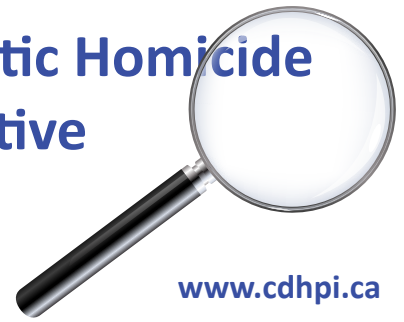


**Canadian Domestic Homicide  
Prevention Initiative  
with Vulnerable  
Populations**



**Domestic Violence Risk Assessment,  
Risk Management,  
and Safety Planning  
with Indigenous Populations:  
An Annotated Bibliography**

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# An Annotated Bibliography

Produced on behalf of the Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations (CDHPIVP) (<http://www.cdhpi.ca>)

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Preamble: Throughout the articles included in this bibliography, there are many factors that are consistently recognized as being unique among various Indigenous populations in Canada, the United States, and Australia. These factors include a history of colonization, legacies of colonialism, and systemic racism and oppression. For the sake of brevity, the identification of these unique factors is not included in each annotation. However, it is essential to note that these unique risk factors are central to Indigenous peoples' increased vulnerability to various forms of violence and health risk.

**1. Barrett, B. J., St. Pierre, M., & Vaillancourt, N. (2011). Police response to intimate partner violence in Canada: Do victim characteristics matter? *Women & Criminal Justice*, 21(1), 38-62. doi:10.1080/08974454.2011.536057**

This article focuses on interactions between female victims of intimate partner violence and police in Canada. It uses a feminist victim-oriented framework and assesses the influence of sociodemographic characteristics of victims on women's reporting behaviour and the types of police interventions received in response to intimate partner violence. Data for this study are drawn from a subset of female respondents in Canada's 1999 General Social Survey (n = 383). The core findings are that there exists significant racial, economic, and social variations in women's motivation for self-reporting violence to police as well as in the types of law enforcement interventions administered by police. Specifically, survivors of intimate partner violence who experienced police contact were more likely to be visible minority or Aboriginal, to have been born outside of Canada, to have reported a physical or mental limitation, and to have a personal annual income

of less than \$30,000 per year. Specific recommendations for risk management include ensuring that criminal justice efforts consider the diverse needs of survivors in regards to pro-prosecution policies, the impact of culture and religion on woman's views of police intervention, and the importance of police presence in reducing the likelihood of escalated violence.

**2. Bohn, D. K. (2003). Lifetime physical and sexual abuse, substance abuse, depression, and suicide attempts among Native American women. *Issues in Mental Health Nursing*, 24(3), 333-352. doi:10.1080/01612840305277**

This article focuses on physical and sexual lifetime abuse among Indigenous women in their third trimester of pregnancy. It uses a context-specific approach in examining the relationships between abuse and substance abuse, depression, and suicide attempts. Data for this study are drawn from a review of pre- and postnatal medical records, as well as private, in-depth interviews. Core findings are that there are significant relationships among childhood abuse, substance abuse, and adult revictimization; comorbidity exists between substance abuse and psychiatric problems; women abused in childhood were further abused as adults; and there is a relationship between depression and increased numbers of adult and total abuse events. Specific recommendations for risk assessment include ensuring that pediatric and adult health and mental health providers screen for abuse, and that resources exist for pediatric providers to screen for child abuse on a routine basis. Factors that are identified as unique to this population are a history of oppression and prejudice. This article also suggests that investigating regional and tribal differences among Indigenous Americans can be useful in prevention and intervention strategies.



**3. Brassard, R., Montminy, L., Bergeron, A.-S., & Sosa-Sanchez, I. A. (2015). Application of intersectional analysis to data on domestic violence against Aboriginal women living in remote communities in the province of Quebec. *Aboriginal Policy Studies*, 4(1), 3-23. doi:10.5663/aps.v4i1.20894**

The study uses an intersectionality approach to examine domestic violence among Aboriginal Peoples in remote regions of Quebec, Canada. Six focus groups were conducted with two groups of stakeholders, the first consisting of Aboriginal residents, and the second consisting of service providers with experience working with Aboriginal Peoples affected by domestic violence. Recommendations include encouraging discussion of domestic violence within remote communities through violence awareness and prevention campaigns. Participants indicated that Aboriginal women are often reluctant to seek support for fear of losing custody of their children, so education around this may be important to consider during safety planning. Using the intersectionality approach, the authors explain that domestic violence is rooted in specific historical, political, and socioeconomic contexts, which places Aboriginal Peoples at increased vulnerability. These include a normalization and reproduction of violence, leading to a culture of violence, stemming from the history of residential schools and the abusive and violent conditions Aboriginal Peoples were subjected to. Further unique factors included a law of silence around discussing domestic violence, in order to preserve family and community cohesion. Economic dependency, poverty, parental responsibilities, lack of formal education, and geographic isolation, in combination with local, global, and historical structures, increases domestic violence vulnerability for Aboriginal Peoples living in remote regions.

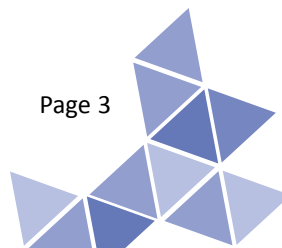
**4. Brown, J. L., Sue. (2004). Components of an Aboriginal-based family violence intervention program. *Families in Society*, 85(4), 477-483.**

This article focuses on family violence among Aboriginal Canadians. Data for this study are drawn from telephone interviews with 21 Aboriginal family violence program administrators and service providers across Canada. Core findings are that there must be a balance of traditional history and process with Westernized content and accountability in order for programs to be successful. Respondents identified essential components to a successful program, including: secure funding, sound

administration, properly trained staff, connections to the community, traditional teachings, personal and family awareness, education of the public and clients, and for the program to be multidimensional in its operation. The authors emphasize the importance of maintaining a strong connection to Aboriginal culture and of educating the surrounding community on family violence.

**5. Brownridge, D. A. (2003). Male partner violence against Aboriginal women in Canada: An empirical analysis. *J Interpers Violence*, 18(1), 65-83. doi:10.1177/0886260502238541**

This article examines the relationship between Aboriginal status and violence against women. Using colonization theory, this authors assess the validity of established risk markers of violence for both Aboriginal and non-Aboriginal women in Canada. Data for this study are drawn from Statistics Canada's cycle 13 of the General Social Survey in 1999. Core findings are that the odds of violence are significantly higher for Aboriginal women when compared to non-Aboriginal women. Risk markers for violence that have been identified as specific to Aboriginal women include being young, unemployed, having low educational attainment, and having a partner who is unemployed. As well, they are more likely to be living common-law, reside in a rural area, have a larger family, have a previous marriage or common-law union, have a partner who engages in patriarchal domination, and have a partner who consumes alcohol heavily. Overall, Aboriginal women are significantly more likely to report experiencing every form of partner violence. The authors found that, although risk markers of violence operate in the same direction for Aboriginal and non-Aboriginal women, there is evidence that risk markers have a more significant impact on the odds of violence for Aboriginal women. Specific recommendations for risk assessment include designing policy and global initiatives based on knowledge of risk markers to reduce violence against Aboriginal women while restoring missing elements of Aboriginal culture.



**6. Brownridge, D. A. (2008). Understanding the elevated risk of partner violence against Aboriginal women: A comparison of two nationally representative surveys of Canada. *Journal of family violence*, 23(5), 353-367. doi:10.1007/s10896-008-9160-0**

This article focuses on elevated risk of experiencing partner violence among Aboriginal women in Canada. It uses colonization theory and assesses the validity of risk factors for intimate partner violence. Data for this study are drawn from cycles 13 and 18 in Statistics Canada's General Social Survey (n=7,126; n=6,615). Core findings are that while the prevalence of violence against Aboriginal women in Canada declined, Aboriginal women's elevated risk of experiencing violence remained fairly stable across both GSS surveys. Aboriginal women in Canada continue to face an elevated risk of violent victimization by an intimate partner and much of this elevated risk may be linked to the colonization of Aboriginal peoples as is posited by colonization theory. The article asserts that risk factors do not completely capture all elements of colonization that may be impacting violence against Aboriginal women. Specific recommendations for risk assessment include examining violence in the context of cultural continuity at individual and community levels.

**7. Burnette, C. E. C., Clare. (2014). "It will always continue unless we can change something": Consequences of intimate partner violence for Indigenous women, children, and families. *European Journal of Psychotraumatology*, 5. doi:<http://dx.doi.org/10.3402/ejpt.v5.24585>**

This article focuses on American Indigenous women's perspectives on the impact of intimate partner violence on women, children, and families. It lends support for social learning theory and identifies the intergenerational nature of violence. Data for this study are drawn from in-depth interview with 29 Indigenous women from a southeastern tribe in the United States who have been affected by intimate partner violence. The authors find that the consequences of intimate partner violence transcend personal boundaries and affect children and families across generations. Reports of psychological consequences on children parallel those reported by women, as the majority of women had witnessed intimate partner violence in childhood. Specific recommendations for risk management include creating culturally specific interventions that incorporate the family.

**8. Campbell, K. M. (2007). What was it they lost?: The impact of resource development on family violence in a northern Aboriginal community. *Journal of Ethnicity in Criminal Justice*, 5(1), 57. doi:10.1300/J222v05n01\_04**

This article explores on how members of an isolated, northern Aboriginal community understand the problem of family violence, as well as their perceptions about the factors that influence its continuation. Data for this study are drawn from semi-structured, qualitative interviews conducted with 11 individuals involved in family violence intervention (7 social service and community workers, 3 police officers, and 1 band office worker). The authors found that the impact of resource development and community displacement has had long-term and far-reaching effects on family violence. Displacement is identified as exacerbating family violence by altering familial and kinship ties, allowing for greater access to alcohol and drugs, and hindering a sense of community. Specific recommendations for risk management are for restorative justice initiatives to allow for community involvement, including elders in responses to family violence, and creating workshops for couples on different topics affecting family life. The importance of spending time on the land is discussed at length as a tool to reconnect with Aboriginal tradition.

**9. Chase, R. M., J.; Diffey, L. (2010). Life story board: A tool in the prevention of domestic violence. *Pimatisiwin*, 8(2), 145-154.**

This article explores the potential of applying Life Story Board (LSB) methods to Canadian First Nations, Inuit, and Métis populations. The authors suggest that LSB may be used to respond to, understand, and prevent domestic violence among these populations. LSB has been found to be an effective method of assessment and therapeutic intervention for older children, youth, and adults affected by war. The authors recommend use of LSB in the context of domestic violence prevention as it can draw out resilience and coping strategies, helping to visualize a way through and out of a cycle of violence. The authors recommend using LSB to frame community-led assessments and interventions along with quantitative social indicators in order to inform policy and program development.



**10. Cripps, K., & McGlade, H. (2008). Indigenous family violence and sexual abuse: Considering pathways forward. *Journal of Family Studies*, 14(2-3), 240-253.**

This article critically examines the international transference of the Community Holistic Circle Healing process (CHCH) developed by the Hollow Water community in Canada. Overall, the CHCH process was found to have pros and cons. The process appears more satisfactory for the perpetrator than the victim, but has resulted in low recidivism rates. Specific findings for risk management include making sure that community processes adopt precautions that recognize power imbalances within Indigenous communities, and that the process meaningfully acknowledges the victims' concerns. The authors agree that it is important to involve members of the community who have been victims or perpetrators of sexual assault in the creation and implementation of the program to ensure that the process is founded on knowledge and healing from sexual assault.

**11. Daoud, N., Smylie, J., Urquia, M., Allan, B. & O'Campo, P. (2013). The contribution of socio-economic position to the excesses of violence and intimate partner violence among Aboriginal versus non-Aboriginal women in Canada. *Canadian Public Health Association*, 104(4), 278-283.**

This article sets out to examine the relationship between socio-economic position and abuse and intimate partner violence among Aboriginal versus non-Aboriginal women in Canada. Using logistic regression analysis, data for this study are drawn from a nationwide sample of 57, 318 Canadian-born mothers of "singletons" who participated in the Canadian Maternity Experiences Survey in 2006-2007. Core findings are that socio-economic position is a predominant contributor to explaining the association between women identity, abuse and intimate partner violence. The likelihood of abuse and intimate partner violence was almost four times higher among Aboriginal mothers compared to non-Aboriginal mothers. Aboriginal mothers were younger, more likely to be lone mothers, have a low socio-economic position, and have less education and income compared to non-Aboriginal mothers. The authors assert that improving socio-economic position can help reduce violence against Aboriginal women while being informed of social processes and services helps to mitigate abuse. The historical impact of colonization was identified as factor unique to this population.

**12. Davis, K. T., B. (2002). Voices from the margins, part 1: Narrative accounts of Indigenous family violence, & part 2: Narrative accounts of the support needs of Indigenous families experiencing violence. *Contemp Nurse*, 14(1), 66-85. doi:10.5172/conu.14.1.66**

This two-part article explores the context of Indigenous family violence and rural women's experiences supporting domestic violence survivors. The authors use semi-structured interviews and storytelling to identify concerns and needs of those who have been affected by family violence. Data for this study are drawn from 11 women identified as informal supporters of rural women surviving domestic violence, three of which offered to share their experiences through storytelling. Core findings are that the prevalence of Indigenous family violence is largely systemic, driven by factors including the effects of colonization, unprofessional behaviour by health care workers, lack of confidentiality in rural community service providers, and living in isolation. The authors find that, in these communities, family violence was largely considered to be normal. The authors recommend that nurses adopt a human rights perspective and reflect on health effects of Indigenous family violence in order to support the unique needs of Indigenous families. While there are mixed findings on support for perpetrator programming, the authors assert that there needs to be an increase in overall funding for women's and men's healing programs as well as education directed at younger generations to prevent systemic abuse.

**13. Day, A., Jones, R., Nakata, M., & McDermott, D. (2012). Indigenous family violence: An attempt to understand the problems and inform appropriate and effective responses to criminal justice system intervention. *Psychiatry, Psychology and Law*, 19(1), 104-117. doi:http://dx.doi.org/10.1080/13218719.2010.543754**

This article discusses intervention possibilities for perpetrators of family violence who identify as Indigenous. The focus is on Australian Indigenous populations including both Aboriginal and Torres Strait Islander peoples, and the article is a literature review of the effectiveness of implementing culturally appropriate models of violence in intervention programming. Core findings are that culturally informed models of violence contribute to an effective response to Indigenous family violence. Specific recommendations for risk management include (1) having Indigenous staff involved in the planning, delivery,



and evaluation of offender programming, (2) training Indigenous and non-Indigenous workers in regular and ongoing cultural awareness training, and (3) segregating Indigenous offenders for treatment. The authors found that segregating Indigenous offenders facilitated self-disclosure, as these offenders were passive and withdrawn if participants were mixed. Additionally, they stress that cultural awareness training is useful to all workers as it strengthens cultural knowledge.

**14. Dickson-Gilmore, J. (2014). Whither restorativeness? Restorative justice and the challenge of intimate violence in Aboriginal communities. Canadian Journal of Criminology and Criminal Justice, 417-446. doi:10.3138/cjccj.2014.S02**

This article explores whether restorative justice processes should be applied to intimate partner violence in Aboriginal communities. The discussion is based off of the author's experiences working in northern Cree communities. The core findings are that there are many challenges that must be adequately addressed before using restorative justice. These challenges include identifying the risk of coercion, normative problems in community understandings of intimate partner violence, and using restorative justice as a cheap alternative. Before restorative processes can be applied to intimate violence in Indigenous communities, there must be good working partnerships between police and courts that can provide coercive oversight for successful use of restorative processes. As well, issues must be addressed in a way that considers the uniqueness of communities that are isolated. The author asserts that reluctance to involve the police stems from limited availability and the risk of non-response. Recommendations for safety planning include pushing for additional human and monetary resources while supporting communities and community justice programs. These resources should give priority to safety planning to ensure physical and emotional safety of survivors and their family within the community and justice processes. Factors that are identified as unique to this population are limited access to shelters and crisis centers and easy access to hunting weapons.

**15. Jones, R., Masters, M., Griffiths, A., & Moulday, N. (2002). Culturally relevant assessment of Indigenous offenders: A literature review. Australian Psychologist, 37(3), 187-197.**

This article focuses on the development of a culturally-relevant assessment of Indigenous offenders. It explores risk factors and needs of offenders and ties these findings to the high rates of Indigenous reoffending in Australia. The literature included in this article draws primarily from Australia, Canada, and New Zealand, with a focus on prison-based programming. Spoken word data is drawn from focus groups with Koorie offenders in Victoria (n = 35) who discuss their needs of and views on correctional programming. Core findings are that the needs of Indigenous offenders do not fit the criminogenic/non-criminogenic distinction and need to be met with holistic and traditional healing approaches in programming. According to the authors, risk assessment should include the identification of static risk factors such as lower mean age than non-Indigenous offenders (29 years versus 33 years) and being male. Dynamic risk factors included alcohol abuse, jealousy, interpersonal conflict, unemployment boredom and excess of unstructured time, lack of a positive sense of identity, and lack of positive parenting models. As well, misinterpretations of Indigenous dispute resolution strategies and loss of traditionally cultural solutions over time were identified as reasons for the feuding to result in criminal convictions. Recommendations for risk management include safe and suitable housing options for offenders and longer post-release programming with more staffing to follow-up with offender progress and provide support.

**16. Cripps, K. (2007). Indigenous family violence: From emergency measures to committed long term action. Aust Indig Law Rev, 11, 7-18.**

This article focuses on family violence in Australian Indigenous communities. It examines existing reports and programming on Indigenous family violence and proposes a conceptual framework to address family violence in Indigenous communities. Data for this study are drawn from a literature review and prior research conducted by the author. The article puts forward eight steps to guide responsive interventions: (1) use a holistic approach that recognizes that all family members are affected by violence and must be supported in varying degrees, (2) have public admission by the community of the extent and effect of violence, (3) involve community leaders in discussion



about the problem and input in defining parameters, (4) assess the problem and capacity of the community to address it, (5) develop responsive programming in consultation with the local community, (6) work with existing service providers to identify how they can support the community response, (7) implement the program once funding and support are secured, and (8) evaluate the program. Specific findings for risk management include recognizing that western family violence responses are culturally inappropriate and ineffective, particularly when seeking to separate the victim from the perpetrator and leading to the division of Indigenous families. Specific recommendations for safety planning include expanding the number of safe houses available to women and children, upgrading existing facilities, extending staffing hours, and extending medium term housing for ease of transition to 'normal' living. Overall, the author acknowledges that definitive solutions to Indigenous family violence must be sought in the communities themselves.

**17. Kiyoshk, R. (2003). Integrating spirituality and domestic violence treatment: Treatment of Aboriginal men. *Journal of Aggression, Maltreatment & Trauma*, 7(1-2), 237-256.**

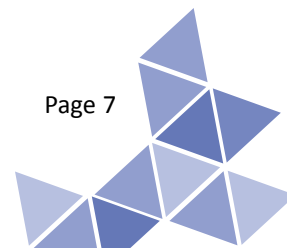
This article focuses on domestic violence treatment for male Aboriginal offenders. It explains the development and success of the Change of Seasons treatment model and discusses similarities between Aboriginal worldviews, Wilber's transpersonal psychology, Sheldrake's fields theory, and Senge's systems thinking. Overall it was found that a key characteristic that ensures success in treatment is combining spirituality with everyday life. The most common ceremonies are the smudge, talking circle, and sweat lodge purification ceremony. These were found to complement existing programs. The author asserts that real learning and transformation come from involvement within the program, lending to the importance of these ceremonies. As well, program counsellors are seen as responsible in assisting clients in ways that confront violence in communities by returning to traditional spiritual practices. Recommendations include approaching spousal abuse counselling by considering all factors, forces, and players influencing any given circumstance. All three perspectives draw together a holistic, egalitarian, circumspect, and eclectic approach to counselling.

**18. Larsen, A.C., & Petersen, A. (2001). Rethinking responses to 'domestic violence' in Australian Indigenous communities. *The Journal of Social Welfare & Family Law*, 23(2), 121-134.**

This article examines current ways of thinking about and responding to violence against Indigenous women in Australia. It assesses the effectiveness of Australia's initiatives to eliminate violence against Indigenous women in the 1990's. The core findings are that community-based programs cannot work in isolation from criminal justice intervention. The criminal justice system must be viewed not only as a means of punishment, but also as an institution for expressing human rights norms. The authors recommend that emphasis be placed on social and cultural significance of punishment and that local and national programs be evaluated. Specific issues identified include problems of sexist and racist police culture, weaknesses in reporting and pretrial procedures, absence of appropriate services for victims, and reluctance of victims to make reports. As well, issues were found surrounding the legal defense of 'customary law'. This defense was found to legitimize violence and assert that it is Aboriginal 'tradition' to discipline and punish wives. Specific recommendations for safety planning include ensuring that offender punishment is culturally appropriate, effective, and considered just, as well as training police and law officials on domestic violence.

**19. Lauw, M. L. S., J.; Herring, S.; McNamara, L.D. (2013). 'Talk, talk, cry, laugh': Learning, healing and building an Aboriginal workforce to address family violence. *Australian Health Review*, 31(1), 117-120. doi:10.1071/AH11117**

This article reports on a training program for Australian Aboriginal workers responding to child sexual assault and other forms of family violence. The program, Certificate IV in Aboriginal Family Health (Family Violence, Sexual Assault and Child Protection) was developed by the New South Wales Health Education Centre against Violence. Data for this case study are drawn from course participants (n = 196) over approximately 5 years. In this time, the average student intake doubled from 11 students per year to 22 and the qualification rate increased from 52 to 92 percent. Success was attributed to the recognition of the emotional impact of training and its links to participants own histories, addressing participants negative prior educational experiences, and developing content on the recent sociopolitical history of Aboriginal people. The



authors found that participants benefited from directly engaging with prior traumatic experiences and negative educational experiences, and examining historical factors of Aboriginal marginalization.

**20. Lester-Smith, D. (2013). Healing Aboriginal family violence through Aboriginal storytelling. *International Journal of Indigenous Peoples*, 9(4), 309-321.**

This article focuses on family violence intervention for Aboriginal men and woman as both victims and perpetrators of violence. It describes a three-year study with the Warriors against Violence Society in Vancouver, Canada. Data for this study are drawn from 22 program facilitators and participants (11 men and 11 women) ages 29 to 63. Core findings are that the success of this intervention model is largely due to its emphasis on holism and use of sharing/learning traditions across male-only, female-only, and co-ed settings. Participants indicated that they felt healthier, happier, and more connected to their culture as a result of the program. Participants were able to establish relationships with others, work through their struggles in a supportive environment, and practice patience and honesty in a group setting. Specific recommendations for similar intervention strategies include creating culturally competent environments, ensuring interventions are culturally relevant, and emphasizing tradition, honesty, holism, humility, and spirituality.

**21. Marchetti, E. (2015). An Australian Indigenous-focused justice response to intimate partner violence: Offenders' perceptions of the sentencing process. *British Journal of Criminology*, 55(1), 86-106.**

This article focuses on the use of Indigenous sentencing courts (ISC) for Indigenous offenders of intimate partner violence in Australia. It uses critical race and Indigenous justice frameworks to explore Indigenous offenders' perceptions of ISC and how their experiences compare to appearances in mainstream courts. This authors also explore how this type of jurisprudence impacts perceptions of justice and opportunities to change behaviour for Indigenous intimate partner violence offenders. Data for this study are drawn from 30 in-depth interviews with male and female Indigenous offenders who have appeared before an ISC at least 18 months prior to the interview. The majority of participants found the ISC process to be fairer than the mainstream process even though it was more confrontational. According to participants, the presence and involvement of Elders and

Community Representatives both shamed and supported offenders in a way that reflected cultural values and norms. All but one of the participants felt that the ISC was fairer due to either their sentencing outcome or the way the process was conducted. They felt that they were given a chance to be heard and were listened to by the Elders, magistrate, and prosecutor. Fifty percent self-reported that they had not reoffended in intimate partner violence since their ISC appearance. Some participants noted lower alcohol and/or drug consumption and said they had learned to walk away from arguments after appearing in the ISC. The author notes that the ISC may be a good alternative to restorative justice practices that have been viewed as beneficial to the offender at the expense of the victim safety.

**22. Meuleners, L. B. P., Lee, A. H. P., Hendrie, D. M., & Fraser, M. (2010). A population study on Indigenous hospitalisations for interpersonal violence. *Australian Health Review*, 34(1), 123-126.**

This article sets out to document and compare demographic characteristics, repeat admission, and length of hospital stay among male and female Indigenous Australians who have been hospitalized for interpersonal violence. This study draws from data on Indigenous patients collected between 1990-2004 in the West Australia Mortality Database and the Hospital Morbidity Data System (n = 17, 384). Core findings are that the majority of hospitalizations were for women (56%) with women more likely to be admitted due to maltreatment and rape (12%). The rate of hospitalizations for women was 1.3 times that of Indigenous men. Age, residential location, and length of hospital stay were found to be similar between both sexes. The largest proportion of victims was between the ages of 25-34, and most hospital admissions were for people in remote areas, followed by rural and then metropolitan. Specific recommendations safety planning and prevention include prioritizing resource allocation in order to decrease the burden of interpersonal violence on the Indigenous community.





**23. Moffitt, P., Mauricio, H., Marshirette, M., Mackenzie, A. (2013). Intimate partner violence in the Canadian territorial north: Perspective from a literature review and a media watch. *International Journal of Circumpolar Health*, 72, 215-221.**

This study is a literature review and media watch regarding intimate partner violence in the Canadian territorial north. Data for this study are drawn from a review of articles from 1990-2012 as well as a media watch from 2009-2012. Core themes emerging from the literature review include: colonization, alcohol and substance abuse, effects of residential schooling, housing inadequacy, help-seeking, and gaps in the justice system. Specifically, direct colonial impacts precipitating intimate partner violence are economic stress and dependency, disagreement and jealousy, lack of communication between intimate partners, and alcohol and substance use. Main themes found in the media watch revolve around: reported murders from intimate partner violence, reported assaults and criminal charges by partners, emergency protection orders, and awareness campaigns and prevention measures. Media reported a common theme where murders were committed by a perpetrator who had a prior history of abuse with the victim. Media also tended to focus on controversial emergency protection orders. The authors find that published literature provides the context for understanding the circumstances surrounding intimate partner violence while media reports drive public perceptions of intimate partner violence and homicide and describe current interventions and public awareness campaigns. They conclude that the lack of research and understanding of intimate partner violence in the Canadian territorial north illustrates the need for current research and action.

**24. Nixon, K. L., Bonnycastle, C., & Ens, S. (2015). Challenging the notion of failure to protect: Exploring the protective strategies of abused mothers living in urban and remote communities and implications for practice. *Child Abuse Review*.**

This article examines how abused mothers protect their children from their partner's violence. Data for this study are drawn from semi-structured interviews with 18 women in Manitoba, Canada recruited from women's resource centres and crisis shelters, with 14 of these women self-identifying as Aboriginal. Core strategies for protection include (1) physically separating the child from the abuser, (2) removing the child temporarily from the situation, (3)

terminating the mother's relationship with the abuser, (4) teaching the child a safety plan or secret code word to use in violent situations, and (5) avoiding fights or confrontations with the abuser. More northern participants described relying on informal supports (friends, family) to protect their children. Specific recommendations for risk assessment include: (1) professionals should ask abused mothers how they protect their children as a form of empowerment, and (2) professionals should give credit to mothers for the strategies they use to try and protect their children. Specific safety planning strategies include developing comprehensive case plans that emphasize women's strengths and capacities.

**25. Puchala, C., Paul, S., Kennedy, C., Mehl-Madrona, L. (2010). Using traditional spirituality to reduce domestic violence within Aboriginal communities. *The Journal of Alternative and Complementary Medicine*, 16(1), 89-96.**

This article explores the efficacy of involving traditional healing elders (THE) within the context of clinical care of Canadian Indigenous families involved in psychological treatment for domestic violence. It uses the My Medical Outcomes Profile 2 scale (MYMOP2). Data for this study are drawn from initial and follow-up narrative-style interviews with 69 Indigenous clients receiving a psychiatric assessment related to domestic violence (victims and/or perpetrators) between July 2005 and October 2008. The authors find that including traditional spirituality through THEs in psychiatric practice is effective for reducing domestic violence. Participants with elder involvement showed significant change in MYMOP2 ratings in terms of symptom severity scores in contrast to those with no elder involvement. Recommendations for risk management include integrating spiritual ceremonies (sweat lodges, talking circles, pipe ceremonies) into domestic violence treatment. The use of storytelling was found to aid in reconstructing self-narratives and redefining gender relationships. As well, THEs were able to use a concentric circle approach to provide an alternative method for conflict resolution. Other unique contributions of this study include identifying the unique role a THE plays compared to a medical professional and the suggestion that research protocols should be modified for Indigenous communities in which elders are the ultimate authority.



**26. Riel, E., Languedoc, S., Brown, J., Gerrits, J. (2014). Couples counseling for Aboriginal clients following intimate partner violence: Service providers' perceptions of risk. *International Journal of Offender Therapy and Comparative Criminology*, 60(3), 286-307. doi:10.1177/0306624X14551953**

This article focuses on service provider perceptions of risk issues for couples' counseling with Aboriginal clients following intimate partner violence. It draws from current literature on risk assessment strategies and discusses these findings in the context of five concepts emerging from this study: collaterals, commitment to change, violence, mindset, and mental health. Data for this study are drawn from 25 interviews with service providers. The core findings are that intimate partner violence interventions should (1) have a restorative focus and approach, (2) be culturally competent, and (3) involve the community. Service providers made specific recommendations for risk assessment such as using information collected from collaterals including traditional knowledge holders such as Elders, needing evidence of commitment to a healthy and violence-free relationship, and recognition of cultural genocide of Indigenous peoples. Other recommendations include using a restorative approach toward program development and delivery that is culturally located and informed, and considering geographic location, foster care history, and residential school experience.

**27. Riel, E. M., Languedoc, S., Brown, J., & Rodgers, J. (2014). Safety for Aboriginal women in couples counseling where there is a history of intimate partner violence. *Journal of Offender Rehabilitation*, 53(6), 478-500. doi:http://dx.doi.org/10.1080/10509674.2014.931749**

This article focuses on addressing safety in couples' counseling for Canadian Aboriginal populations where there is a history of intimate partner violence. Data for this study are drawn from telephone interviews with 25 service providers in the field of intimate partner violence with experience working with Aboriginal clients. The authors use Trochim's (1987) concept system to map results. The authors identify four key issues: mandatory reporting, personal responsibility, community involvement, and separate support for women. Specific findings for risk assessment include the need for consistent and systematic reporting to monitor nonviolence and assess safety. Regarding risk management, service providers recommended that men should be expected to make a

formal agreement to proceed with counseling. This should be done through a verbal and written contract which details commitment to safety, addressing issues in session rather than outside of it, and having stressors monitored by submitting regular check-ins on behaviour and coping. Recommendations for safety planning include allowing the woman to suspend counseling and complete exit planning if her safety becomes threatened, needing clear rules about whom to contact outside sessions and under certain circumstances, involving elders in the promotion of safety through offering spiritual guidance, accountability, and a positive influence, and having separate check-ins for women prior to meeting as a couple.

**28. Shea, B. N., Nahwegahbow, A., Andersson, N. (2010). Reduction of family violence in Aboriginal communities: A systematic review of interventions and approaches. *Pimatisiwin*, 8(2), 35-60.**

This article is a systematic review of interventions aimed at family violence prevention in Aboriginal communities. The review draws from quantitative and qualitative primary, secondary, and tertiary prevention studies, as well as nonrandomized studies, randomized controlled trials, and one systematic review. Across all interventions, there was recognition of the importance of Aboriginal beliefs and values, holistic concepts of health, traditional ceremonies, and cultural relevance and participation. The article also notes the importance of community involvement in family violence interventions in order to be better received by community members and to empower the community. Overall, empirical evidence was weak and limited, particularly in primary prevention. The majority of interventions focused on tertiary prevention of family violence. Overall this review stresses the need for further research that will inform interventions aimed at reducing family violence in Aboriginal communities.

**29. Shepherd, J. (2001). Where do you go when it's 40 below? Domestic violence among rural Alaska Native women. *Affilia*, 16(4), 488-510. doi:10.1177/08861090122094389**

The focus of this article is on exploring the environmental and cultural context of domestic violence in a remote Alaskan Indigenous community and the adaptations that such a context requires for provisions of culturally appropriate resources. The data for this study are drawn from in-depth interviews with 9 rural Alaskan women in their 30s and 40s in abusive relationships. The core



findings of this study are environmental factors such as: the isolation of communities, severe weather, lack of adequate law enforcement, the prevalence of alcohol, drugs, and weapons, the absence of public services, the lack of jobs, and infrequent visits by mental health professions affect women from leaving abusive situations the most. Cultural factors that influence a woman from leaving an abusive situation include: women do not want to draw attention to themselves or cause conflict and women do not want to leave their home village. Recommendations for risk management include specific training in the area of family violence for officers and money for women and children to travel to get out of dangerous situations and unhealthy environments and the formation of locally based and culturally appropriate safe homes and shelters.

**30. Stewart, L. A., & Power, J. (2014). Profile and programming needs of federal offenders with histories of intimate partner violence. *J Interpers Violence, 29*(15), 2723-2747. doi:10.1177/0886260514526059**

This article analyzes data on male perpetrators of domestic violence in the Correctional Service of Canada (CSC). Data for this study are drawn from two samples of Canadian male federal domestic violence offenders: offenders in custody or under supervision in January 2001 who had been assessed on the FVRAS at intake (n = 15,166), and offenders in CSC from 2002 to 2010 who had been screened on FVRAS, had evidence of a domestic violence associated behaviour, and had a moderate or high rating on the SARA assessment (n = 4,261). This study also includes a randomized comparison group of offenders under CSC supervision over the same time period and who were screened on FVRAS with no evidence of domestic violence history (n = 4,261). According to the authors, domestic violence offenders had higher risk and criminogenic need ratings, more extensive criminal histories, more learning disabilities, and more mental health problems than those without histories of domestic violence. Overall, Aboriginal and Inuit domestic violence offenders were disproportionately represented relative to their representation in the CSC offender population. Aboriginal domestic violence offenders were more likely to be high risk and high needs, particularly on the measure of alcohol dependence with twice as many offenders having moderate to severe levels of alcohol dependence. The authors find evidence supporting the application of cognitive behavioural programs for moderate to high risk domestic violence offenders. Specific findings for

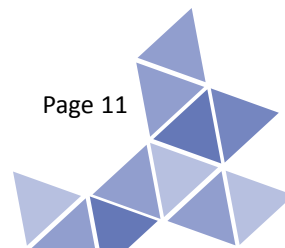
risk management include the need for interventions for Aboriginal offenders that will address intimate partner violence in conjunction with strategies to reduce alcohol abuse.

**31. Thibodeau, S., & Nixon, G. (2013). Transformation for Native men with assaultive issues: the medicine wheel and Wilber's spectrum of consciousness - A case study. *The Canadian Journal of Native Studies, 33*(1), 197-216.**

This article focuses on domestic violence interventions and treatment for Aboriginal men. It advocates for the use of the Medicine Wheel and Wilber's transpersonal spectrum model of development for group treatment of Aboriginal men who have assaulted their female partners. This article describes a male offender's experience in a twelve-week cohort session co-facilitated by a male Elder from the community and one of the authors of the article. The authors argue that, when used together, the Medicine Wheel and Wilber's development model are an effective treatment paradigm for Aboriginal men. Both complement each other and center on balance, interconnectedness, and spirituality, allowing for the resolution of "violent behaviours, cognitive distortions, historical and personal trauma, colonization, and oppression" (p. 210-211). The male offender in the case study reported that he became connected with his Native spirituality, had more respectful relationships with family members, and wanted to continue on his journey with the guidance of his spiritual Elder. Specific findings for safety planning include limited contact with the intimate partner and children in order to stabilize the family and allow for a safer home environment. Other unique contributions of this study include the inclusion of traditional practices to facilitate healing such as storytelling, smudging ceremonies, drumming, sweat lodge ceremonies, and a family and extended family feast. This article also identifies the importance of placing violence within a broad, historical context.

**32. Varcoe, C., & Dick, S. B. (2008). The intersecting risks of violence and HIV for rural Aboriginal women in a neo-colonial Canadian context. *Journal of Aboriginal Health, 4*(1), 42-52. doi:10.1177/019394599701900403**

This study focuses on the intersecting risks of violence and HIV for rural Aboriginal women in Canada. Data for this study are drawn from ethnographies, interviews, and focus groups with 30 women ranging from 16 to 58 with self-identified experiences of violence and risk exposure to HIV



in rural British Columbia. The study found that most of the Aboriginal women in the study had endured multiple forms of racism and discrimination that made them more likely to get into or remain in abusive relationships. Experiences of violence also increased risk for exposure to HIV. Substance use also increased the women's vulnerability to violence, economic dependence on abusive partners and health problems. Recommendations for risk management include policies that address the risk of exposure to HIV and violence together, while acknowledging the relationships between violence and substance use. Factors identified as unique to this population are that Aboriginal women who experience multiple health risks are worsened by broader inequalities related to gender and rural living as well as the downsizing of social services. Aboriginal women's experiences are further shaped by the ongoing effects of colonization and their position in society as racialized women, which contribute to their feelings of disconnection.

**33. Yuan, N. P., Belcourt-Dittloff, A., Schultz, K., Packard, G., & Duran, B. M. (2015). Research agenda for violence against American Indian and Alaska Native women: Toward the development of strength-based and resilience interventions. *Psychology of Violence, 5(4), 367-373.* doi:<http://dx.doi.org/10.1037/a0038507>**

This article provides a review of research, policies, and programs aimed at reducing violence against American Indian (AI) and Alaska Native (AN) women. The core findings are that intimate partner violence prevention and intervention strategies should include active participation and Indigenous knowledge from scholars, leaders, advocates, and communities. In the reviewed research on violence against AI/AN women, it was found that intimate partner violence-related homicide is highest among AI/AN people compared to non-Hispanic Black and non-Hispanic White people. The literature also suggests that tribal leaders and nations, Indigenous grassroots organizations, and federal agencies have played critical roles in the improvement of response to violence exposure among AI/AN women. The authors make three recommendations for further research. First, promote participatory research on risk and protective factors to inform development of culturally appropriate, strength-based and resilience interventions. This would focus efforts on community-based participatory research and mutual learning between academic and community partners. The authors advocate for community-based participatory research in both urban and rural communities to identify

targets for prevention and to determine the effectiveness of intervention strategies. The second recommendation is to increase applications of life course theories and examine interconnectedness between intimate partner violence and exposures to violence that occurs during childhood and older adulthood. This may shed light on AI/AN elder abuse. The third recommendation is to examine social and historical determinants of violence to understand contexts of intimate partner violence in AI/AN communities. This was identified as a research gap that may benefit from the use of the social ecological framework to understand protective factors and resilience. Factors that are identified as unique to this population are a general distrust of the US government and educational institutions due to history of genocide and documented unethical behaviour and abuses in health, education, and community settings.

**34. Zellerer, E. (2003). Culturally competent program: The first family violence program for Aboriginal men in prison. *The Prison Journal, 83(2), 171-190.* doi:<http://dx.doi.org/10.1177/0032885503083002004>**

This article focuses on the first Aboriginal-specific domestic violence program for inmates within the federal correctional system in North America. Individuals working in agencies and government departments across Canada and the United States were contacted for telephone interviews regarding initiatives surrounding Aboriginal family violence. Participants included correctional staff, government officials, and service providers at provincial, state, territory, and federal levels (n=147). These interviews led to finding no culturally specific family violence programs for Native American inmates in the United States, and finding that Canadian corrections is more aware of the need for Aboriginal programs. In particular, the author explored a program operated by Ma Mawi Wi Chi Itata Centre for offenders at Stony Mountain Institution in Manitoba. Core findings are that the development and implementation of the program in Stony Mountain was effective in its approach to family violence intervention for Aboriginal inmates. Based on this finding, specific recommendations for risk management include the use of a holistic approach, combining mainstream methods with traditional Aboriginal approaches, having Aboriginal peoples involved in all levels of program development, implementation, and evaluation, and building a foundation of holding service providers accountable for their interventions, holding abusers accountable for their behaviour, and increased safety for victims.

