Canadian Domestic Homicide Prevention Initiative with Vulnerable Populations

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Domestic Violence Risk Assessment, Risk Management, and Safety Planning with Indigenous Populations:
Summary of Selected Grey Literature

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1. Alberta Council of Women's Shelters. (2014). Walking the path together tools: Danger Assessment phase II. Retrieved from https://www.acws.ca/collaborate-document/2516/view
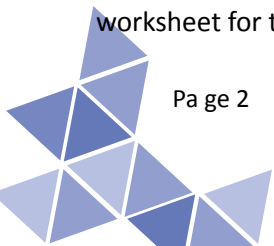
Walking the Path Together (WTPT) is a collaborative learning project dedicated to meeting the needs of children living on-reserve who have been exposed to domestic violence. Using a holistic approach, Eagle Feather Workers (EFW) collaborated with the children's families, schools, and communities to support healing and create safer environments by adapting The Danger Assessment (DA), a tool for predicting a woman's risk of being killed by an intimate partner, was developed by Dr. Jacquelyn Campbell (1986). There are two parts to the tool: a Calendar and a 20-item Questionnaire. The data for this study are drawn from across Alberta, involving a sample of 235 (120 Aboriginal) women from nine shelters (two on-reserve). Front-line staff asked women to identify incidents of non-physical abuse (emotional, sexual, spiritual and financial abuse) and to document these incidents on their calendars. The core findings of the research project were documented in a report titled Keeping Women Alive—Assessing the Danger. A full day training curriculum and certification process were established specifically for shelter workers. The WTPT POP TARTS tool: Protection, Options, and Planning: Taking Action Related to Safety has three steps, which speaks to risk assessment/management and safety planning. In step one, women identify signs of the abuser's behaviour, encouraging women to trust their feelings, body sensations, and intuitions. Following this is creating a list, by answering: Who can you call for help if you need to get away fast? Who can give you a ride? Where can you stay if you have to go? Lastly, step three is about making a realistic plan for safety. A unique contribution of this study includes the inclusion of culturally respectful tools and worksheet for the Aboriginal population.

2. Allan, A., & Dawson, D. (2002). Developing a unique risk of violence tool for Australian Indigenous offenders. Retrieved from http://crg.aic.gov.au/reports/200001-06.html

This article focuses on violent offending and sexual offending among Western Australian Indigenous offenders. This study sets out to identify risk factors of violent Indigenous Australian recidivists and create a risk assessment tool based on these factors. The methodology employed in this study is a retrospective study of data from adult male Western Australian Indigenous offenders who are either in a violent offender or sex offender program (n = 1838). In this study, the factors found to best distinguish recidivists from non-recidivists are unrealistic long-term goals, unfeasible release plans and poor coping skills (p. 103). These dynamic factors were found in the 3-Predictors model. Overall, the research team was only able to create a model for sex offenders. For risk assessment to be applied locally, the article recommends taking offenders' needs into account rather than only static risk factors. Additionally, when developing a risk assessment instrument, it is recommended to base predictors of risk of violence off of risk factors associated with violent offending in Indigenous communities.

3. Al-Yaman, F., Doeland, M. V., Wallis, M. (2006). Family violence among Aboriginal and Torres Strait Islander peoples. Australian Institute of Health and Welfare. Retrieved from http://www.aihw.gov.au/publication-detail/?id=6442467912

This article focuses on Indigenous populations in Australia. Various conventional surveys are used to assess the results (questions and data elements) and production of knowledge surrounding domestic violence. This comprehensive report records jurisdictions at baseline to develop cross-service (health, mortality, victim support/counseling, and criminal justice data) data collections. The intent is to link data for future research while including a summary of gaps and data quality issues experienced in data collection. The core findings identify many National, State, and Community initiatives/programs working towards preventing and responding to domestic violence. Noteworthy are the two programs that received awards in 2005, the Koora the Kangaroo: Violence Prevention at Woorabindi State School (Queensland) and the Kyabram Indigenous Needs (KIN) Network—Prison Project (Victoria).

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Specific findings for risk assessment/management and safety planning include identifying the level of risk (high, medium, low), awareness of health and health behaviour concerns, homelessness, working with survivors, and young people. The importance of recognizing that colonialization, displacement, and loss of identity and traditional culture place women at a greater risk of violence is emphasized.

4. Amellal, D. (2005). The "In Search of Your Warrior" Program: Identity at the heart of healing. Let's Talk, 30. Retrieved from http://www.csc-scc.gc.ca/text/pblct/lt-en/2005/30-4/3-eng.shtml

This resource focuses on the reintegration of Indigenous offenders in Alberta. It discusses the efficacy of the In Search of Your Warrior Program in the Pê Sâkâstêw Healing Lodge. This article includes dialogue from offenders in the program, current and past program directors, and an Elder working within the program. The core findings are that standardized intervention tools do not work for Indigenous populations as they do not meet the needs of Indigenous offenders and do not recognize the effects of residential schools. Instead, this article supports the use of a holistic approach to offender rehabilitation. Specific recommendations for risk assessment include managing re-offense by using holistic traditional practices that address and treat anger management, loss of identity, and experiences of trauma and abuse. The article sheds light on the importance of recognizing both direct and indirect effects of residential schools as experiences specific to Indigenous peoples. Elders are noted as playing an important role in the success of the program. Elders provide education on cultural protocol, facilitate the sharing of experiences, support cultural pride, and work to remind offenders of their cultural identity. Offenders spoke about the significant impact the program has had on their sense of self-worth, understanding of their cultural roots, and connectedness with spirituality.
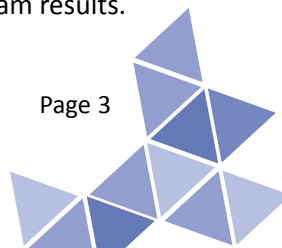
5. Assembly of First Nations. (2013). A national action plan to end violence against Indigenous women and girls. Retrieved from http://www.afn.ca/uploads/files/aga2013/nap-endviolence.pdf

This article focuses on developing recommendations toward ending violence against Indigenous women and girls in Canada. The data from the National Forum provide a productive dialogue to build on prior knowledge for the National Action Plan. The core findings indicate the need for significant social and structural changes. Systemic racism continues to hinder the ability for Indigenous populations to build robust and healthy communities. Best practices are successful when they are grounded in communities, inclusive of the voices (women and Elders), and respecting Indigenous governments. Risk assessment recommendations point to a need to deconstruct the narrative of Indigenous women living high-risk lifestyles (normalcy of violence). Risk management emphasizes the need for healing to commence immediately through restoring and reviving traditional protocols and languages of the community. Safety planning includes placing children in the center and identifies community plans moving forward, such as access to safe drinking water, adequate housing, and a healthy natural environment for sustained results. Factors identified as unique to this population are the continued marginalization of Indigenous women and girls (rural or urban), vulnerability to violence, and the relationship to the land, water, and other natural resources (these are considered traditional safety protocols). A unique contribution of this study includes charts on Addressing Structural Violence and Systemic Racism, Support & Capacity – Rebuilding Strong & Healthy Communities; Strengthening Partnership & Awareness; and Accountability, which all identify the outcome, activity, and responsibility for each area of focus.

6. Blagg, H., Bluett-Boyd, N., & Williams, E. (2015). Innovative models in addressing violence against Indigenous women: State of knowledge paper. Landscapes, 8. Australia's National Research Organisation for Women's Safety. Retrieved from http://anrows.org.au/publications/landscapes/innovative-models-in-addressing-violence-against-indigenous-women-state

This article focuses on family violence among Australian Indigenous populations. It draws on literature for understanding family violence and builds on the "hybrid response" or "hybrid model," which is identified as the "in-between" spaces where bridging Indigenous communities and non-Indigenous government occurs. From across Australia, data was collected on programming, and the core findings point to: (1) a demand for holistic responses to violence, (2) a culturally contextualized approach to violence, (3) incorporation of elders and community at all phases of development/implementation, and (4) the recognition of the powerful traditional role of Indigenous knowledge and Indigenous women. The main takeaway is the lack of suitable partnerships for program delivery and the lack of funding or insufficient funding between State and Commonwealth programs. This report offers a comprehensive look at safety program results.

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The innovative and hybrid models involve integrating Indigenous community-led and mainstream responses, highlighting programs such as: Yarnabout Conversation and Reflection Cards, Night Patrols, Mawul Rom, Mildura Family Violence and Sexual Assault Campaign, Addressing alcohol abuse in Fitzroy Valley (Western Australia), Working with Government in Alice Springs (Northern Territory), and Community justice groups in Central Queensland. This report supports the development of Indigenous-specific programs due to the disparity rates of violence experienced by Indigenous women. Other unique contribution of this study includes drawing from Linda Tuhiwai Smith's (2012) work on decolonizing research methods, which encompasses Indigenous worldviews.

7. Bopp, M., Bopp, J., & Lane, P. (2003). Aboriginal domestic violence in Canada. The Aboriginal Healing Foundation. Retrieved from http://www.ahf.ca/ downloads/domestic-violence.pdf

This five-part report focuses on family violence and abuse among Canadian Indigenous populations. The first part of the report argues that Aboriginal family violence is rooted in intergenerational abuse, citing the legacy of Canadian residential schools. The second part outlines 12 interactive determining factors of family violence and abuse among Indigenous populations. The third part considers factors outside of Aboriginal communities that attempt to address Indigenous family violence and abuse. The fourth part reviews 15 existing community-based or regional programs for family violence and abuse. Based on these findings, the report makes recommendations for a broad intervention strategy consisting of involvement at multiple levels of the community. Specific recommendations for risk assessment/management and safety planning include: identifying the marginalization of Aboriginal people in society, early detection and intervention, safe houses and emergency shelters, protection of all victims, confrontation and containment of abusers, sustainable healing through long-term support (victims and abusers), prevention-oriented education and public relations, maintenance and supervision of at-risk households, and integrating family violence initiatives within a wider community healing movement. Factors that are identified as unique to this population are the idea of a "community dimension," which is key when exploring domestic violence and abuse in Indigenous communities.

8. Bottos, S. (2007). Women and violence: Theory, risk, and treatment implications. Correctional Service Canada. Retrieved from http://www.csc-scc.gc.ca/research/092/ r198-eng.pdf

This article focuses on programming for violent women offenders in Canada. It uses social learning theory and feminist perspectives and highlights the need for programming for violent women offenders. The data for this study are drawn from a snapshot of violent offenders in Canada and a review of programs for violent women offenders. The core findings are that there exists only one program developed specifically for violent women offenders in Canada: Spirit of a Warrior. This program was developed for the unique needs of Aboriginal women offenders. Specific findings include that the majority of programs with violence prevention and/or anger management components were originally developed for men and then applied to women. The article recommends that programs be gender-informed when developed. Risk factors that are identified as unique to this population are low socio-economic status, high rates of poverty and unemployment, lack of educational and vocational opportunities, internalization of violence supporting attitudes, and direct and/or indirect sexual or physical abuse.

9. 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). 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

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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.

10. Bryant, C., & Willis, M. (2008). Risk factors in Indigenous violent victimisation. Australian Institute of Criminology. Retrieved from http://aic.gov.au/publications/current%20series/tbp/21-40/tbp030.html

This article focuses on risk factors in Indigenous violent victimization in Australia. It assesses qualitative and quantitative data sources (surveys, databases maintained by specific (non)government agencies, services: police, hospitals and counselling, criminal justice data: recorded victims of crime/police data). The data for this study are drawn from existing literature and multiple survey tools; for example the National Homicide Monitoring Program dataset and the National Aboriginal and Torres Strait Islander Social Survey (NATSISS). The core findings indicate Indigenous Australians experience higher rates of violent victimization. This report studies how Indigenous violent victimization rates vary with demographic, psychological, and cultural factors. Specific findings for risk assessment reveal how the regional, community, and local levels are affected by violence. Localized prevention strategies include risk management for the reduction of victimization risks. Suggestions are to draw from holistic approaches and take environmental influences into consideration. Safety planning includes bring forth the crime and safety surveys, to capture an accurate representation of the Indigenous population. A unique aspect for this population is the lack of data about Indigenous populations, and that Indigenous Australians experience violent victimization at alarming rates to non-Indigenous populations.

11. Buchanan, K. (2009). Risk assessment and spousal violence: Predictive validity and cultural applicability (Unpublished doctoral dissertation). University of Regina, Saskatchewan, Canada.

This doctoral dissertation focuses on spousal violence risk prediction among Indigenous and non-Indigenous populations. It assesses the effectiveness/validity of the ODARA and DSCI-R in a sample of spousal violence offenders, and whether the ODARA and DVSI-R are equally valid among Indigenous and non- Indigenous spousal violence offenders. The data for this study are drawn from an offender file review of 99 male offenders convicted of a spousal related assault charge, as well as the collection of recidivism data after a follow-up time period. The core findings are that both the ODARA and the DVSI-R are predictive of spousal violence recidivism, and they both are able to predict spousal violence recidivism better than chance alone. However, the predictive accuracy of ODARA and DVSI-R for the Aboriginal recidivists is weak in comparison to non-Aboriginal populations. This may be due to a small base rate, reduced power, a restricted range of values, and a lack of culturally-specific risk factors. Findings for risk assessment include the notion that current risk assessment instruments were not developed for use with Indigenous offenders and do not incorporate factors that are valued in Indigenous culture and communities. Thus there is a need for future research to critically analyze how these scoring systems can be more applicable to the Aboriginal population.

12. Burkhardt, K. J. (2004). Crime, cultural reintegration and community healing: Narratives of an Inuit community (Doctoral dissertation, University of Windsor, Ontario, Canada). Retrieved from http://www.collectionscanada.gc.ca/obj/thesescanada/vol2/001/nq92542.pdf

This article focuses on understanding of violence against women among Inuit people in the Nunavut Territory. It uses a humanistic perspective and provides suggestions for intervention programming that does not re-victimize women. Semi-structured interviews were conducted with 15 inmates at the Baffin Correctional Centre, 14 women at the Qimavik Women's Shelter, and 10 employees of the Nunavut Department of Justice and Baffin Regional Health and Social Services. The core findings are that Inuit people confront a multitude of life challenges including childhood abuse, familial separation, racism, and loss of culture. These challenges are often met with and exacerbated by substance abuse and violent behaviors in adulthood. While

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the use of aggressive behaviors is not distinctly unique to Inuit populations, the magnitude of associated problems is substantial. Thus, guidelines for treatment should focus on personal and community healing. Regarding risk management, it was found that Inuit justice initiatives address negative, thematic content when they respect traditional knowledge and support both victims' and offenders' needs. Recommendations are that intervention and prevention strategies should integrate tradition within existing Western correctional practices. It was also found that the most beneficial strategies are those that attend to the development of connections for Inuit, including victim-offender mediation, Elder instruction, and Land Programming.

13. Cairns, K., & Hoffart, I. (2009). Keeping women alive – Assessing the danger. Alberta Council of Women's Shelters. Retrieved from https://www.acws.ca/sites/default/files/documents/DangerAssessment-FullReport_FINAL.pdf

This study focuses on the implementation in Alberta shelters of a standard, well-supported risk assessment tool known as the Danger Assessment tool. The Danger Assessment tool was developed by Dr. J. Campbell (1995), and consists of 20 weighted questions designed to measure risk in an abusive relationship. Nine Canadian shelter agencies volunteered to participate in this research. All women entering a participating shelter between November 1, 2007 and January 31, 2009 were invited to participate in the study. The mean age of the sample was 31 years, while almost half of the overall study sample self-identified as Aboriginal. The core findings are that Aboriginal women are over-represented in the shelters in general and are at higher risk than the other cultural groups. As well, women at second stage shelters were found to have higher risk levels than those at emergency shelters, and the use of the Danger Assessment tool significantly contributes to women's safety. Specific recommendations for risk assessment include the suggestion that shelters should use the Danger Assessment tool for risk assessment. Specific recommendations for safety planning include the need for improved access for abused women and children to second stage shelters that allow them to remain safely housed.

14. Community Coordination for Women's Safety. (2007, January 16). Immigrant, refugee and non-status women and violence against women in relationships [PDF document]. Retrieved from http://endingviolence.org/files/uploads/Imm_Ref_Women_Violence.pdf

The document describes the Community Coordination for Women's Safety (CCWS), a program that emphasizes the reinforcement of "intersectoral coordinated responses to violence against women" and focuses on "rural, remote and isolated communities, and women who face particular discrimination in these communities, including Aboriginal women, women of colour, immigrant women, low-income women, women with disabilities, lesbians, transgender women, older women and younger women" (p. 1). The CCWS highlights the significance of service coordination among various service agencies and sectors working with immigrant, refugee, and non-status women experiencing violence to achieve effective interventions and improve services. The authors contends that immigrants and refugees are likely to encounter racist attitudes which influence the responses to abuse among women of colour, and are subjected to stereotyping and discrimination based on their race and/or country of origin, which produces barriers to disclosure and help-seeking. Additional barriers and risks within these populations include: (1) accessibility of services; (2) limited language proficiency; (3) legal status; and (4) educational attainment. The authors suggest, however, that abused marginalized women's connection to their communities operates as informal supports and improves the accessibility of culturally specific-services at the community-level, unless the abusive partners are high-status in the community. There are also various factors identified that shape mainstream service delivery, such as: (1) service providers' perceptions and attitudes regarding specific ethnic groups; (2) service providers' understandings of culturally-specific issues and appropriate resources; (3) the victim and/or offender's ability to communicate in English; (4) distrust in authorities within minority communities; and (5) victim's previous experiences with services.

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15. Community Coordination for Women's Safety and Ending Violence Association of British Columbia. (2013). Safety planning across culture & community: A guide for front line violence against women responders [PDF document]. Retrieved from http://endingviolence.org/files/uploads/ure_and_Community_Manual_-_EVA_BC_Dec_9_2013.pdf

This report focuses on safety planning with women from different cultures and communities, including Aboriginal women and immigrant and refugee women. It uses an intersectionality framework and explores how service providers can better meet the needs of women with differing social locations. The sub-sections of this report are written by members of the social groups whose needs they address, and the information is drawn from resources produced by provincial and federal governments, community-based anti-violence organizations, and legal services. The core findings are that risk and safety considerations are intricately connected, complex and dynamic, and differ depending on a woman's social location. Specific findings for risk assessment, risk management, and safety planning include (1) effective risk identification and safety planning (based on relationship, abuser, victim, and system/community risk factors) substantially increase women's safety; (2) coordination of the response system, and effective referrals, are key to safety planning; and (3) safety plans should be developed with the victim. Effective safety plans for immigrant and refugee women must consider social and cultural factors, language barriers, immigration status, and available resources. Other unique aspects of this report include cautions about the danger of using lists of risk factors as checklists.

16. Community Legal Information Association of Prince Edward Island. (2010). Health & safety plan for Aboriginal families. Retrieved from http://www.cliapei.ca/sitefiles/File/publications/FAM10.pdf

This resource focuses on safety for Aboriginal persons in the Maritimes who are experiencing violence. The workbook focuses on what to do to design a safety plan to protect all individuals experiencing violence. Traditional resources are identified. Elders are the traditional knowledge keepers and have a vital role in healing, and cultural ceremonies are a method of healing. For example, smudging is a cleansing ceremony to rejuvenate the mind, body, spirit and emotions. Sweat lodges may be done for healing, to prepare for another ceremony, or for a simple spiritual cleansing. The lodge provides a

safe and sacred place for individuals to connect with the spirits. The talking circle includes a talking stick passed around, which allows the person holding the talking circle to speak. Recommendations for risk assessment and risk management are to eliminate racism and cultural insensitivity towards victims who reach out for support. Safety planning includes information on phones and computer safety. It considers what need to take when leaving and information for after you leave a relationship, as this can be the most dangerous time for women. Other safety awareness tips are Emergency Protection Order (EPO) or a Victim Assistance Order (VAO), worksheets (keep track of breaches), services providers (banks, medical), and pets and farm animals. Unique factors apply to this population include violence experienced by women on reserve lands. The Indian Act, Matrimonial Property Act, and Certificate of Possession can all influence the safety of women when trying to leave and abusive relationship.

17. Congress of Aboriginal Peoples. (2015). Miykiwan user guide: Toolkit for Aboriginal families living off-reserve. Retrieved from http://abo-peoples.org/wp-content/uploads/2015/03/CAP-FVPT-User-Guide.pdf

The MIYKIWAN toolkit, developed for Aboriginal families living off-reserve, is a teaching tool designed to share knowledge and raise awareness about the impacts of domestic violence. 'Miy Ki Wan' is a Plains Cree word; it is translated to "centering oneself." The MIYKIWAN toolkit builds awareness of the various types of violence (family/domestic), offers preventive tips, and information to address/reduce future incidences. This toolkit is framed around making knowledge available on Aboriginal traditions and ceremony to support healing, personal growth, well-being, and living a balanced life. Additionally, the toolkit seeks to increase awareness and prevention for Aboriginal families in order to equip families with resources to better respond to incidents of domestic violence. Furthermore, this toolkit can develop and implement a safety plan to reduce family violence, and support individuals to break the cycle of violence. The MIYKIWAN Toolkit contains three books (User Guide, Life Fact Book, and a Resource Book), eleven fact sheets related to defining various types of violence (Family, Domestic, Sexual , Date, Emotional, Child, Senior, Violence Against Men, Violence Against Those With Disabilities, Issues Affecting Violence, and How to Live to With/Exit Abuse), and several stand-alone documents (a personal safety plan worksheet and a toolkit evaluation form).
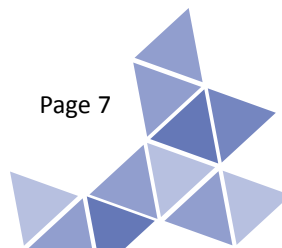
18. Copenace, S. (2000). A group work approach with Aboriginal children exposed to parental violence (Master's thesis/practicum, University of Manitoba, Manitoba, Canada). Retrieved from http://hdl.handle.net/1993/2529

This article focuses on exposure to parental violence among Aboriginal children in Winnipeg, Manitoba. The article details a practicum in which group sessions were held for Aboriginal children who have been exposed to parental violence and were living in homes led by single mothers. The focus of these sessions was to incorporate traditional Aboriginal methods, such as smudging, in psychoeducational group work intervention. This study set out to empower children through increasing self-awareness and self-esteem while at the same time eliminating self-blame. Children were selected after completing pre-test measures through the Child Behaviour Checklist and Piers-Harris Children's Self Concept Scale. The data for this study are drawn from eight children, five girls and three boys between the ages of seven and ten who self-identified as First Nations or Metis. The author finds that it was beneficial to offer and incorporate traditions and traditional teachings in sessions. Specific recommendations for risk management include extending the length of the group to 10 weeks to give children more time to process information, having better communication between Aboriginal and non-Aboriginal agencies, and offering traditional Aboriginal interventions when working with Aboriginal populations.

19. Dreaddy, K. (2002). Moving toward safety: Responding to family violence in Aboriginal and northern communities of Labrador. Provincial Association Against Family Violence. Retrieved from http://www.gov.nl.ca/VPI/publications/movingtowardsafety.pdf

This report focuses on Aboriginal women in Northern communities in Labrador. Questionnaires and interviews were conducted from February 2002 to May 2002. The report suggests a holistic approach, community-based and community-driven design and delivery, culturally appropriate design and delivery, active involvement of women, multisectoral collaboration and effective coordination, and twenty-four-hour crisis response. One specific finding for risk assessment is the increased availability of firearms in rural areas. "Preventive policing", a type of risk management, signifies how the development of a community-based family violence response team can identify and asses of high-risk cases,

consult with shelter staff/service providers, continue community awareness work, crisis intervention, negotiate of transportation agreements, and shelter admissions and transfers. Regarding safety planning, it is important to consider confidentiality, limited resources, stigma, racism, internalized blame, and lack of cultural sensitivity from services providers. Factors identified as unique to this population are isolation, lack of community awareness, the need for culturally sensitive services, and the importance of giving communities sufficient resources to maintain and control proposed initiatives.

20. Drouin, C., Bilodeau, R., Ellington, L., Meunier, V., Paillé, I., & Trépanier, M. (2016). Preventing spousal homicide: Pamphlet for workers who work with First Nations and Inuit à cœur d'homme, in collaboration with the First Nations of Quebec and Labrador Health and Social Services Commission (FNQLHSSC)

This intervention guide contains information and intervention strategies for workers in Aboriginal communities who are involved with cases where there is a risk of spousal homicide. It provides a framework to analyze the risk of spousal homicide. The guide was developed by the association à cœur d'homme and the Centre de Recherche Interdisciplinaire sur la Violence Familiale et la Violence Faite aux Femmes. Specific recommendations for risk management focus on working with the perpetrator to: openly talk about their feelings; explore the needs they are trying to meet through homicide; come up with safety strategies; reinforce protective factors; and make a formal commitment to non-aggression. Additionally, it is important for the worker to draw on the perpetrator's informal network, work closely with other processionals, regularly re-evaluate the strategies in place, regularly review the level of risk, and promote sharing circles. In terms of safety planning, follow-up with the perpetrator after risk management process is necessary, with the amount depending on the severity of risk. Factors that are identified as unique to this population are the use of culturally sensitive risk management and safety planning strategies, including sharing circles and the involvement of spiritual guides in the process. Other unique aspects of this guide include ways for workers to ask questions regarding risk factors and possible ways in which the person's behavior displays signs of risk.

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21. Ending Violence Association of British Columbia. (2013). Safety planning across culture & community: A guide for front line violence against women responders. Ending Violence Association of British Columbia, Community Coordination for Women's Safety.

This report focuses on safety planning with women from different cultures and communities, including Aboriginal women and immigrant and refugee women. It uses an intersectionality framework and explores how service providers can better meet the needs of women with differing social locations. The sub-sections of this report are written by members of the social groups whose needs they address, and the information is drawn from resources produced by provincial and federal governments, community-based anti-violence organizations, and legal services. The core findings are that risk and safety considerations are intricately connected, complex and dynamic, and differ depending on a woman's social location. Specific findings for risk assessment, risk management, and safety planning include (1) effective risk identification and safety planning (based on relationship, abuser, victim, and system/community risk factors) substantially increase women's safety; (2) coordination of the response system, and effective referrals, are key to safety planning; and (3) safety plans should be developed with the victim. Effective safety plans for immigrant and refugee women must consider social and cultural factors, language barriers, immigration status, and available resources. Other unique aspects of this report include cautions about the danger of using lists of risk factors as checklists.

22. Federal-Provincial-Territorial (FPT) Ministers Responsible for Justice and Public Safety. (2016). FPT Justice framework to address violence against Indigenous women and girls. Retrieved from http://www.scics.gc.ca/english/conferences.asp?a=viewdocument&id=2375

This report presents a framework designed by the Ministers Responsible for Justice and Public Safety that draws from the various reports on ending violence against Indigenous women. The report makes recommendations on improving responses to violence within intimate relationships and families to foster holistic approaches to healing. In terms of risk factors, Indigenous women and girls are nearly three times more likely to experience physical or sexual violence than non-Indigenous women and girls. Recommendations for risk management are to take action to address the factors that expose Indigenous women and girls to higher rates of violence. These factors include the barriers within the social system such as poverty, lack of employment, systemic racism, and difficulty accessing services. Safety planning should involve acknowledging the diversities among and in Indigenous communities. Holistic approaches can foster sustainable results through taking into account the interconnectedness of life. This means addressing the physical, psychological, spiritual, financial and social needs of individuals, families, and communities for safety. The factors identified as unique to this population are the staggering high rates of violence experienced by Indigenous women and girls.

23. Gordon, S., Hallahan, K., & Henry, D. (2002). Putting the picture together: Inquiry into response by government agencies to complaints of family violence and child abuse in Aboriginal communities. Department of Premier and Cabinet, Western Australia. Retrieved from http://www.strongfamilies.wa.gov.au/UserDir/Documents/Public/Putting%20the%20Picture%20Together.pdf

This inquiry focuses on family violence and child abuse in Western Australia and sets out to recommend practical solutions that address the Response by Government Agencies to Complaints of Family Violence and Child Abuse in Aboriginal Communities. The data for this study are drawn from consultations over a six-month period with representatives from Aboriginal communities, youth, health services, government and non-government agencies, and related organizations. As well, available formal hearings and government documents were analyzed. This inquiry includes an overview of the causality and prevalence of family violence and child abuse, of responses to family violence and child abuse, and of best practice in government agency responses to family violence and child abuse. Overall 197 specific recommendations were made regarding a wide range of related issues.

24. Grau, D., & Smith, T. (2011). Community guide to end violence against Aboriginal women. Ontario Native Women's Association. Retrieved from http://www.onwa.ca/upload/documents/onwa_2011community-guide.pdf

This community guide draws from best practice frameworks such as the Medicine Wheel, Sacred Hoop, The Healing Forest Model, Cultural Safety, Seven Grandfather teachings, and Circles (Talking, Sharing, Healing, and Spiritual) to map a path for ending violence.

It is aiming to provide Indigenous women in Ontario the guidance for ending violence. Most importantly, this community guide endorses the motto "It's Not Your Fault." It explains that the intergenerational effects of colonization have led to the increased risk of violence for Indigenous women due to the displacement of tradition roles. Risk management techniques such as the Power and Control Wheel bring awareness to the use of intimidation, emotional abuse, isolation, children, male privilege, economic abuse, coercion/threats, and minimizing/denying/blaming. A description of healthy/unhealthy relationships sheds light on (un)acceptable forms of a relationship. Safety planning includes valuing cultural safety, which is rooted in traditional prophecies and the five principles (protocols, personal knowledge, process, positive purpose, and partnership).

25. Hampton, M., Woods, M., McKenzie, H., Taylor, W., & George, D. (2010). Legal system use patterns in Saskatchewan rural, urban, and northern survivors of intimate partner violence. National Research Day, Regina, Saskatchewan, Canada. Retrieved from http://www. unb.ca/fredericton/arts/centres/mmfc/_resources/ pdfs/10hampton.pdf

This study explores patterns of legal system use in relation to geographic location and cultural background. It is part of a larger study called The Healing Journey in Manitoba, Saskatchewan, and Alberta that focuses on healing from intimate partner violence. Data for this study are drawn from interviews with Aboriginal and non-Aboriginal survivors of intimate partner violence (56% and 44% respectively) in urban, rural, and northern locations in Saskatchewan (n = 216). The study finds that 64 participants had experienced legal system involvement due to intimate partner violence, and more than half of the participants did not believe that the legal system in their area took partner abuse seriously. Additionally, survivors faced barriers in obtaining legal support. Although some survivors reported positive experiences with the legal system, many women reported experiences of prejudice and blame. Overall, regional and cultural factors affected participant's experiences with the legal system. Specific findings for risk assessment include high rates of police involvement in Aboriginal participants and those living in rural and northern areas. Notably, some participants found that police did not respond at all, that the police told them "the abuse wasn't a criminal matter", and/or they were discouraged by police from pressing charges. Regarding safety planning, almost half of participants had protection

orders in place and only 20 percent of these participants felt safer with the order. This study recommends that protection orders be augmented by support services to provide risk assessment and safety planning assistance in reporting and following up on breaches.

26. Harper, A. O. (2011). Domestic violence in Aboriginal communities: A context for resilience (Doctoral dissertation, University of Ottawa, Ontario, Canada). Retrieved from http://hdl.handle.net/10393/30143

This dissertation explores resiliency of Indigenous women who experience domestic violence (DV). The author includes the voice of three Executive Director from shelters located in three First Nation communities. The designing of this research includes concepts of Indigenous methodology and epistemology and acknowledges cultural awareness, competence, and sensitivity for Indigenous people. Core findings are categorized into the following themes: (1) meanings and manifestations of resilience; (2) the interrelationship of resilience with culture, spirituality, identity, and healing; (3) where resilience comes from; and (4) resilience, spiritual health, and healing. Factors identified for preventing violence are stable home life, good nutrition, optimistic attitude, and supportive social networks. A major obstacle for successful risk management is stigma and denial of participants' experiences. Safety planning is concerned with having shelters and transitions homes where individuals can feel safe and secure.

27. Hazelwood, T. E. (2010). Investigating social policy relationships: A critical analysis of understandings of First Nation family violence (Master's thesis, Carleton University, Ontario, Canada). Retrieved from https://curve.carleton.ca/7e6a0dfe-119b-4014-810c-120059a58447

This thesis explores how the problem of family violence is understood by First Nations and the federal government and seeks to determine whether these understandings influence federal policy. It uses a grounded theory approach and conducts semi-structured interviews and questionnaires with First Nation and federal government representatives. The author finds that both First Nation and federal government representatives similarly understand the consequences of family violence. However, understandings differ on how key dimensions of the problem are defined. Barriers exist within the funding and policy development process that prevent full participation of all First Nation communities. The author suggests that

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family violence prevention initiatives could improve by working in partnership with First Nations to overcome these barriers. The study finds that prevention projects typically align with the federal government's view of family violence. These projects are not adequate from a First Nation's perspective as the view of the problem is far broader. It is recommended that First Nations be involved in the development of the policies that affect them to ensure that prevention projects reflect their views of family violence.

28. Holder, M. R. (2015). Exploring the potential relationship between historical trauma and intimate partner violence among Indigenous women (Doctoral dissertation). Abstract available from ProQuest Dissertation & Theses (3724924 Ph.D.), http://search.proquest.com/docview/1722481674

This thesis focuses on intimate partner violence among Indigenous women in Canada and the United States, exploring the connections between historical trauma and intimate partner violence. It uses a naturalistic inquiry approach guided by empowerment principles and considers the understandings of Indigenous human service practitioners working with Indigenous women experiencing intimate partner violence. Data for this study are drawn from interviews conducted with 15 Indigenous human service practitioners in Canada and the United States. The major themes identified from interviews include deal with factors contributing to intimate partner violence, historical trauma as an overarching concept, paths to healing, contributing factors to recovery and transformation, and human service approaches to address domestic violence. It is recommended that human service and social work education be culturally appropriate.

29. Hopkins, Z. (2015). Clear skies: A family violence story. Legal Services Society, BC & Healthy Aboriginal Network. Retrieved from http://thehealthyaboriginal.net/portfolio-item/clear-skies/

This resource, in the form of a comic book layout,provides a visual analysis of how violence and domestic violence negatively affect Indigenous women. Sections on physical and financial abuse explain how violence can be (in)visible, and second on psychological, emotional, or mental abuse illustrates the type of violence where women experience intimidation, bullying, stalking, and threating behaviour. Sexual assault is described by the uncomfortable fear in undesired touching. The resource highlights the stress and anxiety women experience when they are preparing for safety and leaving their home. Identifying her circle of

support and being guided through the legal proceeding can be a daunting, especially when in a vulnerable state of fleeing an abusive relationship. In this instance, safety is the mental/psychological security required when making the plan to leave. Women seeking support go through a sort of psychological warfare when dealing with the justice system. The fear of the 'storm' identifies how indispensable the 'clear skies' are for the well-being of Aboriginal women, families, and communities.

30. Lamontagne, M. (2011). Violence against Aboriginal women: Scan and report. Canadian Women's Foundation. Retrieved from http://www.canadianwomen.org/sites/canadianwomen.org/files/PDF%20-%20VP%20Resources%20-%20Lamontagne_CWF_Aboriginal%20Women_Final_2011.pdf

This article focuses on gaining a better understanding of the issues, concerns, and best practices when dealing with family violence in Aboriginal communities. It uses environment scanning as a method for analyzing Aboriginal women's experiences of violence; it also offers insight into men's programming. Data for this study are drawn from Native Women's Shelter Executive Director Forum, organized by the National Aboriginal Circle against Family Violence (NACAV). Results are based on this first-hand knowledge gained through this forum. The paper suggest that, in order to address prevention adequately, shelters will need to become more strategic with their services. Prevention project funding offered by various government departments and agencies should foster holistic approach, which includes a continuum of care for sustained results and breaking the cycle of violence. Results for risk management identify specific programming from the Ontario Federation of Indian Friendship Centres' (OFIFC); Strategic Framework to End Violence against Aboriginal Women. The Ontario's Aboriginal Healing and Wellness Strategy identifies two major initiatives. Firstly, the Kizhaay Anishinaabe Niin: I am a Kind Man Initiative; which is a culturally appropriate holistic model for community healing for Aboriginal men and youth. The second initiative, Kanawayhitowin: Taking Care of Each Other's Spirit Initiative is a program reflecting a traditional and cultural approach to raising awareness of the warning signs and risk factors of woman abuse. Safety planning includes being cognizant of the unique situation facing Inuit women in the North, where women are often forced to leave their communities, families and support networks for extended periods to seek safety. Factors identified as unique to this population are intergenerational violence and trauma pervasive in Aboriginal communities.
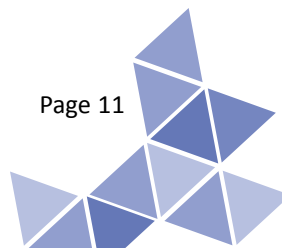
31. Lant, J. M. (2014). Intimate partner victimization in Canada: A test of risk factors, self-control, routine activities, social disorganization, and collective efficacy (Master's thesis, Queen's University, Ontario, Canada). Retrieved from http://qspace.library.queensu.ca/handle/1974/8662

This article examines risk factors and theories as predictors of intimate partner violence (IPV), looking at how theoretical perspectives help to explain physical, sexual, and financial forms of IPV. Data for this study are drawn from the Statistics Canada 2009 General Social Survey. Specifically, respondents included in this study are those who answered 'yes' to screening questions regarding IPV (n = 2,917), general physical victimization, general sexual victimization, and general financial victimization (n = 9,053). The core findings regarding theory indicate that low self-control decreases the risk of financial IPV, (2) routine activities theory explained physical IPV as routinely going to bars at night decreased odds of victimization, and low collective efficacy was found to increase odds of physical IPV and mediated the effects of routine activities theory. Risk factors for victimization include being female, having Aboriginal status, the presence of children, and living in a rural geographic location. As Aboriginals are more likely to experience sexual IPV and general sexual victimization, specific recommendations for risk assessment include initiating policy that strengthens Aboriginal social ties, and conducting research to determine whether or not collective efficacy could reduce risk of IPV among Canadian Aboriginal populations.

32. Lester-Smith, D. M. (2012). "Hope for change—change can happen": Healing the wounds family violence with Indigenous traditional wholistic practices (Unpublished doctoral dissertation). University of British Columbia, British Columbia, Canada. Retrieved from https://open.library.ubc.ca/media/download/pdf/24/1.0073327/1

This doctoral dissertation investigates the specific Aboriginal holistic intervention model Warriors Against Violence Society (WAVS), which is found to be effective for diminishing family violence. WAVS is a community agency in Vancouver, British Columbia, that leads the way for family violence awareness and healing intervention and prevention. This study encourages the infusion of Indigenous/biomedical health models in order to effectively meet the needs of diverse peoples. Data for this study are drawn from WAVS oral history and written archival materials such as group observations and anonymously written program evaluations, conversations with WAVS co-founders/co-facilitators and members attending WAVS, community Elders, and Aboriginal storytelling and traditional teachings. The core findings are that all health professionals need an awareness of Indigenous values. As well, Indigenous applications like the Medicine Wheel are paramount to healing social maladies of systemic racism, residential school-inflicted traumas, incarceration and community/family violence. There are no specific recommendations or findings for risk assessment, risk management, and safety planning. This study emphases Indigenous ways of knowing, stating that "while the Western capitalist system sees progress as a linear development with more advanced technology, greater productivity yields a larger sphere of influence. Indigenous cultures see progress as returning to timeless practices for health and well-being" (p. 213).

33. Marchetti, E. (2010). The role of Australian Indigenous elders in court when sentencing partner violence offenders. Available at: https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1623243

This article focuses on violence between current and ex-intimate partners among Indigenous people in Australia. It draws from feminist and critical race/Indigenous theories to assess the validity of Indigenous sentencing courts, which have claimed to be a culturally appropriate method of dealing with Indigenous family violence offenders. Data for this study are drawn from observations of five courts in Australia and semi-structured interviews with 39 people across these five sites. Participants included Elders, Aboriginal project/court liaison officers, domestic violence support workers, magistrates, and a local court registrar. The author found that the Indigenous sentencing courts operate according to a transformative, culturally appropriate, and politically charged participatory jurisprudence, going beyond principles found in restorative justice and therapeutic jurisprudence. The presence of an Elder, as a culturally appropriate authority figure, was considered important in assisting with changing offender behaviour. As well, the informal nature of Indigenous sentencing courts brought up information that would otherwise have not come to light. Specific recommendations made by interviewees for court processing of Indigenous offenders include access to rehabilitative service programming for the offender. Factors that are identified as unique to this sentencing method are a greater degree of interaction between the offender and judicial officer, and incorporating Indigenous knowledge and values into an Anglo-Saxon criminal court process through the inclusion of Elders.

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34. McLaren, H., & Goodwin-Smith, I. (2015). Hearing their voices: Perceptions of women and men on reducing men's perpetration of domestic violence. Australian Centre for Community Services Research, Flinders University. Retrieved from http://www.ucwcsa.org.au/ resources/hearing_their_voices.pdf

This report draws from the knowledge and perceptions of individuals who have lived experience of domestic violence and male perpetrator interventions. The main goal of this research was to learn from service users and service providers about what they believe may help to reduce men's violence and keep women and their children safe. Using an interpretive phenomenological research approach, this study consists of face-to-face qualitative interviews with 20 women who had experienced domestic violence, 20 men who had perpetrated domestic violence, and four specialist men's workers on what they perceived could help stop men's violence. Key findings suggest that it is important to increase efforts to keep men engaged in perpetrator programs. This may include advocating for intervention orders to be conditional to men's program completion and assessment by men's workers. The authors also note that findings indicate that priority should be given to prevention and early intervention in Aboriginal communities on the basis of the high prevalence of domestic violence among Aboriginal people and the adverse outcomes for women and children. Specific recommendations for risk management include strengthening other service sectors' ability to recognize men's violence and to understand the importance of referral to men's programs, specifically men's services that deal with interventions with domestic violence perpetrators.
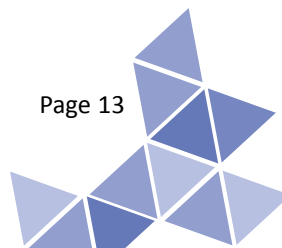
35. Muskoday Community Health Centre. (2012). Community and Family Violence Elimination Initiative: An evidence-based approach to identify community assets and build our nation's capacity to intervene and prevent family and community violence in Muskoday First Nation. Muskoday, SK: Muskoday First Nation. Retrieved from http://muskodayfn.ca/wp-content/uploads/2014/01/ COMMUNITY-AND-FAMILY-VIOLENCE-ELIMINATION-INITIATIVE.pdf

This article focuses on the Muskoday First Nation community located in Saskatchewan. It uses an evidence-based approach to identify community assets and build capacities with recognized partners. It employs the logic model as a visual planning tool to assist community developers with the process and procedures of the initiative. Risk management recommendations indicate that at-risk groups can build protective measures through gaining and strengthen skill sets. The key factor in safety planning is the victim's stability and continued support for their safety plan by the intervention team. The report contains the service capacity assessment (outlines the current assets of Muskoday) and the community capacity building (supplementary support services to victims and abusers). The Muskoday community identifies sources, assets, violence prevention/interventions stakeholders and strategies to reduce violence in their community. A major contribution of this report is the significance of holistic approaches that are culturally responsible to the community it services, paired with the value in each and the community's current position with response to violence.

36. National Aboriginal Circle Against Family Violence. (2006). Ending violence in Aboriginal communities: Best practices in Aboriginal shelters and communities. Retrieved from http://www.thanl.org/media/ uploads/Best_Practices_in_Aboriginal_Shelters_and_ Communities_NACAFV_2006.pdf

This report focuses on Indigenous women and girls seeking service from (non)Indigenous shelters in urban/rural/ remote/isolated across Canada. The report draws on the knowledge of hospitals, health centers, law enforcement personnel, mental health /substance abuse workers, housing officers, employers, community governments, social services, the faith community, transportation providers, schools, counselors, and liaisons to inform best practices. The core findings reveal that Aboriginal shelters are under-funded. Sustained programming for the development of community strategies to address family violence remains a challenge. Shelters require resources for developing training curricula, as access adequate training is essential for providing appropriate services. The specific recommendations or findings for risk assessment/ management and safety planning include the community support (buy in factor), the physical and psychological safety of women and children, and safe transportation services for clients. The factors identified as unique to this population are the access to service in different locations, and the impact of on/off reserve access to funding.

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37. Native Women's Association of Canada. (2011). Collaboration to End Violence: National Aboriginal Women's Forum. Final report for Department of Justice, Canada.

This report focuses on domestic violence and abuse among Indigenous women in Canada. The report summarizes discussions and recommendations on Indigenous domestic violence and abuse from a public forum held by the Province of British Columbia's Ministry of Aboriginal Relations and Reconciliation (BC MARR) and the Native Women's Association of Canada (NWAC). This forum included more than 250 participants from all provinces/territories in Canada. The data for this study are drawn from three working sessions, each focusing on three distinct themes. Session one focused on post incident support, session two focused on intervention, and session three focused on prevention. The core recommendations from the sessions include the need for a holistic and community-driven network of responses to domestic violence among Indigenous populations. No recommendations for risk assessment were mentioned. Specific recommendations for risk management include providing violent perpetrators access to programming designed to help them bring back balance and end the cycle of violence in their communities. Specific recommendations for safety planning include increasing women's access to services that are designed and delivered by Indigenous women, including in-community victims' services, advocacy services and activities. The report identifies the need for a National Strategy approach to ending violence for Indigenous women and girls.

38. Native Women's Association of Canada. (2015). You are not alone: A toolkit for Aboriginal women escaping domestic violence. Retrieved from https://nwac.ca/policy-areas/violence-prevention-and-safety/you-are-not-alone/

The Native Women's Association of Canada (NWAC) developed this toolkit in order to support Aboriginal women experiencing discrimination in multiple and various complex forms and to assist women in recognizing their inner strength. The Who's Who Guide identities support systems for women. This toolkit discusses forms of domestic violence, early warning signs, and a why do women stay. Recommendations for risk assessment and management focus on understanding and defining what domestic violence is and the link between domestic violence and violence against women and colonization.

The report also emphasizes 'Community Safety Planning,' which is designed to categorize support systems and a plan of action to keep yourself and your children safe. Specifically, it contains sections on 'After you Leave,' discussing awareness on social media safety, Matrimonial Real Property Act, self-care, self-esteem, positive statements, healthy relationships, and survivor stories. Factors identified as unique to this population include the ongoing experience of colonization (residential schools, matrimonial property act) and the need for culturally reflexive programming. This toolkit incorporates the Grandmother Moon poem and the Seven Sacred teaching held by Indigenous peoples. This toolkit is part of a larger package containing a Facilitators Guide, a Who's who guide, and a Personal booklet for women.

39. Nicholls, V. (2008). Aboriginal children exposed to family violence: A discussion paper. Native Women's Association. Retrieved from https://nwac.ca/wp-content/uploads/2015/05/2008-Children-Exposed-to-Family-Violence-A-Discussion-Paper.pdf

This article focuses on children exposed to violence among First Nations, Inuit, and Métis families and communities. The General Social Survey (GSS) is used to gather statistical information; however, GSS cannot account for cultural factors unique to the Indigenous population. The inheritance of violence originates from the long history of colonization, assimilation, and residential schools. Indigenous women experience life-threating violence more frequently than non-Indigenous women. The "choice to leave" is carefully broken down, to understand the position of Indigenous women who are experiencing violence. The breakdown and attempt to leave an abusive relationship increases the risk for children. Children often suffer multiple losses. The Matrimonial Property Act controls the decision of many women who are attempting to leave an unhealthy relationship. This discussion paper identifies various concerns for on/off-reserve Indigenous people. The conclusion leads to awareness building for children exposed to violence, the application of holistic and restorative justice approaches for sustainable healing the whole family and community.

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40. NSW Department of Health. (2011). Aboriginal Family Health Strategy 2011-2016: Responding to family violence in Aboriginal communities. Centre for Aboriginal Health, Sydney, Australia. Retrieved from http://www.health. nsw.gov.au/aboriginal/Pages/pub-family.aspx

This strategy focuses on family violence in Aboriginal communities in New South Wales. The New South Wales Aboriginal Family Health Strategy (2011 – 2016) sets out NSW Health's plan to respond to family violence over the next five years. The aim of this strategy is for all Aboriginal people in NSW to "live safe and healthy lives, free from family violence" (p. 15). The strategy builds on a range of new and existing initiatives focused on reducing the incidence and impact of family violence in Aboriginal communities in New South Wales. In particular, it builds on the work of Aboriginal Family Health Workers (AFHWs) and the Education Centre Against Violence. Factors that are identified as unique to this population include characteristics that increase the incidence of violent crime in some Aboriginal communities. For example, dispossession from land and traditional culture, economic exclusion and entrenched poverty, and inherited grief and trauma, are argued to play a role in the high incidence of family violence among Aboriginal communities in NSW.

41. Pauktuutit Inuit Women's Association. (2005). Research report: Applying Inuit cultural approaches in the prevention of family violence and abuse. Nuluaq Project: National Inuit Strategy for Abuse Prevention. Retrieved from http://pauktuutit.ca/wp-content/blogs.dir/1/ assets/InuitAbusePrevention_e.pdf

This article focuses on a National Strategy for ending abuse in Inuit communities. This report gathers information on Inuit traditional values, philosophies, and practices relevant to treatment and healing for victims and perpetrators of violence. The goal is to develop methods, models, and activities to address the social problems of the Inuit community. Efficient and appropriate strategies are identified through the information gathered from elders. Data for this study are drawn from the researcher and four elders of the Inuit community. These elders are from each region of Canada, and they are recognized healers and experts in the Inuit community. The core findings are identified in the compiled list of Best Practices for Inuit healing and counselling, which include: confidentiality, respect, security, concentrate on counselling men (critical to breaking the cycle of abuse), spiritual/well-being, client participation in decision-making, conscious gestures

(expressions and tone of voice), counselling should be in familiar surroundings (in the home or non-threatening place), contact for a time after consultations, and commitment to the process. Specific recommendations for risk assessment/management and safety planning include advocacy, crisis/emergency intervention, corrections/ justice, health, educational/therapeutic programs, shelters, support groups, and counseling/healing. Unique to the Inuit population are the changes occurring in the north, where Inuit peoples' way of life is dramatically changing, and difficulties are arising through the transition.

42. Pauktuutit Inuit Women of Canada. (2011). An Inuit elder and youth workshop model: Preventing abuse through supporting women's leadership. National Strategy to Prevent Abuse in Inuit Communities. Retrieved from http://pauktuutit.ca/wp-content/ blogs.dir/1/assets/Inuit-Elder-and-Youth-Workshop-Model_2011.pdf

As part of a National Strategy to prevent abuse in Inuit communities, Pauktuutit Inuit Women of Canada developed workshops by Inuit for Inuit. Pauktuutit's ongoing work to prevent violence and ill-treatment in Inuit communities guided the development of this workshop. The overall goal of this workshop is to create leadership among elders and youth to reach out to families and community members to raise awareness of abuse issues and develop a community action plan to prevent violence and abuse. Ideally, these recommendations will apply to most Inuit communities. Based on Inuit principles, this workshop is intended for women to build individual and community leadership and support healing. The broad objectives are to increase awareness of abuse issues and prevention, sustain prevention, increase access to culturally relevant resources and networks, and increase engagement, commitment, and leadership. This workshop contains information to help plan and hold a workshop (daily activity programs, supplies, sample public notices, a confidentiality agreement, application forms, and evaluation questions). Factors identified as unique to this population are the six principles for facilitators of the workshop to consider. The cultural components are Pilirigarigiinngniq (working together for the common interest), Avatikmik Kamattiarniq (environmental wellness), Pijittsirarniq (service to others and leadership), Pilimmaksarniq (empowerment), Qanuqtuurunnarniq (resourcefulness and adaptability), and Aajiiqatigiinngniq (cooperation and consensus).

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43. Riel, E. M. (2013). Conjoint therapy for intimate partner violence among Aboriginal couples: Service providers' perspectives on risk and safety (Master's thesis, The University of Western Ontario, Ontario, Canada). Retrieved from http://ir.lib.uwo.ca/etd/1194/

This study is paving a new terrain by employing Conjoint Therapy for Intimate Partner Violence among Aboriginal couples. Data are drawn from 25 phone interviews with service providers responding to two primary questions: (1) "How would you address risk with Aboriginal men in couple counselling who use abusive behaviour toward their intimate partner?" and (2) "How would you address safety with Aboriginal men in couple counselling who use abusive behaviour toward their intimate partner?" Commonly used Western scales and tool to assess IPV are the Spousal Assault Risk Assessment Guide (SARA), the Ontario Domestic Assault Risk Assessment (ODARA), the Aid for Safety Assessment Planning (ASAP), and the Physical Aggression Couples Therapy (PACT). However, the application of Concept Mapping was a functional analytical tool for examining data for Aboriginal couples. Core findings included five concepts from the responses to the question about risk assessment/management (1) collaterals, (2) commitment to change, (3) violence, (4) mindset, and (5) mental health. Core findings include four concepts from the responses to the questions about safety: (1) personal responsibility, (2) community involvement, (3) mandatory reporting, and (4) separate support for women.

44. Riggs, J. (2015). Working with First Nation, Inuit and Métis families who have experienced family violence: A practice guide for child welfare professionals. Retrieved from http://cwrp.ca/sites/default/files/publications/en/FN_Inuit_Metis_Families_Family_Violence.pdf

This guide focuses on child welfare professionals in Ontario, who deal with First Nations, Métis, and Inuit populations who experience family violence. It addresses three overall topics for child welfare professionals, including personal knowledge, individual standpoint, skills and abilities for working with Aboriginal families and communities, and being an advocate for systemic change. This report uses culturally responsive frameworks to gather and interpret key concepts, emphasizing the importance of cultural factors such as Relationships, Harmony Circles, Social Determinants of Health, Identity, Attachment, and Resiliency. Data for this study are drawn from various public studies that highlight the negative effects that the child welfare systems have on Aboriginal families and communities. It discusses the systemic change and how to be an advocate for change for Aboriginal peoples in Canada. Moreover, there is a focus on the specific issues in Ontario that need to be addressed to change the landscape for children. Considering these systemic problems and forward thinking research is suggested for sustainable change. Specific recommendations for risk assessment and risk management are that child welfare policies and risk assessment tool models need to be reviewed and understood differently. For example: What are the long-term consequences of this cultural separation? And what are the worldviews and the risk measurements that are used to assess families? Holistic safety planning includes understanding that reconciliation is not just one act, but rather a new beginning for a relationship. Furthermore, this document lists indicators for safety planning for women, the perputrator, and the child. Factors that are identified as unique to this population are the sense of community, cultural ceremonies, drumming and dancing, connections to Elders, language, cultural support services, community storytelling, and youth mentors.

45. Spiwak, R. (2004). Violence Against separated Women in Canada (Unpublished doctoral dissertation). University of Manitoba, Canada.

This doctoral dissertation explores the causal dynamics and risk markers of separation violence among Indigenous and non-Indigenous women living in Canada. Here, separation violence includes violence against separated women from their heterosexual partner. Using Statistics Canada's 1999 General Social Survey (GSS), the thesis employs both descriptive and multivariate statistical analyses to examine the following indicators: continuation of previous violence, immigrant status, youth, power, jealousy, and Aboriginal status. The core findings are that Aboriginal status has a significant relationship with separation violence and significantly increases the risk for violence. Additionally, age is a significant predictor of separation violence, and women without a previous history of violence were not protected from experiencing separation violence. Specific recommendations for risk assessment, risk management, and safety planning state that programs based on traditional values of Aboriginal culture are an essential part of protecting and preventing violence against Aboriginal women. Lastly, allowing separation violence victims to help educate society is an essential component of helping victims heal, and creating public awareness of separation violence.

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46. Urbanski, K. (2001). Counseling in Shelters for Aboriginal Women (Unpublished doctorial dissertation). University of Alberta, Canada.

This doctoral dissertation is an exploratory study focusing on Aboriginal women's experiences with counseling in a shelter for abused women Canada. Data for this study are drawn from a shelter for abused women established in 1993, and includes several Aboriginal women, 18 years and older, who had experienced abuse from their intimate partner. The core findings are that the differences between Aboriginal women and non-Aboriginal women appear to rest within the context within which the violence occurs and how it is addressed. Specifically, the author notes that the importance of cultural identity in helping Aboriginal women who have experienced violence is key. Specific recommendations or findings for risk assessment and risk management are not mentioned. Specific recommendations for safety planning include providing emergency housing and shelters for abused women, as well as counseling to shelter residents and their children.

47. Victorian Indigenous Family Violence Task Force. (2003). Victorian Indigenous Family Violence Task Force Final Report. Retrieved from http://www.dhs.vic.gov. au/__data/assets/pdf_file/0006/581154/vic-indigenous-family-violence-task-force-report-2003-main.pdf

This report created by the Victorian Indigenous Family Violence Task Force makes recommendations and an action plan for dealing with Indigenous family violence based on in-depth community consultations at local, regional, and statewide levels. It suggests that approaches to Indigenous family violence should be holistic and community led at a local level. This is to ensure that the approach reflects the most salient issues and priorities identified by communities, thus empowering Indigenous people. Factors contributing to Indigenous family violence include (1) inherited grief and trauma, (2) dispossession of land and loss of traditional language and cultural practices, (3) loss of traditional Aboriginal roles and status, economic exclusion and entrenched poverty, and (4) difficulties in confronting these issues. This report makes recommendations regarding the involvement of Elders, community education, availability of family violence prevention and legal services, and child protection, victim safety, and men's support and rehab services. Unique contributions of this report include a discussion on the impact of family violence on same sex relationships, Indigenous workers, Elders, and alcohol and drug use.

48. Wells, L., Strafford, B., & Goulet, S. (2011). Shift: The project to end domestic violence – Research in the Calgary Aboriginal community. The Centre for Criminology and Justice Research. Retrieved from https://www.edmontonsocialplanning.ca/index.php/resources/digital-resources/f-social-issues/f12-indigenous-people/943-2011-shift-aboriginal-project/file

This article focuses on domestic violence among Indigenous populations in Alberta, Canada. It explores SHIFT, an eighteen-month strategy plan for ending domestic violence. Applying the strategy from an Aboriginal perspective is essential, as the core framework understands colonial history. Data for this study are drawn from a literature review, an environmental scan of the Calgary service community, and face-to-face interviews with seven domestic violence service providers from the Calgary community who work with Aboriginal peoples. Core findings indicate the need to focus on the experiences of the urban Aboriginal population, identifying best practices, lack of details for the Métis communities, urban Aboriginal funding, public policy, and evidence-based domestic violence prevention programming. Specific findings for risk assessment include diminished cultural identity, participation in residential schools, and racism/ discrimination. Findings for risk management show that there are programs to address domestic in Aboriginal communities but few examples of primary prevention initiatives and even fewer with an evaluation or assessment completed. Recommendations safety planning include increased knowledge/participation in ceremony/ spirituality, embrace family strength and support networks, the role of Elders, knowledge of oral traditions, and positive self-identity. Unique to this population is the dichotomy between on and off reserve resource allocated to Aboriginal people.