departments and agencies should coordinate funding amongst departments and jurisdictions so that, for example, communities or organizations would work with one funding agreement rather than several.

**IN-REC: Services for women**

- Educate women about what violence is, including mental, physical and sexual violence, jealousy, manipulation, possessiveness, and aggression
- Assist women to develop action plans that integrate healing and personal development; work with them to identify who they can contact, who they can trust, and where they can go
- Offer parenting programs that include personal healing and culture-based healing activities with Elders
- Provide information about programming and services in ways that are non-threatening and help people who need to use the programs feel safe accessing them.

**IN-REC: Child-focused activities**

- Start early with children and provide activities that help them understand who they are and feel comfortable with themselves

- Offer programming in schools that teach children that jealousy, manipulation and aggression are not ok
- Interweave culture into program support by providing families and children with opportunities to share cultural experiences and connect with land, such as sweetgrass picking or family barbecues
- Provide child protection services that draw on the strengths of families and keep them together
- Establish children's hot lines

#### **IN-REC: Youth-focused activities**

- Provide more training to youth that will help them learn how to have healthy relationships
- Co-ed programming
- Culturally based activities for young people, such as opportunities to learn about traditional roles from Elders, traditional circles, or school curriculum that incorporates traditions.
- Work with parents to empower youth; give them opportunities to voice their concerns in the community
- Aboriginal governments and leadership should participate in and support these activities; federal, provincial and municipal government departments and agencies should provide funding and other support to these activities and share resources; private sector should support, fund, share resources, volunteer and participate in these activities.

#### **IN-REC: Programs and services for men**

- Men should be integrated in all programs, so that families can heal together.
- Increase availability of programs and services for men that can reach them before they participate in violence
- Draw on traditional practices and traditional roles for men and women; expand or adapt I Am a Kind Man program for implementation at a national level
- Men should support and be involved in activities to address violence against Aboriginal women, including participating in activities such as this Forum

#### **IN-REC: Improve relationships between community members, police services and criminal justice system**

- Cultural awareness training and education about historic and present-day experiences of Aboriginal people for people working in systems
- Specialized professionals in designated Aboriginal liaison positions in areas such as police services, victim services and court system
- Extend term of community assignments for RCMP officers to support succession activities and ensure continuity of services

#### **IN-REC: Victims' services**

- Safety for victims is imperative

- All provinces and territories should have a dedicated fund that provides emergency support to victims of domestic violence

#### **IN-REC: Public awareness activities**

- Creating awareness that family violence is not just a women's issue is key for healing and changing how and where violence is addressed
- Family violence affects everyone, including women, men, children and youth. Rather than parceling off this issue to a women's ministry, government and society as a whole should take ownership.
- Promote positive messages, such as respect for women, women are strong, etc.
- Organize activities that recognize victims of violence, such as ceremonies to remember them or Take Back the Night events
- Ensure that, at a local level, people know what programs and services are available and how to access them
- Aboriginal leadership has a key role to play. Aboriginal leaders need to take ownership and increase awareness of the issue at a community level and hold community members who participate in violence accountable for their actions.
- Federal government departments and agencies should contribute funding, develop public strategies and promote awareness
- Provincial government departments and agencies should contribute funding
- Private sector should reinvest profits from activities back into the community to support activities and contribute as volunteers or members of boards or advisory committees.

#### **IN-REC: National social media campaign**

- National social media campaign calling for end to violence against women; focus on families and youth
- Address root causes of violence and prevention of abuse, promote concept of working with families to prevent violence and send anti-violence message.
- Incorporate holistic approach, with messages that encourage youth to access traditions
- By speaking openly about violence against women, will help decrease the normalization of violence in our communities; ultimately, should generate nation-wide awareness of issue
- Aboriginal governments and leaders should take leadership, advocate on issue, and secure funding to support activities.
- Federal, provincial and municipal government departments and agencies should contribute funding and advocate on issue.
- Private sector organizations and individuals should support the project.

#### **IN-REC: Research and data collection**

- Measuring matters; need support for long-term evaluation activities and studies

- Ensure data is available to build the business case, i.e., what it will cost societies if nothing is done; include economic indicators to evaluate impacts
- Be flexible when assessing impacts; use different parameters to measure success

### **SESSION 3: Prevention (PR)**

#### **PR-REC: Aboriginal community engaged and leading**

- Rather than wait for government and wait for resources, Aboriginal women and Aboriginal communities need to take the lead, develop common vision and commit to collective action, and set up their own activities
- Aboriginal women know what they want and need in their communities; need to set up councils to take leadership role in activities
- Aboriginal leadership should set an example, and publicly commit to address violence against Aboriginal women
- Aboriginal leadership and communities to set up councils that can take leadership and work with government
- Aboriginal governments and leadership should develop comprehensive strategic frameworks to address issue and take advantage of every opportunity to move framework forward.
- Develop community charters, backed by leaders, that establish zero tolerance for violence
- Develop community safety plans
- Consult with grassroots to develop better understanding of needs
- As individuals, we should actively support activities, acknowledge the problem, break the silence, speak out and educate others
- Federal, provincial and territorial governments should follow lead of and collaborate with Aboriginal governments and leadership

#### **PR-REC: Government commitment to coordinated, comprehensive, national effort to address violence against Aboriginal women**

- All levels of government commit to address issue and support activities that are run by and for Aboriginal women; government partners held accountable to take action on commitment, implementing community-based solutions and ensuring that a broad network of services is available to Aboriginal women
- Immediate establishment of statutory funding for community-based programming that addresses violence against Aboriginal women; new federal transfer payment specifically assigned to address violence against Aboriginal women and other federal funds allocated for on-reserve activities
- Funding formulas should be based on need and use many lenses (social determinants, population, victimization rates, levels of isolation, etc.) to accurately assess needs; adequate funding must be in place to support employment and training needs associated with activities
- Federal government should reinstate funding for Aboriginal Healing Foundation

- Each province and territory should develop integrated strategic framework to end violence against Aboriginal women without delay and ensure that an Aboriginal Women’s Council is in place to provide guidance and oversight.

**PR-REC: Address underlying causes and contributing factors**

- Adopt population health approach; look at contributing factors such as poverty, hunger, access to clean water, housing, infrastructure, substance use, mental health, and access to services; economic argument for investing money in determinants
- Ensure that a good living wage is available to all families
- Increase access to addictions services, including access to extended programs (90 plus days) at treatment centres, with family supports in place
- Increase access to supports for mental health
- Aboriginal leadership and governments and federal, provincial, territorial and municipal governments should actively support and provide funding and resources to activities that address contributing factors. Private sector should support economic development and contribute to other activities that will address contributing factors.

**PR-REC: Unified national awareness campaign**

- Unified national awareness campaign with message of zero tolerance for family violence; modeled after drinking and driving awareness campaigns, with goal of uniting people at regional, provincial and national level in understanding that, regardless of where you may be in Canada, family violence is not acceptable and offenders will be made accountable

**PR-REC: Establish community governance structures to address issues**

- Communities should establish governance structures that will enable people to come together to address community issues such as violence
- Appropriate representatives of the community and community organizations can volunteer to work together to address issues; may grow into formalized regional partnerships

**PR-REC: National strategy to support culture-based activities for youth**

- Need unified national strategy to support activities that connect youth with Elders who can help them learn about traditions and spirituality
- Youth will have opportunities to learn about traditional ways and spirituality, in positive and healthy environments; work holistically on their own development; form healthy relationships with Elders and other community members
- Aboriginal governments and leadership, along with federal, provincial and municipal government departments and agencies should advocate for these activities and contribute funding; private sector organizations should offer programming.

### **PR-REC: Programming for children and youth**

- Connect children with programming and activities at an early age so that they can learn that violence is not the norm
- Build self-esteem and a sense of belonging in children and youth, help prepare them to have healthy relationships as adults; include activities that focus specifically on girls
- Draw on cultural teachings about our roles and responsibilities; engage Elders to teach youth about traditions and history and help them develop a strong and positive cultural identity
- Bring cultural teachings and education about Aboriginal history into public education system, along with activities that teach children and youth about healthy sexuality (including giving them practical tools such as words they can use to set limits), healthy bodies and the impacts of substance abuse
- Provide supports that will help youth stay in school and pursue education, such as flexible education programs, a range of learning environments, access to role models, mentoring and career pathing; focusing on building capacity for youth, so they will have more choices as adults
- More programming related to substance abuse and violence for youth
- Use audio-visual materials and social networking platforms to connect and share information with youth and to facilitate peer support activities
- Create opportunities for youth to speak for themselves, share their own stories and solutions, such as a conference on violence prevention for Aboriginal youth or youth councils
- Recognize the accomplishments of youth and value them for their contributions to our communities
- Actively engage in ongoing working relationships and dialogues with youth.

### **PR-REC: Holistic approach that engages all family members**

- Increase access to programming that engages all members of families in violence prevention and focuses on empowering people and strengthening families
- Include all family members in the healing process at the same time, to support sustainability of individual family members' healing and growth
- People cannot do what they haven't learned; need to recognize people's needs and help them gain the skills they need to prevent violence
- Recognize that abuse can occur at all stages of our life cycle and provide programs and services that reach people at any age from early childhood through old age
- Provide culture-based programming that connects individuals positively to their identity as Aboriginal people and gives them a sense of belonging
- Work with women to help them understand their strengths, weaknesses and resilience and empower them to teach men how to treat them respectfully
- Encourage men to participate in programming and activities that address violence against women
- Ensure that offenders have access to counselling
- Establish I am a Kind Man program at national level



- Connect people across generations
- Teach people ways to manage grief and loss
- Provide opportunities for individual to develop leadership capacity
- Establish role model programs to connect community members with male and female role models (including survivors of violence), youth advocates, and Elder advocates
- Provide Aboriginal facilitators who will come to communities to talk about basic personal safety concerns, including modelling healthy relationships
- Encourage people to volunteer, take responsibility as citizens, and help others as a way to heal and give back

**PR-REC: Bring programming to the people**

- Programming and services should be available to people living in rural communities
- Ensure that violence prevention materials are available in Aboriginal languages
- This will improve safety by empowering people and expanding support networks within and beyond communities
- Anticipated outcomes include bringing women together to share and learn, decreased isolation, and strengthening women and children

**PR-REC: Virtual network that centralizes shared resources to address violence**

- Web-based project designed specifically for Aboriginal population that shares information about best or promising practices, tools, research and evidence reviews, and other resources; links to other web-based resources; provides contact information for relevant activities; links to social media platforms; materials from victims' services (checklists, brochures); webinars; and access to peer support networks
- Supported by mutual assistance pact.
- Can help mobilize people around this issue and see the bigger picture; help people in rural and remote communities access information, services and support
- Organization such as NWAC to take ownership, ensure that content is current and site is maintained.
- Federal government departments and agencies should contribute funding to support these activities.

**PR-REC: Research to support efforts to end violence against Aboriginal women**

- Develop coordinated federal, provincial and territorial research agenda in partnership with Aboriginal leadership, with national collaborating centre to support activities
- Provide more support for research activities that will help end violence against Aboriginal women
- More research that will support economic arguments for prevention, investments in broad determinants of health, and addressing causes or underlying conditions for violence

- Explore opportunities to expand existing research by universities and centres of excellence to include longitudinal outcomes for Aboriginal peoples and communities

**PR-REC: Public awareness activities**

- Create awareness and hope for the future with key messages that focus on both prevention of violence and promotion of non-violence, such as zero tolerance for violence and this is what a healthy relationship looks like.
- Use posters, web-based platforms, and social networking platforms

**PR-REC: Other recommendations**

- Adopt United Nations Declaration on the Rights of Indigenous Peoples

## Collaboration to End Violence: National Aboriginal Women's Forum List of Forum Participants

### Participant List

Kluane Adamek	Naneek Coraham
Donna Adams	Jeannette Corbiere Lavell, President, Native Women's Association of Canada
Shawn A-in-chut Atleo, National Chief, Assembly of First Nations	Frank Costa
Rick Aird	Angie Crerar
Minnie Alaku	Anne Curley
Sarah Anderson	Shauna Curtin
Annie Aningmiuq	Jeffrey Cyr
Tammy Augustine	Gail Cyr
Stephanie Austin	Holly Danyluk
Monell Bailey	Elizabeth Debicka
Jean-Pierre Beccat	Susi Derrah
Charlene Belleau	Donna Dicker
John Benoit	Norma Dube
Edna Benson	Bruce Dumont, President, Métis Nation British Columbia
Connie Big Plume	Freda Enns
Hon. Margaret-Ann Blaney, Government of New Brunswick	Andrea Enes
Doris A. Bobbish	Connie Epp
Jessica Bolduc	Mavis Erickson
Julia Bomberry	Tracy Evans
Loretta Boulard	Teresa Evans
Brenda Bourque-Stratichuk	Carolyn Fewkes
Dallanah Bowen	Debra Foxcroft
Gwen Brodsky	Terra French
Cayley Brown	James Froh
Jenna Burke	Richard Fyfe
Brenda Butterworth-Carr, Chief Superintendent, RCMP	Pearl Gabona
Nympha Byrne	Yvonne Gariepy
Helene Cadrin	Carol Gear
Nicole Callihoo	Marlene George
Loretta Calliou	Lillian George
Cynthia Cardinal	Dorothy George
Rita Catholique	Lucetta George-Grant
Lynda Cavanaugh	Leah George-Wilson
Joan Chalifoux	Norma Germaine
Mary Charlie	Kate Gibson
Barbara Charlie	Naomi Giff MacKinnon
Clément Chartier, President, Métis National Council	Angela Googoo
Lorelei Chernow	Peter Gosselin
Coreen Child	Naneek Graham
Jim Chu, Chief Constable, VPD	Larry Grant
Judy Clark	Wendy Grant-John
Jim Cook	Sheralle Graystone
	Alana Green
	Winnie Greenland

Molly Harrington	Angela MacDougall
Eliza Hartley	Jeannette MacInnis
Dawn Harvard	Elizabeth MacKay
Sue Hastie	Heather MacLellan
May Henderson	Ann Maje Raider
Madelyn Hennessey	Tracey Makokis
Kari Hergott	Wendy Maloff
Jessica Hill	Cheryl Maloney
Susie Hooper	Geela Maniapik
Hon. Marian Horne, Government of Yukon	Lucy Manniapik
Vivian House	Livia Manywounds
Ann Howard	Sylvia Maracle
Tracy Howse	Isabella Marble
Judy Hughes	Annette Maurice
Sarah Idlout	Noreen McAteer
Brenda Ireland	Natalie McBride
Anita Issaluk	Sharon McBride
Suny Jacob	Nora McCarthy
Beverly Jacobs	Tricia McGuire-Adams
Ingrid Johnson	Rose McKay
Odette Johnston	Kim McKinley
Lyndia Jones	Sherry McNeil-Mulak
Danna Joy	Kim McPherson
Hon. Geoffrey Kelley, Government of Quebec	Lorraine Melanson
Hon. Patricia Kemuksigak, Government of Nunatsiavut	Trista Mercer
Betty Kennedy	Lisa Michell
Karina Kesserwan	Sandra Montour
Rebecca Kudloo	Denise Moore
Agnes Kuptana	Clara Morin Dalcol
Rose Laboucan	Adrian Mrdeza
Cheyenne Labrador	Amanda Mudry
Paul Lacerte Jessica Lafond	Steve Munro
Sylvia Lafontaine	Georgette Murray
Ruby Landry	Marilyn Napier
Andrea Landry	Josee Neron
Betty Ann Lavallée, National Chief, Congress of Aboriginal Peoples	Anita Neville
Kimberly Lavoie	Susan Nevin
Bonnie Leaske	Carol Ann Nickel
Amanada L'Hirondelle	Andrea Oberdieck
Kathy Liu	Lorraine O'Brien
Lance Logan-Keye	Tracy O'Hearn
Coola Louis	Pauline Okemow
Audrey Lucas	Sue Olsen
Pam Lynch	Melanie Omeniho
Alex Maass	Hon. Wally Oppal Q.C
Laetitia MacDonald	Shirley Pantuso
	Carmen Parent
	Arlene Paton

Lee Paul  
Melita Paul  
Vera Pawis Tabobondung, President, National  
Association of Friendship Centres  
Sonja Perley  
Grand Chief Stewart Phillip, Union of BC Indian  
Chiefs  
Mary Pia Benuen  
Lisa Pigeau  
Darlene Plamondon  
Hon. Mary Polak, Government of British  
Columbia  
Tracy Porteous  
Agnes Potter  
Hon. Patty Pottle, Government of  
Newfoundland and Labrador  
Sylvie Poudrier  
Patricia Power  
Anne Prince  
Victoria Pruden  
Gladys Radek  
Emma Reelis  
Paulette Regan  
Dr. Catherine Richardson  
Wayne Rideout  
Jenna Rintoul  
Freda Roberts  
France Robertson  
Pascale Robichaud  
Sheila Robinson  
Carole Romain  
Sarah Rose  
Allyson Rowe  
Lois Rullen  
Conrad Saulis  
Patty Schuster  
Darlene Shackelly  
Elisapee Sheutiapik, President, Pauktuutit  
Bronwyn Shoush  
Wilma Simon  
Clémence Simon

Mary Solomon  
Yvonne Spyropoulos  
Wanda Stachura  
Muriel Stanley Venne  
Frances Starlight  
Lori Sterling, DM, Government of Ontario  
Rose Stewart  
Donna Stokes  
Hon. Judith Sullivan-Corney, Government of  
Nova Scotia  
Jason Sully  
Shiela Swasson  
Susan Taylor  
Suzanne Thomaidis  
Jo-Ann Toulouse  
Sandra Tucker  
Barbara Van Haute  
Belinda Vandenbroeck  
Darlene Wall  
Belinda Webb  
Adeline Webber  
Gail Welburn  
Roberta Wesley  
Courtney Wheelton  
Marjorie White  
Kelly White  
Colleen Freda Whitedeer  
Vicki Whitehead  
Rachelle Wilk  
Debbie Williams  
Toni Williams  
Bernice Williams-Postras  
Jody Wilson Raybould, Regional Chief, Assembly  
of First Nations  
Charlotte Wolfrey  
Mona Woodward  
Kari-Dawn Wuttunee  
Dorothy Wynne  
Lisa Yellow Quill  
Orest Yereniuk, Q.C.  
Lili Zwart

## APPENDIX: RESEARCH

Ministry of Aboriginal Relations and Reconciliation. (2011). *Promising Practices In Addressing Violence Against Aboriginal Women and Girls: A jurisdictional scan*. March 11, 2011.

Ministry of Aboriginal Relations and Reconciliation. (2011). *Stopping Violence against Aboriginal Women: A discussion paper to support community focus groups*. March, 2011.

Ministry of Aboriginal Relations and Reconciliation. (2011). *Stopping Violence against Aboriginal Women: A summary of root causes, vulnerabilities and recommendations from key literature*. February 23, 2011.



**x<sup>w</sup>simíwən ct ʔiʔ θəyθət ct**

*We are courageous and we are healing ourselves.*

**Collaboration to End Violence: National  
Aboriginal Women's Forum**

June 15 – 17, 2011

Sheraton Wall Centre, Vancouver, BC

**Conference Report**

Submitted by



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## 1. Background

In September of 2010, British Columbia Attorney General Honourable Michael de Jong announced the Missing Women Commission of Inquiry and the provinces intention to consult with Aboriginal groups on the issues of vulnerability and violence against Aboriginal women. British Columbia also announced that work had begun with the Native Women's Association of Canada (NWAC) leading up to a National Aboriginal Women's Forum. Between June 15<sup>th</sup> and June 17<sup>th</sup> 2011, the Province of British Columbia's Ministry of Aboriginal Relations and Reconciliation (BC MARR) and NWAC co-hosted– the Collaboration to End Violence: National Aboriginal Women's Forum. The Musqueam Indian Band, upon whose traditional territory the event was held, gave the forum its name - *x<sup>w</sup>simiwən ct ʔiʔ θəyθət ct* - which translates as *we are courageous and we are healing ourselves*. More than 250 people from all provinces and territories in Canada attended the forum, with participants including representatives of provincial and territorial government departments and agencies, national Aboriginal organizations, and First Nation, Métis and Inuit communities and community-based organizations.

Participants were invited to the Forum to explore ways to work together to end violence against Aboriginal women and to identify actionable recommendations based on leading practices. The agenda included three working sessions in which participants developed recommendations for actions to help prevent or intervene in violence and to improve supports to women and girls who have experienced or are at high risk of experiencing violence. The Lead Facilitator engaged for the Forum, Barbara Bruce of AMR Planning & Consulting Inc., and her technical support team designed the process of the working sessions in consultation with representatives of BC MARR and NWAC and led working session activities. Additional volunteer Facilitators and Note Takers were recruited from British Columbia ministries to support activities in each working session.

Bruce & Boivin Consulting Group Inc. (BBCG), an event management and marketing company owned and operated by Aboriginal women, was contracted to plan and manage the Forum. Together with BC MARR, NWAC, and a National Planning Committee (NPC), BBCG developed the details and logistics of the national forum. With BC MARR, NWAC, NPC and an Elder's Council, they worked on developing the forum agenda, identifying keynote speakers and panel presenters, and generating invitation lists for forum participants and exhibitors.

Some specific successes and challenges of the event, from the vantage point of the Event Planners, are presented below in Sections 2 and 3. Additional successes and challenges, as identified in Participant Feedback forms are presented in Section 4. A list of recommendations for future events is included in Section 5. Sections 6 – 9 provided background materials for the Forum.

## **2. Successes**

### ➤ **Off-Site Events**

The off-site events were very popular, well organized and successful. The Traditional Coast Salish Witness Ceremony that opened the Forum was profoundly moving and helped set the tone for the remainder of the Forum. The ceremony was held at Crab Park, adjacent to Vancouver’s downtown east side and home to a monument of the women who have been murdered and have gone missing from this area. The ceremony called on witnesses from the four directions to “witness” the proceedings of the forum. The ceremony also called on all who were in attendance to be witness not only to the forum, but also to the violence in communities, naming it and stopping it when they saw it. In this way, participants were reminded that everyone is responsible for solutions and outcomes that will help end violence.

### ➤ **Exhibitors**

Twenty-seven exhibitors were set up in close proximity to the plenary and break-out rooms. The location of the exhibitor area enabled easy access to the trade show during breaks in the Forum proceedings and when participants traveled to and from hotel guest rooms. Exhibitors included local artisans, craftspeople and information booths. The mix of booths worked extremely well and proved to be a success.

➤ **Graphic Artist Recording**

As the Forum proceeded, a quiet presence was working in the back of the plenary room, capturing presenters' words with graphics, pictures, and visually depicted concepts. In the words of the artist, Colleen Stevenson, "I capture the key points and concepts as well as subtly reflecting back the emotional tone of the participants within an artful composition." Ms. Stevenson's illustrations also graced the inside of the Forum program and participants had the opportunity to witness her work in progress as she quietly graphically recorded the forum plenary sessions. The various panels were posted around the room as she moved from one session to the next, and delegates were seen revisiting and commenting on the panels. These panels will become a moving and powerful archive as efforts to stop violence against Aboriginal women and girls move forward.

➤ **National Planning Committee**

A National Planning Committee, with representatives from across the country (including provincial and territorial representatives and representatives from the Native Women's Association of Canada, Assembly of First Nations, Congress of Aboriginal Peoples, Metis National Council, Pauktutit Inuit Women of Canada and the National Association of Friendship Centres) was formed to work with the host province and event planners on the overall conference program. In addition, an Elder's Council was formed to provide advice on ceremonies, process, and protocols. The input, wisdom, and advice from the NPC helped ensure that the agenda and program were inclusive and representative of the experiences of communities coast to coast to coast.

➤ **Volunteers**

In total, 26 individuals from the Province of BC volunteered to support the Forum. Volunteers supported all aspects of the Forum, including the facilitation and note taking process in the working sessions. They provided guidance to participants, support to Elders and assisted with set-up and registration. All volunteers were well informed of the theme of the Forum and they assisted in creating a safe environment. Their commitment to the Forum was outstanding and they made a major contribution to its overall success.

### 3. Challenges

#### ➤ **Extraordinary Events**

There were some extraordinary events occurring during the week of June 13<sup>th</sup>, 2011. On the morning of June 10, the union representing Air Canada's customer service and sales staff declared its intention to strike, walking off the job on Tuesday, June 14<sup>th</sup>. Canada Post workers declared their intention to strike, beginning with rolling walk-outs in early June. The workers were then locked out and the service fully shut down on June 15<sup>th</sup>. Also, on June 15<sup>th</sup>, the final game of the National Hockey League's Stanley Cup Playoff between Vancouver and Boston, was held in Vancouver. Several downtown blocks were cordoned off for what was anticipated to be a grand party but, after a loss by the Vancouver team, turned into a street riot. The riot occurred within blocks of the Forum venue and it broke out while busloads of delegates were in Stanley Park for an off-site event. In spite of these major challenges the event itself can be identified as an overwhelming success.

In addition, it should be added that, while the subject matter of the Forum – violence against Aboriginal women - is grave, the spirit in which delegates, keynote speakers and presenters approached the Forum gathering was one of respect, optimism and hope.

#### ➤ **Time**

The National Aboriginal Women's Forum was planned, organized and executed within five months, an impressive feat for a National Conference. The tight timeline presented challenges in areas such as procuring suppliers, identifying participants, finalizing the Forum agenda and sourcing French translation.

#### ➤ **Delegates and Registration**

There were a few challenges with the registration process. Both individuals and organizations could register for the Forum, which led to some difficulty in ensuring that the registration list was completed on time. For future events such as this, it may be helpful to suggest that, for purposes of travel and time accountability, organization keep track of the individual delegates they are sending and name a point person who will be responsible for registering their participants. This would help alleviate confusion, along with double registrations or missed registrations.

#### 4. Participant Feedback

Eighty (80) delegates completed and submitted a Forum evaluation form, providing a return rate of 32% for the general forum evaluation. The response rate for overall experience at the forum averaged a very high 3.4 out of 4, on a scale of 4 representing *Excellent* and 1 representing *Poor*. In general, it can be assumed that those who filled in the evaluation form had a very good to excellent experience.

Event coordination was also rated highly (see Table 4.1 above), with 93.5% of the delegates rating event coordination as *very good* or *excellent*. Some of the comments offered by delegates referred to specifics of event coordination, with the majority of those comments overwhelmingly positive. Comments included “Good coordination, everything was well thought out and planned,” and “So grateful for how well we were taken care of – thank you.” One delegate wrote: “Overall the coordination was very good – the program was very well run with the very minimum of delay. Good food and awesome entertainment. Thank you!”

TABLE 4.1 Evaluation feedback on Event Coordination and Forum Location

Event Coordination				
	Excellent (4)	Very Good (3)	Satisfactory (2)	Poor (1)
Please rate your overall experience with event coordination. Identify any areas for improvement, if needed.	52%	41.5%	6%	0
Forum Location				
Please rate the forum location (environment, space, meeting rooms, facilities).	68%	29%	3%	0

The area that received the most feedback was the agenda itself. Some delegates reported feeling that the conference agenda was too busy and there was not enough time for discussion, questions and answers after each panel. A few of the comments included “Time table was way too packed – needed more networking time. Excellent coordination but days much too long,” and “As with all discussion type forums there needs to be more flexible options to allow discussion to continue and/or not infringe on another part...Wednesday was cut much too short.”

Forum location was rated high, with 97% of the delegates ranking it *very good* or *excellent*. In the words of one delegate: “Everything was incredible, honoured to be with

strong wonderful women who are working so hard to create change and succeeding.” Another delegate commented “The location was wonderful and it was not overcrowded when dealing with so many participants. The opportunity to purchase beautiful art and support Aboriginal artisans is greatly appreciated.” The physical location of the venue was also favourably commented upon, with it being noted that it was a central location in walking distance of everything that was needed.

The venue itself drew very positive reviews. For the most part, delegates were pleased, commenting positively on the hotel, the staff, the guest rooms, the position of the meeting rooms to the plenary, and the overall set-up. They felt that the hotel was very comfortable, and felt safe and secure. Delegates commented that it was easy for them to find their way around, in terms of the logistics of moving people around the event (from plenary, to meals, to break-out rooms, back to plenary).

## **5. Recommendations for Future Events**

- It is recommended that a one year planning cycle be considered for future National events.
- The planning committee should consider designating one entity to flow through all contracts. This will remove delays, enable direct negotiation and improve communication.
- It is recommended that one person from each organization be appointed to manage and coordinate their invited participants. This would enable the event planners to directly communicate with the designate and improve the registration process overall.
- An extra half day may be added or an alternative structure used that would allow the distinct areas of discussion (post-incident, intervention, and prevention) to be presented in workshop format, in breakout rooms. This would enable delegates to choose to attend and participate in the areas in which they are most interested and/or perceive the greatest need. This could then allow for question and answer time while providing a broad range of representation in the participant group.

## 6. Speaker Biographies and Presentation Summaries

<p><b>IV. Wednesday, June 15, 2011</b></p> <p><b>Guest Speaker</b></p>	
<p>Her Honour Mrs. <b>Gwendolyn Point</b></p>	
<p>Bio</p>	<p>Her Honour, Mrs. Gwendolyn Point, is an Instructor at the School of Social Work and Human Services at the University of the Fraser Valley. Her Honour has a Bachelor of Education from the University of British Columbia, a Post Baccalaureate Diploma from Simon Fraser University and a Master of Education from the University of Portland. She is currently working on a Doctorate in Education at Simon Fraser University.</p> <p>In 2007 Her Honour received the "Ambassador Award" from Aboriginal Tourism British Columbia. In 2006, the Chilliwack School District Aboriginal Program established two bursaries in Her Honour's name that are awarded to aboriginal students for community service and involvement in aboriginal language and culture. Her Honour also received the "Recognition for Work in First Nation Language and Culture" from the Seattle Art Museum's Day of Honoring Celebration in 2005 and the "Betty Urquhart Community Service Award" from the University College of the Fraser Valley in 2003.</p>
<p><b>Key Note Speaker</b></p>	
<p>Chief Superintendent <b>Brenda Butterworth-Carr</b></p>	
<p>Bio</p>	<p><b>Biography of Chief Superintendent Brenda Butterworth-Carr.</b></p> <p>Chief Superintendent Brenda Butterworth-Carr is from the Tr'ondek Hwech'in Han Nation, Yukon and joined the Royal Canadian Mounted Police in 1987 as a Native Special Constable. In 2009, she was promoted to Superintendent and became the first aboriginal female Superintendent in the Pacific Region and the first female Officer in Charge of Prince George City Detachment which is the largest Municipal detachment in the North District employing more than two hundred people. In 2010, she was promoted to Chief Superintendent, Director General in Charge of National Aboriginal &amp; Crime Prevention Services, the first female Aboriginal in Canada to hold this rank.</p> <p>Chief Superintendent Butterworth-Carr is currently working on her Bachelor of Arts in Leadership and Conflict Resolution. She held a variety of positions on many committees and associations, which include the Highway of Tears Governing Body and the Women's Advisory Committee for "E" Division. She has also received numerous honours and awards to mark her achievements throughout her career, one being the recipient of the Queens Jubilee Medal for her proactive work throughout the Yukon Communities.</p>



**JUNE 15: SESSION ONE PANEL - POST INCIDENT SUPPORT**

**PANELISTS #1: CHIEF CONSTABLE JIM CHU / MONA WOODWARD; PRESENTATION SUMMARY**

Title	<b>SisterWatch – A Collaborative Program to Increase the Safety of Women in Vancouver</b>
Presentation Summary	<p>The presenters will discuss the collaborative efforts of the Vancouver Police and the Women’s Memorial March Committee to reduce violence against marginalized women, especially for women who are Aboriginal and live in Vancouver’s Downtown Eastside.</p> <p>The SisterWatch program will be described and some case studies will be presented. There will also be a brief overview of a report written by the SisterWatch Committee on how we can improve nationally the collective response to missing and murdered Aboriginal women.</p>
<b>1. Chief Jim Chu</b>	
Bio	<p>Jim Chu began his service with the Vancouver Police Department in 1979. His career assignments with the VPD have included: patrol, school liaison, robbery squad detective, patrol and recruiting sergeant, patrol district commander, and deputy chief. He was appointed chief constable in 2007.</p> <p>Jim holds a BBA degree from Simon Fraser University, an MBA degree from the University of British Columbia, and is a graduate of the FBI National Executive Institute. He was invested by the Governor General of Canada as an “Officer” of the Order of Merit of Police Services. He currently serves on the Board of the Canadian Association of Chiefs of Police, and the Major Cities Chiefs Association.</p>
<b>2. Mona Woodward</b>	
Bio	<p>Mona Woodward is of Cree, Lakota Sioux, and Salteaux descent. Her Indian name is “Sparkling Fast Rising River Woman” and comes from the Kawacatoose First Nation in Saskatchewan.</p> <p>Mona has been part of the Women's Memorial March Committee and is an advocate for Aboriginal people in the downtown eastside. Mona currently works as the Executive Director at the Aboriginal Front Door Society.</p>



**JUNE 15: SESSION ONE PANEL - POST INCIDENT SUPPORT**  
**PANELISTS #2 - PATTY SHUSTER / JUDY HUGHES; PRESENTATION SUMMARY**

Title	<b>Provincial Partnership Committee on Missing Persons</b>
Presentation Summary	<p>The Provincial Partnership Committee on Missing Persons (PPCMP) was established in 2006 to improve the overall response of missing persons in Saskatchewan. We will discuss the Partnership Committee that was formed by several organizations coming together, working together and producing several results regarding policy and easing the process to assist families of missing persons in Saskatchewan including the increasing incidence of missing Aboriginal women. The focus will be on key lessons, our current action plan highlighting recommendations made and implemented, and our recent Western Regional Forum. Information will be shared on responses to issues raised by families and partners and supports to families during and after the missing persons process.</p>
<b>3. Patty Schuster</b>	
Bio	<p>Patricia Schuster is from the Muskowekwan First Nation in Treaty 4 Territory. She is currently the Acting Executive Director of the Saskatchewan First Nations' Women's Commission (SFNWC) within the Federation of Saskatchewan Indian Nations (FSIN). Her job is comprised of working and being mentored by the great First Nations' Women leaders in Saskatchewan, including 10 Women Chiefs and over 125 Councillors.</p> <p>Her time is spend doing policy work and working to create long and lasting partnerships on various issues, but her true passion is being able to spend time within communities talking and listening to the wise words of First Nations Women and girls. Patricia is motivated by the strength found at the community level and does her best to help create positive change for generations to come.</p>
<b>4. Judy Hughes</b>	
Bio	<p>Judy Hughes is President and CEO of On Trac Consulting Ltd., a community based mobile trainers and development planners group. She has extensive experience in northern, rural and Aboriginal communities where she has provided consultation in capacity building, strategic planning and evaluation, negotiation and training, health and management services.</p> <p>Her professional interests include Aboriginal women's health and healing, research, youth leadership, alternative medicine, economic and community development.</p> <p>Specific to justice initiatives and the elimination of violence against women, Judy is a well-known community activist. On a volunteer basis, Ms. Hughes has offered her services as a strategist, advisor and advocate with responsibility for the development and implementation of community-based initiatives for non-profit organizations.</p>

<b>JUNE 15: SESSION ONE PANEL - POST INCIDENT SUPPORT</b> <b>PANELISTS #3 - DR. CATHERINE RICHARDSON / ANNE MAJE RAIDER; PRESENTATION SUMMARY</b>	
Title	<b>Together For Justice: Creating Safety in Community for Indigenous Women</b>
Presentation Summary	Former Chief of the Liard First Nations and E.D of the Liard Aboriginal Women's Society Ann Maje-Raider and Dr. Catherine Richardson will present a summary of the "Together For Justice" initiative designed to address police brutality and racism against Indigenous women.
<b>5. Dr. Catherine Richardson</b>	
Bio	Dr. Catherine Richardson is a family therapist specializing in practice and research involving recovery from violence. She is currently involved in advancing response-based practice and does violence prevention work in a number of settings - with Indigenous communities, with women who have been assaulted, and in child protection settings. She is a co-founder of the Centre for Response-Based Practice and an Assistant Professor in the School of Social Work at the University of Victoria. Dr. Richardson is interested in the intersections of social justice, resistance knowledges, culture and spirituality. She has presented her work at the United Nations Permanent Forum on Indigenous Issues and has been published in scholarly journals.
<b>6. Ann Maje Raider</b>	
Bio	Ann Maje Raider was the first democratically elected Chief of the Liard First Nation and served in office from 1992-1998. Along with other passionate Kaska women, Ann organized the Liard Aboriginal Women's Society (LAWS) to implement a comprehensive healing strategy to address the physical and sexual abuse of the residential schools in 1999. Through LAWS, Ann has designed and managed different projects that not only put the events of residential school into a perspective that allows for the healing process to begin, but also addressed the healing that is needed for those individuals who were victims of family violence or unhealthy and toxic circumstances.  Ann is currently the Residential School Health Support Worker/ Executive Director of Liard Aboriginal Women's Society.

**JUNE 15: SESSION ONE PANEL - POST INCIDENT SUPPORT  
PANELISTS #4 - FRANCES STARLIGHT; PRESENTATION SUMMARY**

Title	<b>Preventing Re-Victimization - Bridging the gap between Victims of Crime in First Nation Communities and Service Providers in and around our communities.</b>
Presentation Summary	Preventing re-victimization by bridging the gap between victims of crime in first nation communities and service providers.
<b>7. Frances Starlight</b>	
Bio	<p>Frances Starlight is an Irish Canadian and currently resides on the Tsuu T'ina First Nation. Frances is married to Tsuu T'ina Nation Member Tony Starlight for the past 30 years and together they have 7 children. Frances and her husband Tony Starlight have participated in the Calgary Stampede Indian Village as Teepee Owners for the past 30 years. Frances is an active member in the Tsuu T'ina Nation and has been working with the Tsuu T'ina/Stoney Corrections Society Victim Services Program as the Coordinator since 2003. Frances has been a participant in many trainings, conferences and workshops related to her field of work throughout Canada.</p> <p>Frances hosts an annual Victim Advocate and Aboriginal awareness Trainings throughout the year to educate the surrounding community members, potential volunteers or Services workers.</p>

V.

VI. Thursday, June 16, 2011

<b>JUNE 16: SESSION 2 PANEL: INTERVENTION</b>	
<b>PANELIST # 1 - FRANCE ROBERTSON / CLEMENCE SIMON; PRESENTATION SUMMARY</b>	
Title	The Network of shelters for Aboriginal peoples of Quebec; Practices to promote non-violence within our communities.
Presentation Summary	The Network, coordinated by Quebec Native Women, was created in 2003 to meet the needs of those responsible for the shelters. The purpose is to promote the places for the exchange of training and information in order to promote non-violence within our communities. This presentation will allow you to give context to the Network by recounting the initiatives that have been carried out by members of the Network.
<b>1. France Robertson</b>	
Bio	<p>France Robertson is from the Innu Nation and grew up in Mashteuiatsh in the Lac Saint-Jean region of Quebec. She has lived in Montreal since she was 18 years old, and is the mother of two boys, aged 7 and 12. She holds a Bachelor's degree in Cultural Animation and Research, and a Certificate in Management. Since arriving in Montreal, she has worked for Aboriginal organizations. From 1993 to 1996, she was a researcher for a project designed to teach non-Aboriginal youth about Quebec First Nations' culture.</p> <p>From 1996 to 2001, she facilitated workshops on the history of Aboriginals in various non-native schools and community organizations. The purpose of these workshops was to develop closer ties between Aboriginals and non-Aboriginals. From 2001 to 2002, she returned to her community to work for a family business. She was in charge of a project aiming to increase awareness about traditional Aboriginal fur trade practices. Since 2002, she has devoted her energies to Femmes Autochtones du Québec/Quebec Native Women Inc., working as Coordinator, Promotion of Non-Violence and Women's Shelters. As an Aboriginal woman, she is proud to work on behalf of this organization to enhance the well-being of her community.</p>
<b>2. Clémence Simon</b>	
Bio	<p><b>Clémence Simon is a member of the Innu Nation and hails from Pessamit. She has worked for more than five years at the Tipinuaikan Shelter for Native women who are victims of domestic violence. The Tipinuaikan Shelter is a regional aboriginal organization located in the community of Uashat mak Mani-Utenam. As part of her community vision, Clémence pioneered a program for men who are violent or who are victims of domestic violence as well as men who have taken control of their lives to stop or reduce domestic violence within Innu families. The theory behind this vision is that violence is a behavioural trait we acquire and which can be overcome through adequate support. Clémence works with both women and men because according to Native values, when it comes to achieving balance in Native communities, both go hand in hand.</b></p>

**JUNE 16: SESSION 2 PANEL: INTERVENTION**  
**PANELISTS #2 - SUZANNE THOMADIS; PRESENTATION SUMMARY**

Title	<b>Personal Healing &amp; Traditional Parenting Program</b>
Presentation Summary	The MFS Personal Healing and Traditional Parenting Program strives to rebuild and reintegrate beliefs, values, spirituality and ceremonies into the participants' lives and to ensure that these are passed onto our children and future generations. Knowledge of and pride in the diversity and richness of Métis and Aboriginal cultures is essential for the participants to develop an identity, purpose, sense of worth and to feel hope for the future. Teaching about culture promotes a sense of belonging and will help those involved in this program recognize their own strengths and their ability to take responsibility for their lives and well-being. The program includes the teachings of recognized and respected Traditional Healers.
<b>3. Suzanne Thomadis</b>	
Bio	<p>Suzanne's unique style of presentation, interaction and accessibility allow her to connect with a variety of audiences and groups. Suzanne has presented Women's Empowerment Programs for Corrections Canada and has worked as a Family Support Worker and counsellor both on and off reserve. She has also worked with youth and families in a variety of settings and is involved in providing cultural programs at Metis Family Services.</p> <p>In 2004 Suzanne joined Metis Family Services and developed the Personal Healing and Traditional Parenting Program. The program started out as a pilot project and has become a success. Suzanne has run 18 parenting programs and taught the MFS Personal Healing and Parenting Facilitator's Workshops in Surrey for the past 4 years. The workshops are now being offered in communities throughout BC.</p>

**JUNE 16: SESSION 2 PANEL: INTERVENTION**  
**PANELIST # 3 - LANCE LOGAN-KEYE; PRESENTATION SUMMARY**

Title	Kizhaay Anishinaabe Niin: I Am a Kind Man program
Presentation Summary	<p>Kanawayhitowin - Taking Care of Each Other's Spirit Initiative evolved in collaboration with an Aboriginal Expert Panel bringing over 30 years of expertise in the field of violence against Aboriginal women in the Province of Ontario. The University of Western Ontario Centre for Research &amp; Education on Violence against Women and Children and the Ontario Women's Directorate are key partners. The Initiative reflects a traditional and cultural approach to community development. It is a prevention and education model that raises awareness of the warning signs and risk factors of abuse, so that people who are close to at-risk women or abusive men can provide support. The Ontario Chief Coroner's Domestic Violence Death Review Committee 2007 Report identified Kanawayhitowin as a Promising Practice Model Programme.</p> <p>The Kizhaay Anishinaabe Niin: I Am a Kind Man Programme a significant key complementary parallel programme to Kanawayhitowin is an Aboriginal designed and developed Initiative founded within a wholistic and culturally relevant context to invite Aboriginal men and male youth to learn about traditional male roles including taking responsibility to end violence against women and to stand up to end all forms of violence and abuse. The programme values the importance of engaging men as an integral component to ending all forms of abuse against Aboriginal woman.</p>
<b>4. Lance Logan-Keye</b>	
Bio	<p>Lance Logan-Keye is a Mohawk of the Wolf clan within the Hodinosio:ni Confederacy. He was raised and has lived most of his life on Six Nations of the Grand River Territory. He was brought up in the traditions, beliefs and spiritual practices of the Hodinosio:ni people. He is still very active in these aspects of Hodinosio:ni life. The bulk of his 19 year professional career has been in family violence. He had worked in various positions within Ganohkwasra Family Assault Support Services on Six Nations of the Grand River Territory for 13 years, where his Hodinosio:ni experiential background and cultural knowledge were utilized in holistic program development and delivery. He held the positions of Shelter Relief Worker, Youth Lodge Worker and lastly, Men's Counsellor in the Saho nikohri:io ne: His Mind Has Been Healed Men's Community Counselling Program. He held that position for 7 years. He worked as the Family Violence Program Coordinator at the Fort Erie Native Friendship Centre before taking on the job of Kizhaay Anishinaabe Niin: I Am A Kind Man Programme Support Worker at the Ontario Federation of Indian Friendship Centres in Toronto. He was a volunteer Kizhaay Anishinaabe Niin Community Based Workshop Facilitator and Young Peoples Initiative Adult Male Mentor in the years before taking on that position.</p>

**JUNE 16: SESSION 2 PANEL: INTERVENTION**

**PANELIST # 4 - ANGELA DOREEN GOOGOO; PRESENTATION SUMMARY**

Title	<b>Mi'kmaw Men's Intervention Program</b>
Presentation Summary	Ms. Googoo will provide a firsthand account of her experiences with the Mi'kmaw Men's Intervention Group
<b>5. Angela Doreen Googoo</b>	
Bio	<p>Angela Doreen Googoo is a Mi'kmaq Woman from Waycobah First Nation, Cape Breton Nova Scotia. She is a graduate of Cape Breton University and has devoted her personal and professional interests in developing family and community healing programs cradled in the Indigenous Process and Aboriginal Ways of Knowing. Ms. Googoo is currently the Women's Outreach Worker for the Family Healing Program which provides shelter, outreach and prevention services to Mi'kmaw Families in Nova Scotia.</p> <p>She has worked with men, women and children in the field of domestic violence counselling, intervention and prevention for seven years. Ms. Googoo has worked with community and agency based organizations providing mental health/educational and support services to families in areas of crisis intervention, parent effectiveness training, anger management, life skills training, and post-traumatic stress counselling in the context of family violence, sexual abuse and grief/loss.</p> <p>Ms. Googoo embraces the holistic model of inherent family strength and cultural identity, which is at the heart of her work. She has been instrumental in developing the first Mi'kmaw Men's Intervention Program in Nova Scotia and is enthusiastic about presenting the model of developing a culturally sensitive framework in addressing support for families experiencing violence. Ms. Googoo has five children and is a devoted parent and foster parent. She is a fluent Mi'kmaw speaker and promotes the importance of language in the fabric of cultural identity.</p>

**JUNE 17: SESSION 3 PANEL: PREVENTION**  
**PANELIST # 1 - AMANDA MUDRY; PRESENTATION SUMMARY**

Title	<b>Yukon Aboriginal Women – Communities in Action!</b>
Presentation Summary	This presentation will discuss promising practices in the Prevention theme, and will highlight the work being done in Yukon communities that addresses the issue of violence against Aboriginal women. Specifically, the presentation will focus on the Prevention of Violence Against Aboriginal Women Fund (past and current projects and successes), the Yukon Aboriginal Women’s Summits Implementation process and projects, and capacity development to respond to community-based needs.
<b>6. Amanda Mudry</b>	
Bio	Amanda Mudry is the Aboriginal Women’s Policy and Program Manager with the Women’s Directorate. Of Cree/Six Nations descent, Amanda has worked extensively in Aboriginal communities in various areas, including natural resources, heritage and culture and health and social development. For the last several years, Amanda has been working specifically with Aboriginal women’s issues at a local, national and international level. She is on the Board of Directors of the Yukon Aboriginal Women’s Council (Youth Rep), Whitehorse Aboriginal Women’s Circle (Director), and Native Women’s Association of Canada (Youth Director – North). She has a Bachelor of Arts in First Nations Studies from Vancouver Island University.



7. JUNE 17: SESSION 3 PANEL: PREVENTION

8. PANELIST # 2 - ELISAPEE SHEUTIAPICK; PRESENTATION SUMMARY

Title	<b>Inuit Women Taking the Lead in Family Violence Prevention</b>
Presentation Summary	Pauktuutit, the national organization representing all Inuit women in Canada, presents on the efforts of Inuit women against family violence.

9. Elisapee Sheutiapick

Bio	<p>Elisapee Sheutiapik was raised and educated in Iqaluit, and was the Mayor of Iqaluit from 2003 to 2010. She is also a proud mother of two sons. She is an avid sports enthusiast as well as a collector and supporter of Inuit arts and crafts.</p> <p>Since 1984, she has held various financial administration positions with territorial governments (NWT and Nunavut) and Nunavut's Land Claim organization, Nunavut Tunngavik Incorporated (NTI). Ms. Sheutiapik is the owner of the Grind &amp; Brew, a local coffee specialty shop and catering service, managed with her partner, Brian Twerdin.</p> <p>Ms. Sheutiapik first began serving on City Council in 2002. In 2003, she was elected as Mayor and maintained the position until she resigned in 2010.</p> <p>Ms. Sheutiapik served as the Nunavut Association of Municipalities (NAM) President from May 2006 to 2010. As NAM President, she served as the Nunavut representative on the Federation of Canadian Municipalities (FCM) board of directors and served as FCM Northern Forum Caucus Vice-Chair for the 2006 and 2007 year terms where she was appointed the Vice-Chair of the Standing Committee of Environment and Sustainable Development.</p> <p>Ms. Sheutiapik has also been the President of Pauktuutit since 2009, the national representative organization of all Inuit women in Canada.</p>
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<p><b>10. JUNE 17: SESSION 3 PANEL: PREVENTION</b></p> <p><b>11. PANELIST # 3 - SONJA PERLEY / TAMMY AUGUSTINE; PRESENTATION SUMMARY</b></p>	
Title	<b>Strategic Framework to end Violence Against Wabanaki Women in New Brunswick</b>
Presentation Summary	The presentation will provide an overview of the history and evolution of the NB Advisory Committee on Violence against Aboriginal Women and the development and current status of the implementation of the “Strategic Framework to End Violence against Wabanaki Women in New Brunswick”.
<p><b>12. Sonja Perley</b></p>	
Bio	Sonja Perley started working at the Women’s Issues Branch (Government of NB) in 2009 as a Senior Policy Coordinator on Aboriginal Women’s Issues. She is a Maliseet woman, born and raised on the Tobique First Nation in New Brunswick. She attended St. Thomas University and received both a Bachelor of Arts and Bachelor of Social Work Degree. She also completed her Master’s Degree in Education at the University of New Brunswick concentrating her research on First Nations issues specifically the representation and participation of First Nations women in online media forms. She has worked in various capacities with New Brunswick First Nations - as a Child Protection worker to an Aboriginal Human Resources Coordinator. In her current position as a Policy Coordinator, her primary focus is working towards implementation of the priority recommendations in the “Strategic Framework to End Violence against Wabanaki Women in New Brunswick” which was developed in collaboration between the Women’s Issues Branch and the New Brunswick Advisory Committee on Violence against Aboriginal Women.
<p><b>13. Tammy Augustine</b></p>	
Bio	Tammy Augustine is a Migmag from Elsipogtog First Nation. She is the Acting Manager Justice Services in Elsipogtog. Prior to becoming the Acting Manager she implemented and coordinated the Restorative Justice Program from its inception in 2000 to September 2008. She attended Law School and graduated from the University of Ottawa, Faculty of Common Law in 1996 and was called to the New Brunswick Bar in December 1998. While at Law School Tammy primarily focused on Native Law issues and decided rather than practice law she would like to see what she could do in her community to help all parties involved in a wrongful incident. When Tammy was at Law School the community of Elsipogtog was having discussions on how they could become more involved in justice. A proposal was submitted to Aboriginal Justice Directorate, Department of Justice for a Restorative Justice Program. The proposal was approved and resulted in the Restorative Justice Coordinator position, which Tammy held prior to being promoted to Acting Manager Justice Services. Tammy has always had an interest in figuring out ways to handle disputes where everyone walks away satisfied with the outcome and this she felt was not done in the traditional court setting.  Tammy is the proud mother of three children, a fourteen year old daughter and twin boy and girl who are nine years old.

14. JUNE 17: SESSION 3 PANEL: PREVENTION

15. PANELIST # 4 - SYLVIA MARACLE; PRESENTATION SUMMARY

Title	<b>Creation of the Strategic Framework to End Violence Against Aboriginal Women</b>
Presentation Summary	The Strategic Framework is proposed on a medicine wheel design, to provide a continuum of approaches to address the problem, and require strategies at different levels and different issues to successfully deal with violence. Sylvia Maracle will be discussing the processes used to create the Strategic Framework to End Violence Against Aboriginal Women and activities currently underway to support the Framework.

16. Sylvia Maracle

Bio	<p>Sylvia Maracle (Skonaganleh:ra) is a Mohawk from Tyendinaga First Nation. She is a member of the Wolf Clan. Ms. Maracle attended Ryerson Polytechnical Institute School of Journalism.</p> <p>Ms. Maracle has been involved in Aboriginal Friendship Centres for 35 years. She is currently the Executive Director of the Ontario Federation of Indian Friendship Centres (OFIFC) and has been for the past 31 years. Her responsibilities include managing all aspects of this multi-million dollar organization including staff, finances, training, public relations, and governmental liaison. Ms. Maracle has effectively negotiated several transfers of program and service agreements from the federal and provincial governments' authority to OFIFC responsibility and delivery. Ms. Maracle has also acted as a consultant to outside organizations on issues of aboriginal policies and governance, women's and children's issues, health and wellness and organizational effectiveness.</p> <p>Among her numerous accomplishments, Ms. Maracle participated in developing the Aboriginal Health Policy for Ontario and the Aboriginal Healing and Wellness Strategy. She has also been involved in overseeing many national, regional and local evaluations.</p> <p>Ms. Maracle has been recognized a number of times for her contributions to the Aboriginal community, non-profit sector development and cultural based approaches.</p>
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## **7. Special Events**

### **Opening Day Witness Ceremony**

As previously mentioned in this report, missing and murdered Aboriginal women were recognized and honoured at a ceremony for delegates and the public, held at CRAB Park at Portside, on Wednesday, June 15<sup>th</sup>, starting at 9:00 a.m. Led by the Musqueam First Nation, the traditional Coast Salish Witnessing Ceremony celebrated the strengths of Aboriginal women, asked people to move forward in addressing challenges and issues, and called on everyone to witness the Forum activities and proceedings. The ceremony also included songs from the very talented Aboriginal women's ensemble "M'Girl" and drummer Francis James.

### **Reception and Cultural Experience**

Aboriginal Tourism BC graciously hosted an exclusive reception for forum participants at the Klahowya Village in Vancouver's Stanley Park. Participants enjoyed this authentic Aboriginal celebration of British Columbia's vibrant culture through song, dance, art and cuisine. Guests were entertained by the story of "The Raven Stealing the Sun" while aboard the Spirit Catcher Train ride. This experience offered a networking opportunity for all participants and showcased the beautiful city of Vancouver.

### **Gala Banquet**

On June 16, 2011, participants were treated to a wonderful evening of outstanding food, networking, and entertainment. Opening the evening, Vancouver's own Kristi Lane Sinclair performed before the special guest, Cree Canadian icon, singer and songwriter Buffy Sainte-Marie, took the stage. This unique and intimate evening provided an opportunity for all Forum participants to interact, celebrate and move forward together.

## 8. EXHIBITORS

- Aboriginal Spirit Blankets
- Aboriginal Tourism Association of BC
- B. Wyse Productions
- Debbie Hunt Designs
- Designs by Flo
- Halfmoon Studio
- In Honor Family Blankets
- Joan's Happy Baskets
- L'il Princess
- Metis Family Services
- National Aboriginal Health Organization
- Native Women's Association of Canada
- Ontario Federation of Indian Friendship Centres
- Pauktuutit Inuit Women of Canada
- RCMP
- Red Shawl Woman Products
- Salish House
- Salish Styles
- Salmonberry Northwest Coast Art
- Spirit Works Limited
- Stewart Creations Enterprises
- The Native Courtworker and Counselling Association of BC
- Threads of Heritage
- Vancouver Police Department
- Weekend to End Women's Cancer
- West Coast Framing
- Women's Directorate, Government of Yukon
- Yuklaanas Native Art

## 9. Suppliers

- Aboriginal Mother's Centre
- AMR Planning & Consulting Inc.
- Arbutus Florist
- Bruce & Boivin Consulting Group Inc.
- Charlene George
- Colleen Stevenson Graphics
- Dominion Blueprint
- Genesis Security
- Mary Eady
- Nation Imagination
- Pacific Coach Lines
- PSAV Presentation Services
- Sheraton Wall Centre
- Show in Motion Presentation Services
- Velocity Branding
- Wall Translation Services