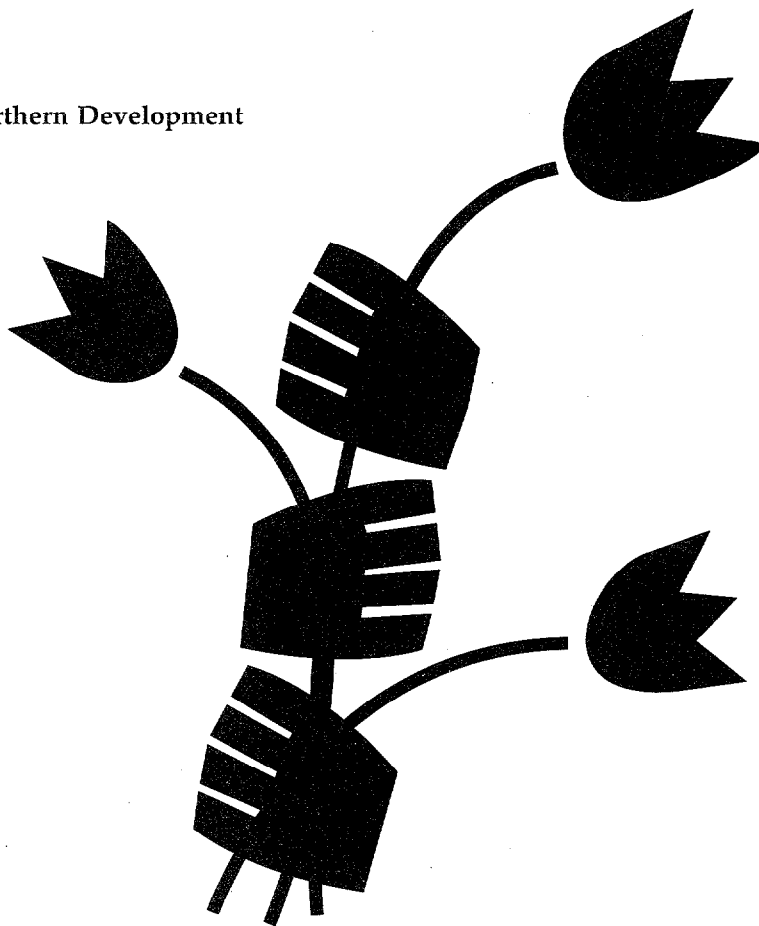


A RESOURCE GUIDE ON FAMILY VIOLENCE ISSUES FOR ABORIGINAL COMMUNITIES

This kit was developed under contract
by
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for
Health Canada
and the
Department of Indian Affairs and Northern Development

1993



Copies of the report may be obtained by contacting:

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Family Violence Prevention Division
Health Programs and Services Branch
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familiale à l'intention des communautés autochtones



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INDIAN PRAYER

Oh Great Spirit,
Whose Voice I hear in the winds
Hear me, for I am young small and weak
I need your strength and wisdom.

I seek strength Oh Great One
Not to be superior to my brothers
But to conquer my greatest enemy,
MYSELF.

I seek wisdom
The lessons you have hidden in every leaf and rock
So that I may learn and carry this message
of life and hope to my people.

May my hands respect the many Beautiful
things you have made.
My ears be sharp to hear your Voice
May I always walk in your beauty
And let my eyes ever behold the red and purple sunsets.

So when life fades like the setting sun
My spirit will come to you without shame.

I HAVE SPOKEN.

INTRODUCTION

The term "family" has different meanings for different people. The meaning varies as the principles, values and traditions of the people vary. For Aboriginal people, the family may include moms, dads and children living at home or it may be extended to include grandparents, grandchildren, aunts, uncles, cousins and significant others. The extended family may live at home or in the community. What is most important about the family is that we care for, trust and respect each other. That is the traditional Aboriginal way of life.

During the more recent years, our values, principles and traditions have been challenged, which has placed a great strain on family living. Sometimes we do not maintain the level of care, trust and respect that our ancestors valued. Treaties, alcoholism, drug abuse, unemployment, lack of housing, crowding, oppression and even suicide strain our way of living, and the lives of our children, our spouses and our elders are violated. They are no longer safe from physical, mental and social abuse. As a result, our thoughts, feelings and behaviours become disordered and we lose touch with our sense of spirituality. We no longer do what we have to do, when we have to do it, in the best interest of all. We no longer thank the Creator for his direction nor do we ask for his guidance. The general term for this loss of balance in our environment is referred to as "family violence."

Historically, family violence was rare in the Aboriginal community. It was unacceptable and the community would not tolerate the abuse of our children, our spouses, our disabled or our elders. Many of us have experienced the detrimental effects of the residential school system, the oppression of our traditions and spiritual ways, the loss of our family influence and the absence of our parental and elder teachings. As a people, we adopted non-functional, non-Aboriginal attitudes, beliefs and values. We became oppressed; we internalized this oppression (self-hatred) and the result has been "violence."

It is time to regain control of our own destiny, to learn to value our past, and we must act now.

At a National Strategy Workshop in May 1989, Maggie Hodgson's prophecy from Hopi ancestry was related:

VOICES

The Eagle Has Landed

In 1850 a group of Hopi Elders were having a ceremony. In the ceremony they were shown that the native people were in their midnight and they would come into their daylight when the eagle lands on the moon.

At that time they would become world leaders. Those old people did not know what that prophecy meant but handed the story down from generation to generation until....

when in 1969 the astronauts landed on the moon and the message they sent back to earth, which said..."The Eagle has landed!"

Hopi Elders

In 1969 the Elders finally knew what the prophecy meant about the Eagle. That was the week the first Alcohol Treatment Program opened up for North American native peoples. The Midnight was treaties, residential schools, alcoholism and violence.¹

Maggie Hodgson

Has the Midnight Passed?

We believe it has. We are a First Nation people speaking two dozen different Aboriginal languages, each language representing a different community. Our Inuit people number about 22 000 and can usually be found living in small and remote communities of the far North. Native people can be found on Reserve, off Reserve, in rural and urban settings. Some of us maintain our traditional values and principles, no matter where we live. We each have, as Nations, our own spiritual base. But, there are similarities, and the greatest similarity can be that we care for, trust and respect each other; that we do what we have to do, when we have to do it, in the best interest of all; that we give thanks to the Creator and ask for his guidance.

¹ National Strategy Workshop, May 1989, in *Reaching for Solutions*, Minister of National Health and Welfare, 1990, page 104.

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WHAT IS FAMILY VIOLENCE?

"Family violence" is a general term most often used to describe abuse in terms of the family. This violence is usually talked about as child abuse, wife abuse, elder abuse, abuse of people with disabilities and Aboriginal family violence.

Child Abuse

Child abuse is the mistreatment or neglect of a child resulting in injury or significant emotional or psychological harm. It includes physical, sexual and emotional abuse, and neglect. The effects of this type of abuse are diverse and long-lasting for the victim. (*Family Violence*, Situation Paper, Government of Canada, 1991)

Wife Abuse

Wife abuse is the physical and sexual assault, emotional and psychological intimidation, degradation, deprivation and exploitation of women by their male partners. The physical consequences can include bruises, broken bones, disfigurement, even death. Less visible are the painful emotional and psychological scars. Victims may suffer feelings of terror, depression, loss of self-esteem, hopelessness, shame, isolation and severe anxiety. Children who witness abusive behaviour are also seriously affected. (*Family Violence*, Situation Paper, Government of Canada, 1991)

Elder Abuse

This term is generally used to mean "the physical, psychosocial or financial mistreatment of a senior." The elderly are vulnerable because of frailty, poor health, and financial and emotional dependency. Neglect is commonly associated with abuse. (*Elder Abuse*, The National Clearinghouse on Family Violence, Health and Welfare Canada, 1990)

Abuse of People with Disabilities

People with disabilities are very vulnerable to abuse because they may depend on others who

provide them with care. They may be susceptible to violence by partners, caregivers, neighbours, relatives and strangers. Victims may suffer physical and sexual assault, neglect, confinement, intimidation and environmental deprivation. (*Family Violence*, Situation Paper, Government of Canada, 1991)

Aboriginal Family Violence

Studies suggest that family violence is more common in Aboriginal communities than in other communities. Aboriginal people do not see the problem as being an offender-victim relationship. Rather, we see the dysfunction of a community, where family violence is only one of the problems. Consequently, solutions are viewed in terms of a holistic, community-wide healing process which must be planned, developed and implemented by and with Aboriginal people.

At present, many social service personnel on reserves find that they do not have the training or the resources to deal with the dramatic increase in disclosures of physical and sexual abuse cases. Aboriginal communities want to empower themselves to resolve their own problems. (*Family Violence*, Situation Paper, Government of Canada, 1991). We want to be able to think, feel and behave responsibly and with respect for ourselves and others at home, at work and in the community.

This resource information kit is designed as a user's guide to family violence information for the planning and implementation of family violence prevention programs. It is meant to help service providers (e.g., drug and alcohol workers, educators, health care workers, child and family service workers) in our communities to meet the growing demand for information about family violence. The kit takes into consideration that service providers are generally busy people, and due to the nature of their jobs and the location of their

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community, have many constraints placed upon them. These constraints often do not allow them the time for an in-depth search for literature when necessary. This kit provides practical resource information about family violence that leads to responsible and respectful decision making in family violence situations, and guides us in developing and implementing community action against family violence — a problem that is both preventable and treatable.

Some questions may also be answered by a thorough reading of this resource kit, or through information available from one of the resource organizations or agencies listed at the back in the Resource section of this kit.

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COMMON QUESTIONS AND ANSWERS ABOUT FAMILY VIOLENCE IN THE ABORIGINAL COMMUNITY

1. *If someone from your family disagrees with you, is that a reason for beating them?*

No. Nobody deserves to be beaten for any reason. Traditionally, relationships were built on mutual respect and understanding of roles, rules and behaviours.

2. *Why do people stay in violent family situations?*

People will often stay in violent family situations because they fear the unknown. They are afraid to leave for many reasons. The reasons for staying are mixed: fear of the legal, social and familial consequences of taking action; fear of being alone; inability to support oneself; lack of job opportunity; lack of life skills; fear of never being loved again; and fear of losing the other person or one's children. Without intervention, many people are unable to break out of the destructive and abusive relationship.

3. *Why does my husband beat me?*

There are many reasons for spousal abuse. The abusive pattern of dealing with relationships may have been learned from watching parents interact. The spouse may not know how to deal with his anger and frustration. The abusive relationship is likely to worsen unless there is an intervention. An abused spouse is not to be blamed for the spouse's destructive behaviour.

4. *If I know that certain children in the community are being sexually abused, what can I do?*

Suspected sexual abuse of children should always be reported to a social service agency or the police. If you do not want to get

personally involved, you may ask that your identity not be disclosed. Children in an abusive situation are at the mercy of adult intervention. If nothing is done, the situation will continue and likely worsen.

5. *What are some things that get in the way of reporting child sexual abuse?*

Some things that inappropriately get in the way of reporting child sexual abuse are:

- the abuser is a close relative;
- the abuser is a highly respected community elder;
- there are no resources to deal with child sexual abuse in the community;
- perhaps nobody would believe it;
- nobody in the community seems to care;
- the topic is too painful to talk about, especially for those who were previously abused during their childhood;
- people are too ashamed to talk about sexual abuse even though they know it goes on.

6. *Is there a safe place where I can get help for my family and me when abuse happens in the family?*

Yes. There are safe places in some communities called safe homes, crisis shelters or healing lodges. Battering spouses are not allowed into these shelters and often the location of the shelter is kept secret to ensure safety. Shelters work with other social service agencies to provide services for battered women and children. Some shelters only counsel women to leave the abusive relationship. Despite this, another possibility may be family counselling, which could help the family stay together in a healthier way, especially when children are involved.

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7. *Where can victims of sexual abuse get treated?*

Communities are now developing community-based resources. Check your community to see if these initiatives have begun. (Also, see list of resources at the end of this kit.)

8. *How is incest different from sexual abuse?*

Incest is sexual abuse by a family member such as a father, brother or uncle who is often someone the victim has been taught to love, trust and respect. Sexual abuse is unacceptable sexual behaviour committed by someone other than a family member.

9. *Is emotional and psychological abuse family violence?*

Family violence refers not only to acts of physical or sexual abuse, but also to acts of verbal, emotional or psychological abuse. These forms of abuse can be equally as, or more damaging than, physical acts of violence. Their consequences may be far reaching. These forms of violence are difficult to detect or prove because they are subtle in nature.

10. *Does a person have to be abusing drugs or alcohol in order to be violent in the family?*

No. Acts of family violence are committed by some people who do not abuse drugs or alcohol. There is, however, a high incidence of alcohol and drug abuse associated with family violence situations.

11. *How can we help prevent child sexual abuse?*

Children can be taught the following personal safety skills:

- some parts of the body are private;
- their bodies belong to them;
- there are different kinds of touching;
- they can say "No";
- they can tell an adult they trust.

12. *What problems are associated with child sexual abuse?*

Some problems that sexually abused children have to deal with are:

- guilt;
- concerns about their bodies;
- misinformation about sex;
- low self-esteem;
- anger and hostility;
- preoccupation with sex and affection;
- lack of trust.

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FRAMEWORKING: A SPIRITUAL MODEL OF RECOVERY²

Information is not enough. The concept of *A Resource Information Kit on Family Violence Issues for Aboriginal Communities* can be put into action through the frameworking process.

This section presents a method, or framework, for looking at ourselves and our environment. Frameworking, a Spiritual Model, provides a way in which our people and clients can better understand themselves, others, the environment and the way they live, so if they choose to, they can plan a new way of life. Frameworking is not the only way, but it is consistent with our values, principles and traditions.

Victims and survivors of family violence tend to question the appropriateness of their lives and need a framework to help them put their thoughts, feelings and behaviour together. The Frameworking Matrix provides them with such a method.

Frameworking, the Matrix

In this section we build a framework that gives a graphic description of the connection between ourselves, others and the environment. First, let us consider the individual. As we consider what makes us a functioning human being, we must consider at least three aspects of the self:

1. the **PHYSICAL SELF**, which includes the flesh, bones, organs, blood, and so on;
2. the **MENTAL SELF**, which includes our intellectual capabilities, our ability to problem solve, to remember, to recall, etc.; and

3. the **SOCIAL SELF**, which is our ability to interact with others and the environment.

These three components are equally important, and are seen in Figure 1.

FIGURE 1

SELF		
Physical	Mental	Social

We also know that we do not exist alone. We exist with others and the environment. In particular, we know that as Aboriginal people we are a collective people. Considering the environment, we recognize three areas of equal importance (see Figure 2):

1. **HOME:** For some, this may be a comfortable lodging, for others it might be in the elements of nature. Wherever, it is the place where you live when you are not at work, at school or in the community.
2. **WORK:** This may be any number of places, such as the band council, the rehabilitation centre, the school, the unemployment insurance office, the welfare office, any place from which you draw subsistence.
3. **COMMUNITY:** This may be the Reserve, the county, the province, the country, and so on.

² Modified with permission of Health and Welfare Canada, from *Your Sobriety, Our Future: A Spiritual Model of Recovery*, McTimoney, D.C., et al, 1989.

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FIGURE 2

SELF

		PHYSICAL	MENTAL	SOCIAL
O T H E R S A N D E N V I R O N M E N T	HOME			
	WORK			
	COMMUNITY			

Figure 2 shows that we are physically, mentally and socially connected to our home, work and community. However, we must also consider how we are connected. What is it that we do in our day-to-day life that completes this connection?

The answer is live, which we define as thinking (cognitive), feeling (affective) and behaving (behavioural). In other words, we think, feel and behave responsibly and with respect for ourselves, others and the environment (see Figure 3).

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FIGURE 3

			SELF		
			PHYSICAL	MENTAL	SOCIAL
O T H E R S A N D	E N V I R O N M E N T	HOME	Thinking Feeling Behaving	Thinking Feeling Behaving	Thinking Feeling Behaving
		WORK	Thinking Feeling Behaving	Thinking Feeling Behaving	Thinking Feeling Behaving
		COMMUNITY	Thinking Feeling Behaving	Thinking Feeling Behaving	Thinking Feeling Behaving

What is most important — thinking, feeling or behaving? The answer is all three! It is important that we recognize that they are all present and that a healthy lifestyle requires people to operate responsibly and with respect for each other. It is when one of the three becomes non-functional or separated from the others that we find ourselves deviating from a healthy lifestyle.

Figure 3 allows us to visualize the present structure of our lives.

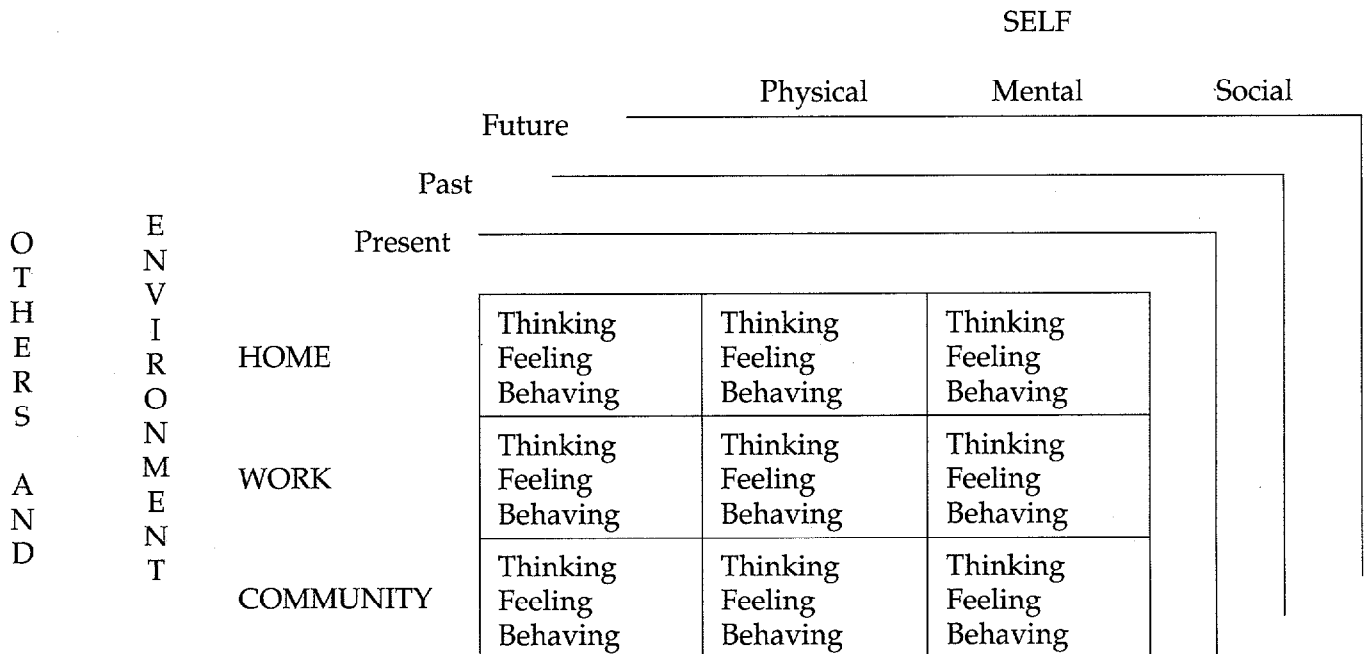
However, we recognize not only a present to our lives, but also a past and a future. It is important to review the past using the Matrix. It is even

more important to review the past without judgment. This is because, although we cannot change our past, we can change its value by using it as knowledge and experience to help us plan for the future. Planning a new way of life, using the experience of the past, gives us the foundation information that will have a positive and healthy impact on ourselves, others and the environment.

The Matrix presented in Figure 4 is three-dimensional and may seem difficult to interpret. But, when you think that life's experiences are multi-dimensional, there are many factors that have an impact on ourselves and vice versa.

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FIGURE 4



Responsibility and Respect

The Matrix presented above shows how individuals are connected to others and the environment. The traditions and way of life of our people are what give the Matrix meaning. Traditionally, we know that being responsible with respect to oneself, others and the environment was, and still is under strained conditions, fundamental and essential in organizing our thoughts, feelings and behaviour.

Frameworking, consistent with our tradition, emphasizes the importance of identifying our responsibilities before making decisions. It is important to ask ourselves questions about situations we are challenged with. For example:

WITH RESPECT TO FAMILY VIOLENCE,
WHAT IS MY RESPONSIBILITY:

- (a) TO MYSELF?
- (b) AT HOME?
- (c) AT WORK (SCHOOL)?
- (d) IN THE COMMUNITY?

These are not in order of importance — each is equally important. However, what sometimes happens is that certain situations are more directly related to one than the others. For example, problems in the family are related to home first, but also have an impact on oneself, work and the community.

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We could also ask:

WITH RESPECT TO FAMILY VIOLENCE DO I THINK, FEEL AND BEHAVE IN A RESPONSIBLE WAY:

- (a) TO MYSELF?
- (b) AT HOME?
- (c) AT WORK (SCHOOL)?
- (d) IN THE COMMUNITY?

These questions could also be asked with respect to the past and the future. For example, DID I THINK, FEEL AND BEHAVE IN A RESPONSIBLE WAY WITH RESPECT TO PREVIOUS SIMILAR SITUATIONS? and WHAT WOULD BE A RESPONSIBLE WAY TO THINK, FEEL AND BEHAVE IN THE FUTURE WITH RESPECT TO THIS SITUATION?

This is not to say that we must always do what others want, or that our own feelings, thoughts and behaviours are not valuable. What is important is to do what is in the best interest of all. This will often mean that the group members

will have to compromise to reach a consensus. The key is to be assertive, not passive or aggressive, about our own thoughts, feelings and behaviours. If we just go along with decisions, or take the easy way out, we are not respecting ourselves, others or the environment. This often results in a negative self-attitude.

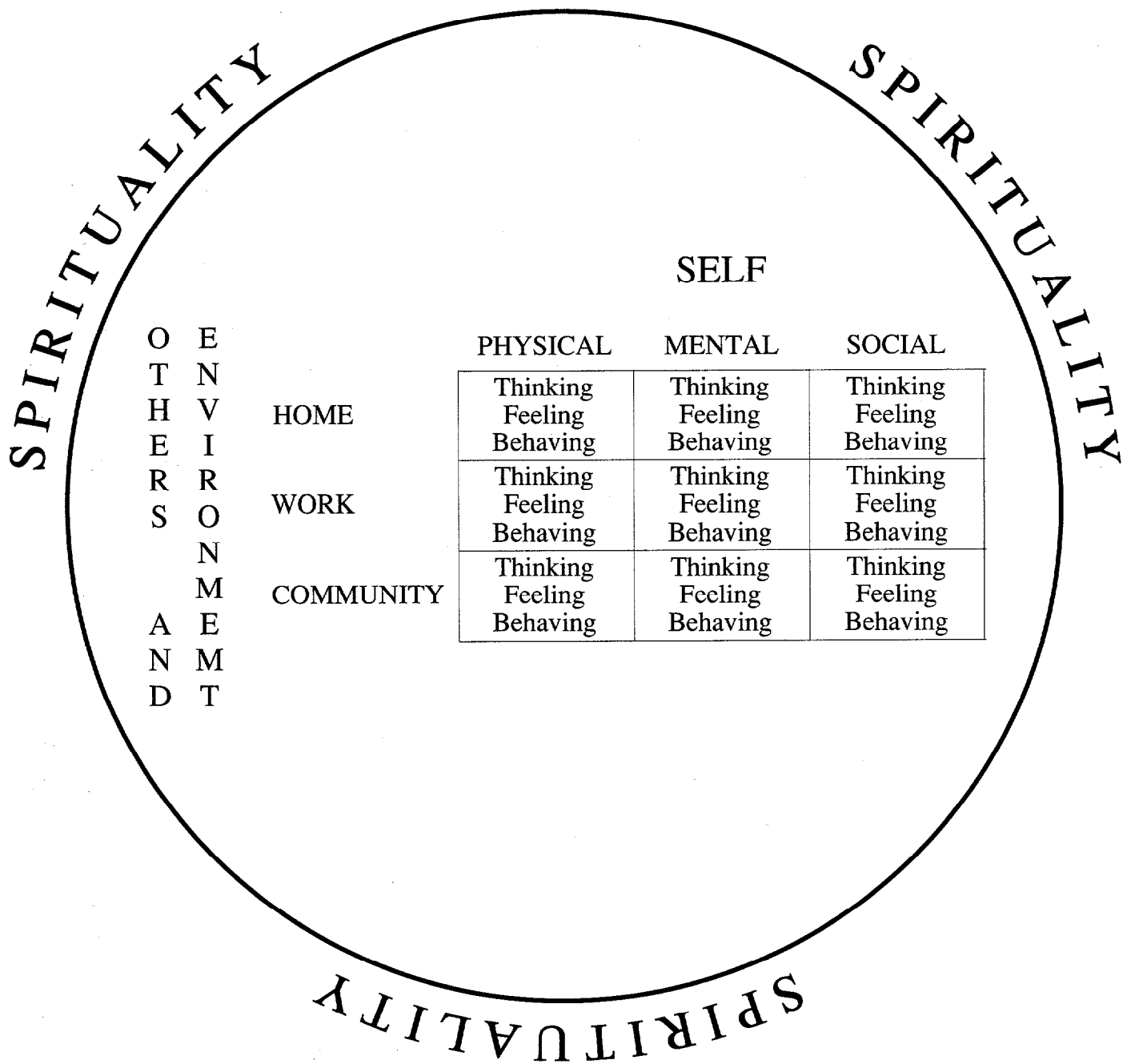
Spirituality

As well as being responsible and respectful people, we also know that our ancestors were spiritual people, and their spirituality impacted directly on their sense of responsibility and respect. Spirituality today is still recognized by our people as the key to living a responsible and respectful life. It is a fundamental principle that we must exercise our spirituality mentally, physically and socially at home, at work and in the community.

Since it is clear that spirituality is important for a new way of life, it is important that it be embodied in the Frameworking Matrix (see Figure 5).

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FIGURE 5



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Although Figure 5 presents the role of spirituality within the frameworking context, we know that life is not a set of little boxes. Everyday life includes a great deal of overlap in all areas. The purpose of using the boxes/matrix is to help people put some order in their lives for enough time to get them back on track.

Once individuals are able to sort out their thoughts, feelings and behaviours with respect to themselves, others and the environment, they are able to take the first step to a responsible and respectful life. With this the individual comes to understand the importance of spirituality, and the boxes gradually begin to break down.

Eventually, the boxes disappear but the elements within the spiritual circle remain as part of a spiritual life, as shown in Figure 6. It is important to use this new knowledge in a positive manner so that it will enhance the pursuit of a new way of life which includes an understanding of one's purpose and meaning. The Frameworking model advances that this positive pursuit of life leads to self-respect, a positive self-image and a sense of self-worth.

Identity

Frameworking defines identity as the knowing of oneself, the environment and others as a holistic entity of the Creator. If I am to know myself, then I must know how I fit within the whole of creation. In other words, "What is my mental, physical and social relationship to others and the environment?" The answers to this question can be addressed by asking: Do I (presently) think, feel and behave responsibly and with

respect to myself, others and the environment? Did I do this in the past, and will I do this in the future?

Purpose and Meaning

What is of fundamental importance in being able to view, review and plan our lives is to have meaning in our lives. In other words, to plan our lives we must have overall goals to strive for. They are what are meaningful and provide purpose to our everyday activities.

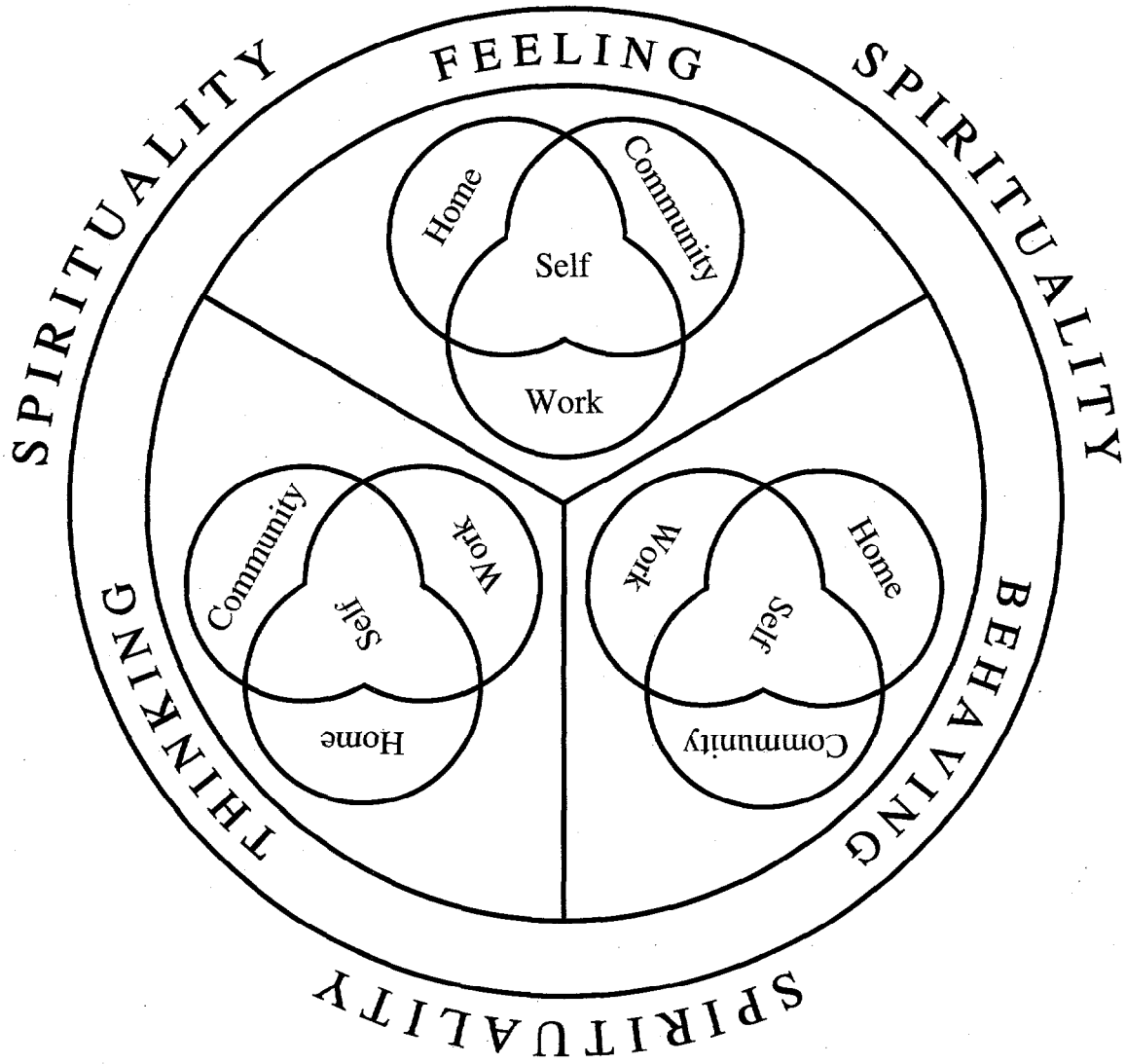
When we relate this to the Matrix and consider the present, the past and the future, we associate the present with purpose which gives us strength; the past with experience which gives us knowledge; and the future with meaning which gives us hope. The opposite of this occurs when we do not have purpose and meaning in our life. The present is then associated with helplessness, the past with haplessness, and the future with hopelessness (see Figure 7).

When these occur and individuals find themselves isolated and without purpose and meaning, some resort to total self-destruction — for example, suicide. Some turn to other destructive behaviours such as alcohol and drug abuse, violence, and so on. Others exist with no real direction or goal other than just getting through one day at a time.

In other words, having meaning in our life is having a plan for the future. The plan guides us to where we want to go and makes everything we do on a day-to-day basis worthwhile. Even if we must go through some painful times, it will be worthwhile.

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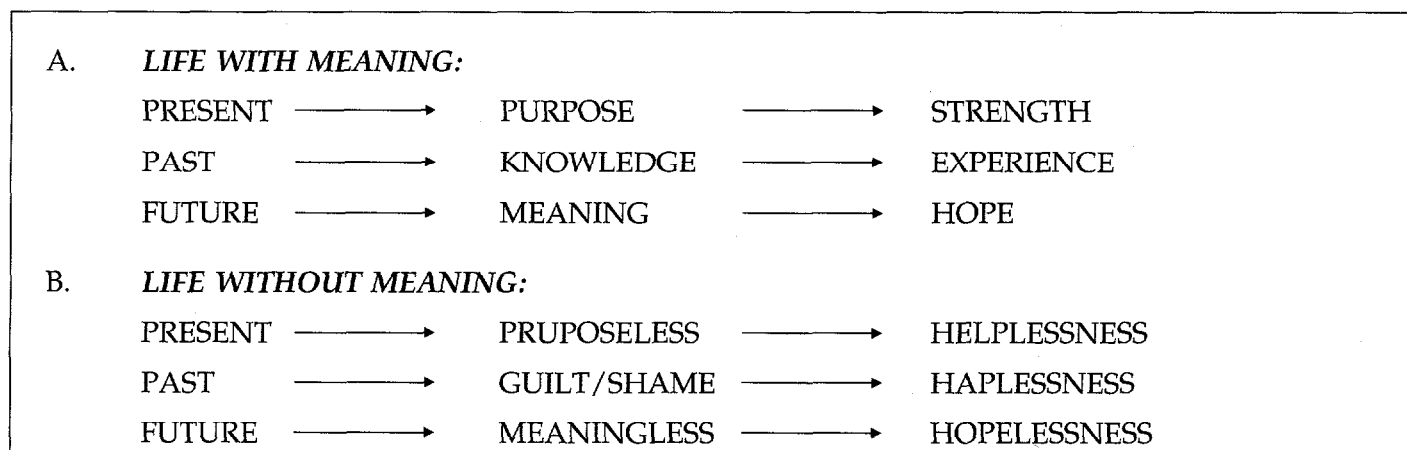
FIGURE 6



NOTE: The small inner circles are never ending but ongoing, representing the present, the past, and the future.

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FIGURE 7



Setting appropriate goals is important. Often, we hear people say that all they want out of life is to be happy. Happiness then becomes their meaning in life. Happiness is actually a by-product of fulfilling appropriate goals. For example, if our goal is to be good at parenting and we reach that goal, then happiness will result.

Freedom

There are two kinds of freedom, freedom to and freedom from.³ The difference depends on whether we have meaning in our life or not.

When we speak of freedom to, we have the freedom to make choices which will take us in a desired direction. Freedom from, on the other hand, is like backing away from something. In the process, we are likely to stumble over something we cannot see. But, when we walk toward something we are able to see what lies ahead, and plan for it, and finally reach our destination. Framing strives to give people freedom to make choices about their future, and therefore discourages the freedom from way of life.

Choice

Inherent in freedom is the element of choice. Although we sometimes think that we do not have a choice in the decisions we make, Framing suggests that we always have one. It may not always be easy to make choices, but if we have an overall goal or meaning in our life, then we will have choices.

Although we are restricted by certain conditions, we are free to choose how we think, feel and behave toward those conditions. Within our tradition we know that thinking, feeling and behaving in the best interest of all is the responsible way. Therefore, if we think, feel and behave responsibly in our day-to-day lives, whether joyful or painful, it will eventually lead to fulfillment.

³ Frankl, V.E., *Psychotherapy and Existentialism*, Washington Square Press, Inc. (New York), 1967, p.25.

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INTO ACTION

The information about family violence and Frameworking presented in this resource kit will help you start "Family Violence" programs. First, set a goal to initiate and maintain programs of prevention, intervention and treatment directed at the thoughts, feelings and behaviours of our people at home, at work (school) and in the community.

Programs of prevention "**do something before the problem happens.**" Prevention programs affect the thoughts, feelings and behaviours of people, encouraging "wellness" at home, at work (school) and in the community.

Programs of intervention "**do something at the time of the crisis.**" Intervention programs serve as appropriate responses to crisis, and are intended to lessen the severity of the immediate impact while assisting those affected.

Programs of treatment and rehabilitation **address the problem**, view the individual as a whole person and act as wellness programs with follow-up on individuals to ensure wellness is maintained.

The implementation of prevention, intervention and treatment programs must be carried out responsibly and with respect for the community resources. The human and financial resources available in our communities are usually limited and we must use what is available, when it is available, in the best interest of the whole community. We have to work cooperatively with our leaders, our professional and paraprofessional people, and volunteers. We must share the responsibility and the ownership among our people. We must work together.

This section of the resource kit is intended to provide you with some suggestions of practical action that you can use to join with others to develop programs that will best fit your community.

Suggestion 1:

Before reading further, note the names of the following community people:

- (a) a respected community volunteer;
- (b) a respected paraprofessional;
- (c) a respected professional;
- (d) a respected political leader;
- (e) a respected elder;
- (f) a respected youth;
- (g) a respected disabled person;
- (h) a respected mom;
- (i) a respected dad;
- (j) others.

Call these people, ask them if you can meet with them to talk about your community and family violence prevention program ideas. Set a meeting date for your committee.

In preparation for your meeting or talking circle, become as familiar with the material in this resource kit as you can. Also, if you have not already done so, begin to learn about the history of the people of your community. In doing so you will find the values and principles that will carry you into the future.

Suggestion 2:

Before your meeting, develop a list of potential people from within and outside the community. The list might look like Table 1. The list of resources that you develop can be enhanced at your first meeting. However, it will be helpful to have it started. Make blank forms to hand out.

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TABLE 1

Human Resource(s)	In Community		Name	Potential Helper	
	Yes	No		Yes	No
Drug and Alcohol Worker		X	Don Joe	X	
CHR	X		Bette David		X
Doctor		X	Agnes George		X
Nurse		X	Cindy Smith		
Health Administrator	X		Bob Jones		X
Teacher(s)	X				
Chief	X				
Counsellor(s)	X				
Elder(s)					
Youth(s)	X	X			
Volunteers(s), etc.					

Some Other Resources to Contact:

- National Clearinghouse on Family Violence
- National Programs
- Assembly of First Nations (AFN), Health Division
- Addictions and Community Funded Programs, Health Canada (formerly National Native Drug and Alcohol Abuse Program)

- Private Trainers, etc.

- Others:

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Develop an agenda for your meeting:

(Sample Agenda)

AGENDA

Committee Name
Time and Place

1. Welcome, prayer
2. Purpose of meeting — to develop a family violence prevention program:
 - (a) background (i.e., family violence issues in the community);
 - (b) introduce resource kit, and how it will help to put a family violence program into action;
 - (c) open discussion.
3. Future plan:
 - (a) review resource kit (briefly go over the material in the resource kit);
 - (b) ask for suggestions to add to human resource and organization list.
4. Set time for next meeting.
5. Thank participants, prayer.

It is important that your committee has the opportunity to prepare for the task that lies ahead. Take every opportunity to provide the members with information relevant to your task.

Suggestion 3:

Distribute this resource kit to your committee and ask them to familiarize themselves with the contents. You may also want to suggest to the committee members that they begin learning about the history of our people. Remember, the values, principles and traditions of our ancestors will carry us into the future, if we choose to use them.

Suggestion 4:

Ensure that your committee has a concrete set of objectives, for example:

- (1) to provide education about family violence to the people of your community;
- (2) to provide resources for appropriate alternatives to family violence;
- (3) to ensure that crisis intervention resources are available; and
- (4) to reduce the incidence of family violence over time.

Suggestion 5:

The task ahead is not small. It is important! This resource kit is intended only to get you started and to provide information to help you on your way. It is our hope that you find the **freedom to live a healthy and worthwhile way of life** and, in doing so, set the example that our people seek.

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STRATEGIES FOR HEALING

This section of the resource kit will introduce you to some strategies for healing, discuss them and supplement them with details and examples.

Many generations of cultural evolution have brought changes in the roles, rules and customs of our peoples, which caused us to lose pride in our history. These changes have created confusion and sometimes chaos in Aboriginal communities, evident in acting out behaviours such as alcohol and drug abuse, jealousy, apathy and family violence. These behavioural patterns are leading to Aboriginal self-destruction.

Yet, we see a tremendous healing movement occurring among Aboriginal peoples as we begin to move toward healing and recovery. The following strategies may not be the only way to bring about healing, but they will help. Feel free to add your own ideas to these strategies so that you can arrive at a plan that suits your community.

The strategies are organized in the following manner:

- Getting Started
- Prevention Strategies
- Public Awareness

- Public Education
- Community Action
- Community Policy Making
- Creating a Healthy Environment
- Additional Activities to Decrease Family Violence and Promote Family and Community Life
- Crisis Intervention Strategies
- Treatment Services for Victims, Abusers and Others
- Training for Frontline Caregivers
- Strategies at the Local Political Level

Getting Started

People are the most important resource of any community. Although financial and material resources are needed to combat family violence, the effectiveness and success of any program depends on the human resources involved in the process. The problem of family violence may seem insurmountable but action is possible. There is an old saying: "You can eat an elephant if you take small enough bites." This saying may shed light on the best way to tackle the major problem of family violence in the community. There are many points of entry. The following story explores some of them:

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“There were three people who stood beside a deep, fast-flowing and turbulent river. People kept falling into the river, some drowning and many struggling to get out. All of them were in danger.

The first person jumped into the river to save people. He was able to save only one out of every fifteen. He became tired very quickly.

The second person said he knew a place just upstream where the river was not so deep, turbulent or wide. He would go there to keep people from getting into deep water.

The third person said he would go even further upstream and prevent people from entering dangerous waters by exploring with people what it was that was making them fall into the water.”

Unknown Legend

You may begin at one or several “points of entry” depending upon your financial, material and human resources. Other factors that affect start-up include the networking ability of community service agencies and previous healing work done in the community. Once started, other points of entry or strategies may open.

Caution must be exercised that you not undertake too much without having adequate resources to support your efforts. Ensure that your strategies are clearly defined so that community agreement can be reached easily.

Prevention Strategies

Factors to consider in developing family violence prevention programs are the availability of the human resources, the values and politics of the community, and the ability to change community attitudes and behaviour. Not only must the attitudes of the general public be changed, but also those of the Chief and Council, program administrators and service providers. Prevention activities should be well planned and coordinated with specific short-term and long-term goals.

A person who promotes prevention is a facilitator. The facilitator must have a clear sense of purpose, the ability to develop clear goals and objectives, good personal and communication skills, and strategy design and implementation skills. Because people often resist change, the facilitator needs to live with and overcome frustrations.

Prevention strategies could be targeted at the home, the workplace or school, and the community at large. Cooperative efforts among concerned groups, willingness to try new strategies and strong personal commitment are important factors to a successful outcome.

Examples of some activities of prevention strategies include:

- parenting programs;
- communication sessions so people can talk together and build better relationships;
- public information sessions;
- community-organized activities to facilitate conscious social change;

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- environmental changes through community action (e.g., restricted access to violent entertainment);
- neighbourhood Drop-In Centres;
- family gatherings such as recreational events and community service projects;
- educational videos and films available from the National Film Board of Canada;
- an efficient referral system within the community network of agencies;
- a resource library on family violence, and healthy family and community life;
- public education about legal aspects of family violence;
- teaching community people how to use and gain access to resource people.

Can you think of some other ideas? If so, add them to the list now:

Public Awareness

Public awareness activities involve giving factual information to the community. Public awareness programming provides correct basic information to help people make appropriate decisions and create a heightened awareness of the issue.

Public awareness tools include: posters, flyers, newspaper articles, pamphlets, public meetings, displays, forums and media coverage. Public awareness activities strive to expose the public to the issue of family violence so that they can begin thinking about it, and strives to influence them to take positive steps to decrease family violence.

When implementing a public awareness campaign, it is helpful to:

- have information that is current, accurate and brief;
- know your audience – target your material to specific groups;
- keep the message positive;
- stress concrete, manageable steps that people can take to decrease family violence;
- use many different sources to distribute information – radio, newspaper, bulletins, etc.;
- work cooperatively with other community agencies in the development of locally relevant material.

Public Education

Public education activities not only provide information but also the skills to help receivers use the information. The activities are designed to stimulate the receiver to think about the information, learn more about it and take action. Life skills training, including decision making, reviewing our values, communication skills, resolving our conflict and parenting skills, is an important educational activity. A possible educational format may be an ongoing series of community workshops.

Some possible topic areas for family violence educational activities are:

- self-worth and self-esteem;
- changing roles of Aboriginal men and women;
- assertiveness training;
- parenting;
- communication and relationship skills;

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- family development;
- anger management;
- mediation and conflict resolution;
- self-help groups;
- peer-support groups;
- grief resolution;
- power and control issues among men and women;
- denial of family violence;
- cultural norms and their effects on family violence;
- legal issues;
- access to community resources;
- impact of family violence in the community.

Can you think of others? If so, add them to the list now:

Community Action

Community action is a consciously planned and coordinated effort by individuals, agencies and groups to make positive changes toward improving the quality of life in the community.

Community action allows community members to cooperate, communicate and invest in their own lives. Through community cooperation, individuals bring many different resources and strengths to the effort, thereby strengthening the likelihood of success.

Community action includes setting short-term and long-term goals, coordinating a diversity of people and skills, keeping activities consistent

with the goals, and making the most of resources. When planning for community action, the following recommendations should be kept in mind:

- assemble a group of individuals with different backgrounds and expertise;
- make sure the leadership is strong, consistent and responsible;
- ensure that the group has clear goals and objectives;
- ensure that there are both short-term and long-term goals that are achievable.

An important point to remember in community action is that it allows community members to take part in determining their own destiny. Individuals get to make responsible and respectful choices about the quality of life in the best interest of all.

Community Policy Making

Communities use guidelines or codes to make decisions about community lifestyles and actions which are reflected in laws, rules and regulations. Often, Aboriginal communities have "unspoken" codes of appropriate behaviour.

Local community people can form advocacy groups to influence the community leadership to incorporate concern about family violence into community guidelines or codes. The advocacy group can also network with other concerned community agencies to promote policy making which encourages family violence prevention. Our communities must learn to promote the prevention of family violence and to use citizen advocacy groups. Such action will help set positive trends in the community and decrease the dependence on frontline workers. Frontline workers should encourage concerned community members to form advocacy groups. Community involvement such as this also helps develop a sense of ownership over the prevention of family violence.

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Creating a Healthy Environment

Planned and coordinated activities by service workers and other community members working together for a common goal are required to create a healthy community environment, free of family violence. Creating a healthy environment requires changing the conditions in the community that allow negative behaviours such as family violence to continue.

A group of people committed to changing their environment should identify common problems and needs, analyze information, and outline and implement specific, concrete strategies. The group can identify the factors contributing to the problem and the effect of these factors on the community. An example of change to a community problem is:

Present Environment	Action	New Environment
Community members feel it is okay for kids in this community to be drunk.	<ul style="list-style-type: none"> • Band Council formally recognizes the problem and takes a stand to enforce laws that prevent minors from drinking; • public education activities for parents and their children; • organize alcohol-free recreation and social activities; • youth peer support circles for problem solving and building relationships. 	Community members feel it is not okay for kids in this community to be drunk.

A strategy for action involves many different groups of people: political leaders, service providers, adult community members and community youth. The chance of a successful outcome is greater when all key people are meaningfully involved in all stages of the plan. Public awareness, public education, community action and influencing of public policy are all factors in creating a healthy community environment.

Additional Activities

Positive experiences in which people can have fun, be involved and have a sense of belonging can also be prevention activities that help create a positive family and community life. Such experiences promote self-worth, build self-esteem, give a sense of accomplishment and create a healthy community environment.

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Aboriginal peoples have become increasingly isolated from one another over the years. The traditional extended family system has become fragile in many Aboriginal communities. Family violence prevention programs should offer activities to help our families to connect as a family unit and to connect with other families.

A few suggestions for doing this are:

- recreational events that will help people "play" together;
- community service projects that will help people find opportunities to meaningfully help one another.

Can you think of others? If so, add them to the list now:

Crisis Intervention Strategies

Crisis intervention means "helping at the time of crisis." This usually involves immediate and short-term action to help someone through a crisis. Crisis intervention leads into networking, involvement of other people and agencies and, eventually, long-term planning.

Some factors that may aid intervention in family violence are:

- identify groups at high risk of family violence;
- identify referral services for effective networking among agencies in providing immediate and efficient service to the client in need;
- identify availability of grief counselling;

- develop Crisis Intervention Teams in the community. The team approach lessens strain on individual caregivers, provides back-up and allows effective networking during crisis situations;
- develop safe, efficient transportation for both the client and the caregiver. Assistance of the local police may be required to help in the safe removal of the client from the batterer's presence to a shelter;
- develop a family violence crisis hotline that could be run by trained volunteers.

Can you think of other options? If so, add them to the list now.

Treatment Services for Victims, Abusers and Others

Treatment services are required by the victims of family violence, the abusers and others who have been indirectly affected by the violence. Strategies for treatment may include:

- **Referral services:** Networking of services within the community is important so that caregivers know what services are available, what the limitations of services are, who the target groups served by the services are, and how services are accessed.
- **Assessment of clientele:** Clients need to have proper professional assessment to determine the nature and scope of the problem and the appropriate treatment. For example, an abuser who also abuses alcohol may need treatment for alcoholism before treatment for the abuse can be effective.

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- **Programs to facilitate healing in the family:** These may include shelters, counselling programs, anger management sessions, peer support, healing circles, safe houses and follow-up services. Each client will need a unique combination of services.
- **Family and community strengths:** These may include our traditional ways as well as our traditional values and principles. Some examples are respect, caring and trust. Building on these strengths may provide a foundation to build a healthy environment.
- **Anger management programs:** Although these programs do not address the roots of violent behaviour, they help the participant to use the emotional energy of anger in a positive way. The control and power aspects of violent behaviour are not addressed by these programs.
- **Sex-role resocialization:** This approach is based on the premise that abusive male behaviour is, by and large, learned behaviour. It is a function of the socialization which males in a patriarchal culture are subjected to in one degree or another. Treatment therefore attempts to counteract this traditional socialization and offers alternative values, perceptions, attitudes and role models.
- **Personal development programs:** These programs help clients to regain dignity in, power over and control over their lives. They explore self-image, self-worth and self-esteem issues. Aboriginal peoples may use these programs to overcome the feelings of helplessness and lack of control over personal destiny.
- **Peer support circles:** These activities help people draw support from peers when dealing with a crisis and its effects. Peer support circles can be abusers helping abusers or victims helping victims.
- **Alternatives to sentencing or probation:** Some Aboriginal communities have set up probation or sentencing agreements with the court system.⁴ Offenders are required to attend family violence talking circles in the community.
- **Family violence counselling services:** These services may be set up by community service agencies.
- **Home visitation programs:** Following an "incident," a home visitation program may be set up with clients to provide follow-up services and promote family healing.
- **Talking circles:** Men's, women's, children's, youths' and Elder's groups can deal with family violence issues.

Training for Frontline Caregivers

A leading cause of burnout among caregivers is inadequate preparation for handling the overwhelming needs of Aboriginal clients. Our community programs need consistent professional development and specialized training for caregivers.

⁴ Hollow Water, Manitoba, Community Holistic Circle Healing.

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Some areas of training that should benefit caregivers are:

- knowledge of the dynamics of family violence;
- crisis intervention skills;
- grief counselling and grief therapy;
- personal development and self-awareness (especially for caregivers with their own personal problems);
- clinical supervision and support;
- information-processing skills;
- personalizing the approach to each client;
- stress management;
- family counselling skills;
- specialized counselling skills for target groups — youth, children, women, Elders, men and women;
- legal aspects of family violence.

Can you think of other options? If so, add them to the list now:

Strategies at the Local Political Level

Community leadership can help improve the quality of life of its citizens. Political leaders have a responsibility to address those issues such as family violence that hinder the development of healthy family and community life.

Some areas that political leaders could address include:

- developing of Employee Assistance Programs (EAP) to help Band employees heighten their awareness of family violence and the community. The EAP could provide options for Band employees who experience a problem and could also provide mandatory awareness workshops;
- developing of a public stand on family violence. An example may be a formal declaration protecting the rights of Elders, men, women and children with respect to their physical, mental and social health;
- lobbying to provide funding to frontline agencies that are combatting family violence in the community;
- building positive relationships with local, regional, provincial and national resources to strengthen community financial and human resources;
- support of local initiatives on family violence prevention in the community.

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COMBATTING FAMILY VIOLENCE – A SHARED HEALING

Healing family violence is the responsibility of everyone in the community. Although many of us do not know what to do when family violence happens, we do have some choices. We could do and say nothing, but we know the problem will not just go away. We could try to intervene alone, although that could be very risky. Or we can ask for help from the community. Combatting family violence is never an easy task but it is easier when everyone in the community assumes responsibility.

The problem of family violence often seems insurmountable, but there are some basic measures all community members can take in the struggle against the violence. The community can be informed about:

- ▶ What the battered/abused can do
- ▶ What children can learn
- ▶ What the family can do
- ▶ What Elders can do
- ▶ What batterers/abusers can do
- ▶ What service providers can do
- ▶ What the community can do

This list of measures is by no means complete and users of this resource kit are encouraged to add their own ideas to the list.

What the battered/abused can do

- Seek safe and healthy environments:
 - police;
 - transition house;
 - safe house.

- Seek medical attention if needed:
 - physical safety of all abused people should come first.
- Seek one-to-one counselling:
 - preferably by someone trained in the area of family violence;
 - recognize that they have been abused;
 - talk about their feelings;
 - find a way out of the cycle of victimization;
 - set goals that are attainable.
- Find a place for time-out:
 - a place for quiet and healing;
 - a place for thinking and decision making;
 - a place to feel safe;
 - a place of respite from an emotionally charged environment.
- Participate in a support group:
 - meet other victims of abuse;
 - learn from the experiences and mistakes of others who value our past;
 - find encouragement and caring when they are most needed;
 - encourage healing.
- Seek out a network of available resources:
 - find out what resources are available (e.g., crisis shelter, safe homes, crisis counsellors, Elders' circle, support groups);
 - learn how to access and use them.
- Rebuild self-esteem:
 - talk to a counsellor;
 - attend self-esteem workshops.

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- Reconnect with family and friends:
 - get out of the isolation caused by abuse;
 - ask for help from family and friends;
 - accept encouragement, support and caring when offered.
- Treat themselves well:
 - do not blame themselves for the abuse;
 - do something special for themselves;
 - surround themselves with caring people;
 - try to regain self-respect and self-esteem.
- Know the legal aspects of family violence:
 - talk to a lawyer, legal aid worker or crisis centre;
 - read self-help literature;
 - determine the legal aspects of any course of action.
- Increase parenting skills:
 - learn how to cope with the stress of child rearing;
 - enhance emotional ties with children;
 - learn how to break the cycle of violence for the children.
- Seek spiritual support:
 - seek healing assistance from the Creator;
 - attend church or spiritual gatherings;
 - talk with clergy or Elders.
- How to nourish extended family relationships:
 - get to know family members and how they are related;
 - take part in family gatherings;
 - spend time with extended family members.
- Why violence is not their fault:
 - learn that violence/abuse is always the responsibility of the batterer/abuser.
- Communication skills:
 - learn to talk about experiences;
 - learn to share feelings with trusted others.
- Become involved in children's activities/programs:
 - attend community-sponsored events;
 - keep in contact with peers.
- Learn the basic prevention program:
 - some parts of the body are private;
 - your body belongs only to you;
 - there are different kinds of touching;
 - it's okay to say "No";
 - tell an adult they trust.

What the family can do

- Become well informed about family violence:
 - know what family violence means;
 - talk about it with family members;
 - teach children about family violence;
 - know what can be done when confronted with violent situations;
 - seek knowledge to overcome feelings of powerlessness and helplessness;
 - seek more information about family violence;

What children can learn

- Whom to trust and whom to ask for help.
- How to ask for help.

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- share knowledge with other family members.
- Keep communication lines open:
 - talk about situations that arise;
 - seek help together;
 - act on problems immediately;
 - keep in touch with other family members;
 - be available to help other family members.
- Stay connected:
 - do not allow abused family members to isolate themselves.
- Remain supportive and non-judgmental:
 - do not judge other family members;
 - make it easy for family members to ask for help;
 - build trust;
 - listen and show interest;
 - offer support and show a caring attitude.
- Know how to intervene or find help:
 - seek out prevention information;
 - seek out community resources and find out how to access them;
 - attend workshops about family violence.
- Have fun together as a family:
 - plan activities that encourage family fun (e.g., camping, picnics, community events).
- Take time out from one another:
 - maintain a good balance between closeness and distance in the family;
 - allow family members to have privacy, when needed;
 - set aside a quiet place at home.
- Reduce family isolation and loneliness:
 - seek support in the community;
 - keep community contacts.
- Increase interpersonal relationships:
 - develop communication skills.
- Safe-proof children:
 - teach children a basic sexual abuse prevention program;
 - some parts of the body are private;
 - your body belongs only to you;
 - there are different kinds of touching;
 - it's okay to say "No";
 - tell an adult they trust.
- Strengthen spirituality of the family:
 - seek healing assistance from the Creator;
 - attend church or spiritual gatherings together;
 - pray together.

What Elders can do

- Know how to ask for help:
 - increase communication skills;
 - learn about helping resources in the community.
- Teach values that discourage violence:
 - become involved in the community fight against family violence.
- Keep community connections:
 - do not become isolated – attend community events, visit others;
 - build and maintain relationships in the family and the community;
 - become involved in the community, especially in teaching children.

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- Join Elder's programs:
 - provide or obtain peer support;
 - share experiences and listen to others;
 - stay physically active.
 - Keep as much independence as possible:
 - maintain a regular schedule of activities;
 - make their own decisions;
 - be cautious of financial exploitation.
 - Start an Elder's support group against violence:
 - joining with other Elders to help combat abuse.
 - Know about legal aspects that affect Elders:
 - make a will;
 - learn legal aspects of Elder's issues;
 - learn about land claims and other community issues.
 - Educate themselves about family violence:
 - recognize their own past abuse experiences;
 - learn about family violence and its effects on children, families and the community.
 - Find a place for time-out:
 - identify space at the community centre or a resource building that could be used for this;
 - let highly charged emotions calm down;
 - allow time to think.
 - Talk to community role models:
 - share with those who set good standards in the community;
 - seek the opinions of those who are respected.
 - Participate in a support group:
 - talk to others who have experienced the same problem;
 - learn from the experiences and mistakes of others;
 - learn to listen;
 - help change violent behaviour.
 - Talk to trusted family members and friends:
 - accept their help, encouragement, support and caring attention;
 - give people who already know of the problem a chance to help.
 - Discharge destructive energy in physical activity:
 - channel negative energy in a positive way;
 - help diffuse some of the violent emotion.
 - Do something for others:
 - learn how to care for others;
 - feel good about themselves.
 - Tackle one thing at a time:
 - take small, manageable steps that have a realistic chance of succeeding;
- What batterers/abusers can do**
- Seek one-to-one counselling:
 - preferably by someone trained in the area of family violence;
 - recognize feelings and accept responsibility for behaviour;
 - seek alternatives to the destructive behaviour and begin to set healing goals.
 - Self-education about family violence and its origins.

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- do not try to change everything at once.
- Increase parenting skills:
 - learn how to understand and cope with the stresses of child care;
 - learn to be emotionally healthy with children;
 - come to terms with their own childhood.
- Use humour to ease the way through tough spots:
 - keep a sense of humour and help pass it on to others;
 - view situations in different ways;
 - keep communication lines open.
- Seek spiritual guidance:
 - seek healing assistance from the Creator;
 - find hope for the future.
- Network with other service agencies:
 - know how to refer clients to other agencies;
 - know where to refer clients.
- Learn to deal with stress:
 - recognize when to ask for help;
 - do not try to single-handedly combat family violence;
 - maintain physical health;
 - develop strategies to lessen job-related stress.
- Help with family violence prevention:
 - offer workshops, provide guest speakers, work with Chief and Council and other community leaders;
 - organize community prevention campaigns.
- Develop assessment skills:
 - recognize signs of family violence;
 - increase communication skills;
 - recognize stress in clients or self;
 - remain supportive and non-judgmental.
- Be creative:
 - try new approaches to prevention;
 - teach new ways to handle anger, frustration and stress.

What service providers can do

- Recognize the signs of family violence:
 - attend workshops, visit resource centres, consult with others, read about family violence, learn about the factors of family violence, learn about legal aspects.
- Clarify their ideas about family violence:
 - resolve any past dealings with family violence;
 - make a stand against family violence.
- Learn crisis intervention skills:
 - know what to do during a family violence crisis.
- Learn how to intervene with children:
 - provide children with basic prevention programs;
 - learn to communicate with and assess child victims of abuse.
- Recognize victim dependence:
 - understand why victims may stay with abuser;

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- help victim to realize he or she is not to blame;
- help victim to see abuse as a control issue.

What the community can do

- Set standards and make policies:
 - take a stand on family violence;
 - develop guidelines and policies;
 - commit policies to paper;
 - encourage community participation;
 - lobby Chief and Council to participate in prevention activities.
- Develop ongoing treatment services for abused, abusers, children and Elders.
- Encourage community education:
 - involve the entire community, especially Elders;
 - set up prevention activities, such as workshops, videos, guest speakers, conferences;
 - develop posters, pamphlets, bulletins, T.V. and radio information spots.
- Promote community spirit:
 - encourage family gatherings;
 - organize community events;
 - encourage feedback from the community.
- Provide resources to combat violence in the community:
 - provide facilities for family violence prevention activities, time-out areas, workshop and seminar facilities, child and Elder care services, etc.;
 - provide transportation and relocation services for victims of abuse.
- Be prepared to provide assistance to victims of abuse:
 - develop a plan of action involving a network of community service agencies;
 - develop and encourage traditional methods of dealing with family violence;
 - provide basic prevention programs about sexual abuse to children:
 - some parts of the body are private;
 - your body belongs only to you;
 - there are different kinds of touching;
 - it's okay to say "No";
 - tell an adult they trust.

CONCLUSION

The effectiveness of our fight against family violence in our communities depends on the involvement and commitment of everyone in the community. We are not powerless over family violence. By working together, we **can** make a difference.

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FAMILY VIOLENCE RESOURCE CENTRES

The following list of resource centres is not exhaustive. Only the resource centres, found during the duration of this project, that have produced nationally available information were included. Many provincial and local agencies and centres that deal with family violence were not included due to resource and time constraints. However, we advise that you make every effort to contact as many provincial and local sources as possible. Information about local and provincial sources may be available at your local library or from the resource centres listed below.

Canadian Advisory Council on the Status of Women / Conseil Consultatif Canadien sur la Situation de la Femme

110 O'Connor Street, 9th Floor
P.O. Box 1541, Station B
Ottawa, Ontario
K1P 5R5
Tel: (613) 992-4975
Fax: (613) 992-1715

The council has published some material on family violence, including *Battered but Not Beaten...Preventing Wife Battering in Canada* (1987) and *Wife Battering in Canada: The Vicious Circle* (1980).

Canadian Council on Social Development / Conseil Canadien de Développement Social

55 Parkdale Avenue
P.O. Box 3505, Station C
Ottawa, Ontario
K1Y 4G1
Tel: (613) 728-1865
Fax: (613) 728-9387

With financial assistance from Health Canada, CCSD publishes *Vis-à-Vis*, a national newsletter which examines issues of "family violence" with particular emphasis on the Canadian point of view.

Centre for Women's Studies in Education

Ontario Institute for Studies in Education /
L'Institut d'Ontario pour les études d'éducation
252 Bloor Street West
Toronto, Ontario
M5S 1V6
Tel: (416) 923-6641

Through OISE, the centre publishes materials on family violence and other topics.

Four Worlds Development Project

4401 University Drive
Lethbridge, Alberta
T1K 3M4
Tel: (403) 329-2065
Fax: (403) 329-3081

The project produces material relating to the lifestyles and social problems of First Nations and Inuit peoples.

Health Canada / Santé Canada

Publication Distribution Centre
Tunney's Pasture
Ottawa, Ontario
K1A 0K9
Tel: (613) 954-5995
Fax: (613) 952-7266

Publishes information on drugs, alcohol, family violence, etc., particularly in brochure and booklet form. Catalogues of information are available.

Institute for the Prevention of Child Abuse / L'Institut pour la prévention de l'enfance maltraitée

25 Spadina Road
Toronto, Ontario
M5R 2S9
Tel: (416) 921-3151
Fax: (416) 921-4997

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Justice Canada

(SEE: National Victims Resource Centre)

London Battered Women's Advocacy Clinic, Inc.

69 Wellington Street

London, Ontario

N6B 2K4

Tel: (519) 432-2204

Fax: (519) 679-3918

As a result of a demonstration project, the London Battered Women's Advocacy Clinic, Inc. published its *Final Report* (1985) and the *Handbook for Advocates and Counsellors of Battered Women* (1985).

National Clearinghouse on Family Violence / Centre national d'information sur la violence dans la famille

Family Violence Prevention Division

Health Canada

Tunney's Pasture

Ottawa, Ontario

K1A 1B5

Toll free: 1-800-267-1291

Fax: (613) 941-8930

TDD toll free: 1-800-561-5643

A Division of Health Canada, the Family Violence Prevention Division provides access to government and non-government information on all aspects of family violence.

National Film Board of Canada / L'Office national du film du Canada

P.O. Box 6100

Montreal, Quebec

H3C 3H5

Atlantic Canada: 1-800-561-7104

Quebec: 1-800-363-0328

Ontario: 1-800-267-7710

Western and Northern Canada: 1-800-661-9867

(also check library or phone book for local office)

Along with Health Canada, the National Film Board of Canada publishes *The Family Violence Film and Video Catalogue* (4th ed., 1993) which lists audiovisual resource material available on the topic of family violence.

National Victims Resource Centre (NVRC) / Le Centre national du documentation sur les victimes

Justice Canada

220 Queen Street

Ottawa, Ontario

K1A 0P8

Tel: 1-800-267-0454

The National Victims Resource Centre provides information (e.g., books, films, videos) on victim-related issues, much of which is in the category of family violence. The NVRC also has an extensive data base of information with much of the data available through inter-library loan.

Native Counselling Services of Alberta (NCSA)

#800 Highfield Place

10010-106 Street

Edmonton, Alberta

T5J 3L8

Tel: (403) 423-2141

Fax: (403) 424-1173

(local offices are located across Alberta)

Through funding from The Alberta Law Foundation, NCSA publishes a yearly media catalogue of audiovisual materials available for loan or purchase.

Native Mental Health Section

Canadian Psychiatric Association

P.O. Box 89

Shannonville, Ontario

K0K 3A0

Tel: (613) 966-7619

Fax: (613) 966-0670

RESOURCE GUIDE

**Native Para-judicial Services of Quebec /
Service para-judiciaire autochtones du
Québec**

3465 Côte des Neiges, Suite 102
Montreal, Quebec
H3H 1T7
Tel: (514) 933-3638/39/30
Fax: (514) 846-0484

As part of the Charter of Rights and Freedoms and Battered Women Project, Native Para-judicial Services of Quebec have published *Violence Against Women: A Right to Freedom and Respect* (1985).

Nechi Institute

Box 34007, Kingsway Mall P.O.
Edmonton, Alberta
T5L 4K1
Tel: (403) 458-1884
Fax: (403) 458-1883

Established as a non-profit society in Alberta, the Nechi Institute provides training in the area of alcohol and drug abuse. Recent research and development projects have included work in the area of family violence (including a 14-day training package for the helping professions).

OISE

(SEE: Centre for Women's Studies in Education)

Public Legal Education Society of Nova Scotia

1127 Barrington Street
Halifax, Nova Scotia
B3H 2P8
Tel: (902) 423-7154
Fax: (902) 421-1255

Provides information and access to information, particularly on but not restricted to legal matters. Has published *Family Violence: An Annotated Bibliography* (1986), an annotated bibliography on a wide selection of family violence material.

**Royal Canadian Mounted Police /
Gendarmerie royale du Canada**

(Contact local RCMP detachment)
(Some information available from the National Victims Resource Centre at 1-800-267-0454.)

The RCMP has prepared resource material and talks to increase public awareness on the issue and to inform people of reporting procedures for family violence.

RESOURCE GUIDE

INDIAN CHILD AND FAMILY SERVICES AGENCIES

NEWFOUNDLAND

Miawpukek Child and Family Services
Health and Social Services
Conne River Reserve
MicMac Territory, Newfoundland
A0H 1J0
Tel: (709) 882-2710
Fax: (709) 883-2836

PRINCE EDWARD ISLAND

**Charlottetown Regional Health and Social
Services Office**
17 Haviland Street
P.O. Box 2000
Charlottetown, Prince Edward Island
C1A 7N8
Tel: (902) 368-3330
Fax: (902) 368-6186

**Montague Regional Health and Social Services
Office**
P.O. Box 1500
Montague, Prince Edward Island
C0A 1R0
Tel: (902) 888-2992
Fax: (902) 838-2992

Native Council of Prince Edward Island
33 Allen Street
Charlottetown, Prince Edward Island
C1A 2V6
Tel: (902) 892-5314
Fax: (902) 368-7464

**O'Leary Regional Health and Social Services
Office**
P.O. Box 8
O'Leary, Prince Edward Island
C0B 1V0
Tel: (902) 859-2400
Fax: (902) 859-2195

**Souris Regional Health and Social Services
Office**
P.O. Box 550
Souris, Prince Edward Island
C0A 2B0
Tel: (902) 687-7060
Fax: (902) 687-2026

**Summerside Regional Health and Social
Services Office**
290 Water Street
Summerside, Prince Edward Island
C1N 1B4
Tel: (902) 888-8100
Fax: (902) 888-8085

NOVA SCOTIA

**Micmac Family and Children's Services of
Nova Scotia**
P.O. Box 179
Shubenacadie Post Office
Shubenacadie
Hants County, Nova Scotia
B0N 2H0
Tel: (902) 758-3553
Fax: (902) 758-2390

Mic Mac Family and Child Services
General Delivery
Cape Breton, Nova Scotia
B0A 1J0
Tel: (902) 379-2433
Fax: (902) 379-2381

RESOURCE GUIDE

Mi'kmoq Family Treatment Center

P.O. Box 310
Whycocomagh, Nova Scotia
B0E 3M0
Tel: (902) 756-3440
Fax: (902) 756-3441

NEW BRUNSWICK

Big Cove Child and Family Service Agency

P.O. Box 1, Site 11
R.R. 1
Big Cove, New Brunswick
E0A 2L0
Tel: (506) 523-9191
Fax: (506) 523- 4374

Burnt Church Child and Family Service Agency

R.R. 2
Legaceville, New Brunswick
E0C 1K0
Tel: (506) 776-8331
Fax: (506) 776-3682

Eel Ground Child and Family Service Agency

P.O. Box 9, Site 3
R.R. 1
Newcastle, New Brunswick
E1V 3L8
Tel: (506) 622-8039
Fax: (506) 622-8667

Eel River Bar Child and Family Services

P.O. Box 1660
Dalhousie, New Brunswick
E0K 1B0
Tel: (506) 684-3360
Fax: (506) 684-5840

Kingsclear Child and Family Service Agency

Comp. 19, Site 6
R.R. 6
Fredericton, New Brunswick
E3B 4X7
Tel: (506) 363-3028
Fax: (506) 363- 4324

Oromocto Child and Family Services

P.O. Box 417
Oromocto, New Brunswick
E2V 2J2
Tel: (506) 357-3394
Fax: (506) 357-2628

Red Bank Child and Family Services

P.O. Box 120
Red Bank, New Brunswick
E0C 1W0
Tel: (506) 836-2458
Fax: (506) 836-7593

Saint Mary's Child and Family Service Agency

247 Paul Street
Fredericton, New Brunswick
E3A 2V7
Tel: (506) 458-9511
Fax: (506) 453-1793

Tobique Child and Family Service Agency

R.R. 3
Perth, New Brunswick
E0J 1V0
Tel: (506) 273-6851
Fax: (506) 273-4286

Woodstock Indian Child and Family Services

P.O. Box 28, Site 1
R.R. 1
Woodstock, New Brunswick
E0J 2B0
Tel: (506) 328-3303
Fax: (506) 328-2420

RESOURCE GUIDE

QUÉBEC

Bande indienne des Montagnais de Sept-Îles et Maliotenam

1084, rue Dequen

C.P. 8000

Sept-Îles (Québec)

G4R 4L9

Tel: (418) 962-0222

Fax: (418) 968 0953

Comité Atikamekw Sipi

C.P. 848

La Tuque (Québec)

G9X 3P6

Tel: (819) 523-6153

Fax: (819) 523-8706

Commission des services communautaires

403, rue Amisk

C.P. 239

Point Bleue (Québec)

G0W 2H0

Tel: (418) 275-5375

Fax: (418) 275-0097

Conseil Attikamek Montagnais

85, boulevard Bastien

Village des Hurons (Québec)

G0A 4V0

Tel: (418) 842-0277

Fax: (418) 842-9448

Kahnawake Shakotiiatakehnhas Community Services

P.O. Box 876

Kahnawake, Québec

J0L 1B0

Tel: (514) 632-6880

Fax: (514) 632-5116

Kitigan Zibi Health and Social Services

P.O. Box 160

Maniwaki, Québec

J9E 3B4

Tel: (819) 449-5593

Fax: (819) 449-7411

ONTARIO

Delico Ojibway Family Services

District Liaison Council

95 North Cumberland Street

Thunder Bay, Ontario

P7A 4M1

Tel: (807) 345-1888

Fax: (807) 345-2767

Nog-Win-Da-Min Child and Family Services

473 Queen Street East

Suite 106

Sault Ste. Marie, Ontario

P6A 1Z5

Tel: (705) 946-3700

Fax: (705) 946-3717

Ojibway Tribal Family Services Agency

512 First Avenue South

Kenora, Ontario

P9N 1W5

Tel: (807) 468-4533

Fax: (807) 468-4959

Payukotayno (James and Hudson Bay) Child and Family Services

P.O. Box 336

Moosonee, Ontario

P0L 1Y0

Tel: (705) 336-2996

Fax: (705) 336-2492

RESOURCE GUIDE

Tikinagan Child and Family Services

P.O. Box 627
63 King Street
Sioux Lookout, Ontario
P8T 1B1
Tel: (807) 737-3466
Fax: (807) 737-3543

Weechi-It-Te-Win Family Services Inc.

P.O. Box 812
Fort Francis, Ontario
P9A 3N1
Tel: (807) 274-3201
Fax: (807) 274-8435

MANITOBA

Anishinaabe Child and Family Services

General Delivery
St. Martin Post Office
St. Martin, Winnipeg, Manitoba
R0C 2T0
Tel: (204) 659-4546
Fax: (204) 659-5877

Anishinaabe Child and Family Services

307-286 Smith Street
Winnipeg, Manitoba
R3C 1K1
Tel: (204) 942-0788
Fax: (204) 957-1734

Awasis Agency of Northern Manitoba

3 Station Road
Thompson, Manitoba
R8N 0N3
Tel: (204) 778-4401
Fax: (204) 778-8428

Cree Nation Child and Family Caring Agency

Otineka Mall
P.O. Box 3910
The Pas, Manitoba
R9A 1S5
Tel: (204) 623-7456
Fax: (204) 623-3847

Dakota Ojibway Child and Family Services

702 Douglas Street
Brandon, Manitoba
R7A 7B2
Tel: (204) 729-3650
Fax: (204) 728-1806
(Winnipeg: (204) 943-0198)

Island Lake Sub-Office

General Delivery
Garden Hill, Manitoba
R0B 0T0
Tel: (204) 456-2718
Fax: (204) 456-2641

Sagkeeng Child and Family Services

P.O. Box 700
Pine Falls, Manitoba
R0E 1M0
Tel: (204) 367-2215
Fax: (204) 367-8510

Southeast Child and Family Services Inc.

511 Ellice Avenue
Winnipeg, Manitoba
R3B 1Y8
Tel: (204) 775-0052
Fax: (204) 772-1226

West Region Child and Family Services

38-1st Avenue N.W.
Dauphin, Manitoba
R7N 1G7
Tel: (204) 638-6941
Fax: (204) 638-4620
(Winnipeg: (204) 957-0037)

RESOURCE GUIDE

Winnipeg Sub-Office

201-274 Smith Street
Winnipeg, Manitoba
R3C 1K1
Tel: (204) 943-3335
Fax: (204) 943-2759

SASKATCHEWAN

The provincial government of Saskatchewan is in the process of establishing Tribal Councils to facilitate child and family services for Natives, and anticipates the development of six such agencies within the province during 1994-95. The following are regional offices under the Department of Social Services, which currently deal with Native child and family services.

Estevan/Weyburn Social Services

1219-5th Street
Estevan, Saskatchewan
S4A 0Z1
Tel: (306) 634-0730
Fax: (306) 634-0732

Fort Qu'Appelle Social Services

177 Segwun Avenue
Fort Qu'Appelle, Saskatchewan
Tel: (306) 332-3260
Fax: (306) 332-3276

Meadow Lake/La Roche/Buffalo Narrows Social Services

201-2nd Street West
Meadow Lake, Saskatchewan
S0M 1V0
Tel: (306) 236-7500
Fax: (306) 236-7533

Melfort/Nipawin Social Services

107 Crawford Street East
Melfort, Saskatchewan
S0E 1A0
Tel: (306) 752-6100
Fax: (306) 752-6141

Moose Jaw Social Services

36 Athabasca Street West
Moose Jaw, Saskatchewan
S6H 6V2
Tel: (306) 694-3647
Fax: (306) 694-3657

North Battleford/Lloydminster Social Services

Suite 405
1146-102nd Street
North Battleford, Saskatchewan
S9A 1G1
Tel: (306) 446-7721
Fax: (306) 446-7764

Prince Albert/La Ronge/Creighton Social Services

800 Central Avenue
P.O. Box 3003
Prince Albert, Saskatchewan
S6V 6G1
Tel: (306) 953-2575
Fax: (306) 953-2589

Regina Social Services

2240 Albert Street
Regina, Saskatchewan
S4P 3V7
Tel: (306) 787-3416
Fax: (306) 787-4940

RESOURCE GUIDE

Swift Current/Kindersley/Rosetown Social Services

350 Cheadle Street West
Swift Current, Saskatchewan
S9H 4G3
Tel: (306) 778-8291
Fax: (306) 778-8668

Yorkton/Wynyard/Melville Social Services

72 Smith Street East
Yorkton, Saskatchewan
S3N 2Y4
Tel: (306) 786-1310
Fax: (306) 786-1305

ALBERTA

Blackfoot Child Welfare Program

P.O. Box 309
Gleichen, Alberta
T0J 1N0
Tel: (403) 264-1520
Fax: (403) 734-5163

Lesser Slave Lake Indian Regional Council

Child Welfare
P.O. Box 1740
High Prairie, Alberta
T0G 1E0
Tel: (403) 523-4401
Fax: (403) 523-4406

Yellowhead Tribal Services Agency

Room 307, West Grove Building
131 First Avenue
Spruce Grove, Alberta
T7X 2Z8
Tel: (403) 962-0303
Fax: (403) 962-9363

BRITISH COLUMBIA

Spallumcheen Band Child Welfare Program

P.O. Box 3010
Enderby, British Columbia
V0E 1V0

Fax: (604) 838-2131

USMA Children's Program

Nuu-Chah-Nulth Tribal Council
P.O. Box 1099
Port Alberni, British Columbia
V9Y 7L9
Tel: (604) 724-3232
Fax: (604) 724-6642

YUKON

Champagne Aishihik Social Services Society

Box 5309
Haines Junction, Yukon Territory
Y0B 1L0
Tel: (403) 634-2288
Fax: (403) 634-2108

Champagne Aishihik Social Services Society

101-307 Jarvis Street
Whitehorse, Yukon Territory
Y1A 2H3
Tel: (403) 668-3631
Fax: (403) 667-6303

NORTHWEST TERRITORIES

Baker Lake Family and Children's Services

Regional Superintendent
Baker Lake, Northwest Territories
X0C 0A0
Tel: (819) 793-2813
Fax: (819) 793-2541

RESOURCE GUIDE

Coppermine Family and Children's Services

Regional Superintendent

Coppermine, Northwest Territories

X0E 0E0

Tel: (403) 982-7261

Fax: (403) 982-7260

Fort Smith Family and Children's Services

Regional Superintendent

Fort Smith, Northwest Territories

X0E 0P0

Tel: (403) 872-7230

Fax: (403) 872-7232

Inuvik Family and Children's Services

Regional Superintendent

Inuvik, Northwest Territories

X0E 0T0

Tel: (403) 979-7326

Fax: (403) 979-3821

Iqaluit Family and Children's Services

Regional Superintendent

Iqaluit, Northwest Territories

Tel: (819) 979-5131

Fax: (819) 979-6748

RESOURCE GUIDE

CHILD WELFARE DEPARTMENTS

Department of Social Services
Confederation Building
P.O. Box 8700
St. John's, Newfoundland
A1B 4J6
Tel: (709) 729-5193
Fax: (709)729-0583

Department of Health and Social Services
P.O. Box 2000
Charlottetown, Prince Edward Island
C1A 7N8
Tel: (902) 368-4929
Fax: (902) 368-4969

Family and Children's Services
Department of Community Services
P.O. Box 696
Halifax, Nova Scotia
B3J 2T7
Tel: (902) 424-3202
Fax: (902) 424-0502

Community Services Division-North
Department of Health and Community Services
P.O. Box 5100
Fredericton, New Brunswick
E3B 5G8
Tel: (506) 453-3622
Fax: (506) 453-2082

Services des programmes à la jeunesse
Direction générale de la prévention
et des services communautaires
Ministère de la Santé et des
Services sociaux
2^e étage
1075, chemin Ste-Foy
Québec (Québec)
G1S 2M1
Tel: (418) 643-6818
Fax: (418) 643-9024

Children's Services Branch
Ministry of Community and Social Services
S.W. 355, Hepburn Block
Queen's Park
80 Grosvenor Street
Toronto, Ontario
M7A 1E9
Tel: (416) 325-5325
Fax: (416) 325-5349

Child and Family Services
Department of Family Services
114 Garry Street, 2nd Floor
Winnipeg, Manitoba
R3C 1G1
Tel: (204) 945-6948
Fax: (204) 945-6717

Family and Youth Services Division
Department of Social Services
1920 Broad Street
Regina, Saskatchewan
S4P 3V6
Tel: (306) 787-3652
Fax: (306) 787-0925

Child Welfare Services
Program Policy Division
Department of Family and Social Services
12th Floor, S.S.P
10030-107th Street
Edmonton, Alberta
T5J 3E4
Tel: (403) 427-0412
Fax: (403) 422-5415

Family and Children's Services Division
Ministry of Social Services and Housing
Parliament Buildings
Victoria, British Columbia
V8W 3A2
Tel: (604) 387-7060
Fax: (604) 356-7862

RESOURCE GUIDE

Family and Children's Services
Department of Health and Social Services
P.O. Box 20703
Whitehorse, Yukon
Y1A 2C6
Tel: (403) 667-3002
Fax: (403) 668-4613

Family and Children's Services
Department of Social Services
4920-52nd Street
P.O. Box 1320
Yellowknife, Northwest Territories
X1A 2L9
Tel: (403) 920-6254
Fax: (403) 920-0299

RESOURCE GUIDE

AUDIOVISUAL RESOURCES

The following catalogues are available from the National Film Board of Canada, or by calling the National Clearinghouse on Family Violence toll free at 1-800-267-1291 or TDD toll free at 1-800-561-5643:

The Family Violence Audio-Visual Source Guide, Health Canada (3rd ed.), 1993. Produced for the Family Violence Prevention Division, by the National Film Board of Canada, P.O. Box 6100, Montreal, Quebec H3C 3H5.

The Family Violence Film and Video Catalogue, Health Canada (4th ed.), 1993. Produced for the Family Violence Prevention Division by the National Film Board of Canada, P.O. Box 6100, Montreal, Quebec H3C 3H5.

RESOURCE GUIDE

OTHER TERMS USED FOR NATIVE-SPECIFIC FAMILY VIOLENCE

It is important to know as many terms as possible when speaking about or searching for information about Native-specific family violence. The following is a list of the major terms that can be searched:

Native:

- Other terms commonly used:
 - ▶ Indians of North America*
 - ▶ North American Indians
 - ▶ American Indians
 - ▶ Indians (American)
 - ▶ Natives
 - ▶ Canadian Natives**
 - ▶ American Natives
 - ▶ Eskimos***

Family Violence:

- Other terms commonly used:
 - ▶ conjugal violence
 - ▶ domestic violence
 - ▶ household violence
 - ▶ intrafamily violence
- A broader or more general term may be:
 - ▶ violence

Related terms:

- **Child abuse:** Also called abused children, child battering, battered children, mistreatment of children, violence to children, child neglect, neglect of children, infanticide.
- **Child sexual abuse:** Also called sexual abuse of children, child molesting, child rape, molestation of children, incest.
- **Battered women:** Also called battered females, battered wives, battered spouse, wife battering, spouse battering, spouse abuse, wife abuse, abused women, abused wives, abused spouses, wife bashing, wife beating.
- **Spousal abuse:** Also called wife abuse, husband abuse (also see Battered women).
- **Elder abuse:** Also called abuse of the elderly, parent abuse, abused parents, elder bashing, granny bashing.
- Information on family violence may also be found under:
 - ▶ physical abuse
 - ▶ emotional abuse
 - ▶ mental abuse
 - ▶ psychological abuse
 - ▶ sexual abuse
 - ▶ marital instability, marital conflict
 - ▶ family, family relations, family problems
 - ▶ social problems, social relations
 - ▶ law, legislation
 - ▶ crime, criminology, criminal justice
 - ▶ victim, victims, victims of crime, victimology, victimization
 - ▶ cross-cultural studies

* Indians of North America is the most commonly used term to refer to Indian peoples of both Canada and the United States, though sometimes it only refers to those in the United States.

** Canadian Natives is used in some data bases to refer to both the Indian and Inuit peoples in Canada.

*** Eskimos is the commonly used term to refer to Inuit, Innu, Aleut, Eskimauan Indians and Esquimaux.