

# Final Report

## Strengthening the Circle to End Violence Against Aboriginal Women



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River

## Summit III to End Violence Against Aboriginal Women

Hamilton, Ontario  
February 17 – 19, 2009

**Coordinated by: Hamilton-Wentworth Chapter of Native Women Inc.  
(operating as Native Women's Centre)**

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### Disclaimer

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## Executive Summary

“Aboriginal people have the greatest model for health, well-being and responsibility. We have been given medicines and food. Every territory was meant to build and share their knowledge. We can reach the height of the Creator’s knowledge when we share. All is here for the benefit of all.”

Norma General, Elder

Two years ago, a vision was offered to Ontario Aboriginal communities and the Ontario government. Sylvia Maracle, at the first Summit to End Violence Against Aboriginal Women declared a vision to **end** the violence against Aboriginal women. The vision is not to “address” the violence or provide more services and programs. The vision is to have individuals, families and communities free from violence.

At that first Summit in Thunder Bay, the group of Aboriginal women, organizational and government leaders committed to that vision and offered their ideas on how to get there. Out of the first Summit, the *Strategic Framework to End Violence Against Aboriginal Women* was born.

Between April, 2007 and today, the Framework has been carried forward by the original lead organizations, the Ontario Federation of Indian Friendship Centres (OFIFC) and the Ontario Native Women’s Association (ONWA). They, along with the Ministry of the Attorney General hosted the second Summit in September, 2007. OFIFC and ONWA have met with eight Ministers, the Premier and eleven Deputy Ministers to explain the Framework and get government support; they have built support in the Aboriginal community and moved forward on specific areas of the *Strategic Framework*.

This report provides a summary of Summit III: Strengthening the Circle to End Violence Against Aboriginal Women held in Hamilton on February 17-19, 2009. This Summit shows how the circle has already been strengthened. In addition to the original leads, new partners are working together including the Métis Nation of Ontario, Independent First Nations (IFN) and the Ministry of Community and Social Services. A highlight of the Summit was the reading by Chief Bill Montour of the IFN resolution to support the *Strategic Framework*. (see Appendix E)

Summit III focused on how programs and services funded by the Ministry of Community and Social Services can be improved to support Aboriginal women and families who are working to end the violence in their lives. The Summit participants provided a number of suggestions for Ontario Works; Shelters; Counselling, Child Witness programs, Transitional Housing and building capacity in the system overall.

The participants, in addition to their specific recommendation, had four overriding themes:

1. **Women will be supported as they come forward.** Women approach different services and different community members when they start to name the violence

in their lives. There has to be a capacity in every community and in service organizations to respond to women who seek support. Minimally, the organizations need to be able to acknowledge her experience and refer her to services. Immediate attention needs to be given to ensure that:

- Services provided to urban Aboriginal women are also available to Northern and remote communities.
- First Nation women who are in their communities receive the services they require.

2. **Services must work together to ensure support is there for women.** In many communities there are not enough services or Aboriginal specific services. It will require many different services to work together to support women who want to address the violence in their lives. The primary example was that Ontario Works is a key service that plays a vital role in Aboriginal women's lives when they are addressing violence. They often require a basic income to support themselves and their children. How can Ontario Works support women facing those situations?
3. **The response to the violence needs to support all members of the family.** The solution to addressing violence is to work with all members of the family and the community to simultaneously ensure safety and support people to stop using violent behaviour in their lives. It is not sufficient to create services that only focus on the women but do not support men to address their violent behaviour.
4. **More funding, support, advocacy and awareness for Aboriginal specific programming is needed.** While there has been an increased acknowledgement that Aboriginal people have a cultural foundation that can support service delivery, it is not always the case that Aboriginal women can access culturally specific programs.

A second question asked by the participants was "What can we do to end the violence in our communities?" Beyond the government programs and services and beyond the incredibly valuable work that is being done by Aboriginal organizations, what can individual women do in our communities and organizations to end the violence?

There were answers offered to that question by the Elders and the youth:

- Be a learner. Reach out to Elders and others who can help you learn your cultural teachings and guide you in how to take up your role and responsibilities in ending the violence.
- Be a role model. Start by just being careful with what you say. Show the youth and your community how to have balance, how to laugh and find the joy in life.
- Appreciate and enjoy the life you have been given.

Summit III ended with the same message that has flowed through the previous two: the violence against Aboriginal women will not end until Aboriginal women, communities, organizations and governments work together.

## Proceedings of Summit III Strengthening the Circle



The Summit was held in Hamilton, Ontario within the Territory of the Six Nations of the Grand River.

## Introduction

Strengthening the Circle: Summit III to End Violence Against Aboriginal Women was held on February 17 – 19, 2009 at the Crowne Plaza in Hamilton, Ontario. It is the third of a series of Summits based upon the need to address the abnormally high rates of violence perpetrated against Aboriginal Women.

The third Summit, a three-day forum, was a collaborative partnership between the Ontario Native Women's Association, the Ontario Federation of Indian Friendship Centres, the Métis Nation of Ontario, the Independent First Nations and the Ministry of Community and Social Services, as the lead funding agent. It was coordinated by the Native Women's Centre in Hamilton. (See Appendix A for the Organizing of the Summit)

The Summit built upon the previous two Summits:

- Summit I held in Thunder Bay in March of 2007, funded by Ontario Women's Directorate.
- Summit II held in Sudbury in September of 2007, funded by the Ministry of the Attorney General.

It also built on the Strategic Framework to End Violence Against Aboriginal Women, developed out of the first two Summits and a partnership between Ontario Native Women's Association and the Ontario Federation of Indian Friendship Centres. The Framework is a provincial strategy, led by Aboriginal women, to eliminate the multiple forms of abuse that Aboriginal women are currently suffering.

Summit III had 114 participants in attendance; the participants represented a cross-section of stakeholders which included: Aboriginal community-based organizations/services (34); shelters (4); Aboriginal Health Access Centres (1); First Nations (6); Aboriginal Provincial Territorial Organizations (39); Non-Aboriginal community-based service providers (7); colleges and universities (1); and government representatives (38). (See Appendix B for the full list of participants)

The Summit was designed as an opportunity for dialogue between members of the Aboriginal community, staff from the Ministry of Community and Social Services (MCSS) and agency staff funded by MCSS. The Summit provided everyone the opportunity to have a better understanding of the issues Aboriginal women are dealing with when family violence occurs. Keynote speakers, panel, video and best practice presentations and break-out sessions engaged participants in the further implementation of the Strategic Framework with specific focus on MSCC programs: shelters, transitional support workers, Domestic Violence coordinating committees, counselling programs, Child Witness and Ontario Works.

See Appendix C for the Detailed Agenda.



## Background to the Summit

Strengthening the Circle: Summit III: Strengthening the Circle to End Violence Against Aboriginal Women built on critical work that had started in 2004. A joint conference on Family Violence, supported by the Ontario Native Women's Association (ONWA) and the Ontario Federation of Indian Friendship Centres (OFIFC), was held in October of 2004 in Sault Ste. Marie which led to ONWA and the OFIFC continued discussions on how to strategically move the issue forward.

In March, 2006, representatives from ONWA and the OFIFC attended the National Policy Forum on Aboriginal Women and Violence organized by Status of Women Canada. At this forum, Aboriginal participants from across Canada met to discuss awareness, access to programs and services, and policy/program enhancement. Many ideas and suggestions were shared at this forum, and it was an excellent networking opportunity.

In September of 2006, after a follow-up meeting to the National Policy Forum hosted by the Ontario Women's Directorate, ONWA, with support from the OFIFC, tabled a submission proposing the organizing of a provincial *Summit to End Violence Against Aboriginal Women*.

### **Summit I to End Violence Against Aboriginal Women: A Strategy Meeting** Thunder Bay, March of 2007

The first Violence Summit brought together 120 people who actively work to end violence against Aboriginal women. Participants were recruited who had a demonstrated commitment and desire to strengthen the circle through partnerships and action. The participants came from different sectors, and were invited from the northern, southern, urban, and rural Aboriginal communities, in an effort to ensure different perspectives could be highlighted. Participants were identified through ONWA Locals, Indian Friendship Centres, Métis Communities, and First Nations.

The overall goal of the Summit was to translate the consultations from the March, 2006 National Policy Forum and May, 2006 meeting of the Ontario Aboriginal delegation into a strategy framework. That strategy would seek to address policy change and community capacity, change public attitude, and include promising practices. The goal would be to mobilize communities to end violence against Aboriginal women.

Other anticipated outcomes from the first *Summit to End Violence Against Aboriginal Women* was to:

- create a provincial network of partners who identify addressing violence against Aboriginal women as a priority;
- strengthen the circle of Aboriginal women at the community level, by making available tools and strategies to address violence in a coherent and sustainable manner;
- create a framework for a strategy to end violence against Aboriginal women, conceptually developed by Summit participants; and

- increase awareness, particularly in government leaders in Aboriginal communities and at the municipal, provincial and federal levels, of the harmful social, economic and health costs of violence in Aboriginal communities.

The first Summit was instrumental in generating ideas and discussion with regard to needs, gaps, and promising practices. The necessity for a framework to begin the design for a provincial strategy to end violence against Aboriginal women was now identified.

<p align="center"><b>Summit II to End Violence Against Aboriginal Women: Achieving Justice: Aboriginal Communities and the Ontario Justice System Working Together</b> Sudbury, September of 2007</p>
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Summit II brought together ONWA and OFIFC, the original partners, with the Ministry of Attorney General to focus on the Justice System as a key mechanism to address violence against Aboriginal women.

The Summit had 146 participants from across the province, including Elders, representatives from Aboriginal women’s organizations, Aboriginal provincial/territorial organizations and women’s groups, Justices and Justices of the Peace, legal aid representatives, police, probation officers, victims’ services, Crown Attorneys, as well as representatives from a number of different provincial representatives.

Summit II had five objectives:

1. To enhance community understanding of the current criminal justice response to violence against Aboriginal women;
2. To enhance the knowledge of crowns, police, probation officers and others who deliver mainstream justice services, with respect to the existing capacity of Aboriginal people to assist in justice delivery including restorative processes, and the cultural context within which healing must occur.
3. To identify opportunities for joint justice system/community initiatives and programs to end violence against Aboriginal women.
4. To explore and identify action items for moving forward to end violence against Aboriginal women.
5. To build upon the work done at the March 2007 ONWA/OFIFC Summit to End Violence Against Aboriginal Women, to guide the development of a draft strategic framework.

<p align="center"><b>The Strategic Framework to End Violence Against Aboriginal Women</b></p>
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The two partners, ONWA and OFIFC took the results of the first two Summits and developed the Strategic Framework to End Violence Against Aboriginal Women. It has been distributed widely to federal, provincial and Aboriginal leaders and service providers.

The intent of the framework is in part to address all parts of the government that address/impact and deliver programs related to violence against Aboriginal women. The Framework outlines eight areas for change:

## **Issues Framework from the Strategic Framework to End Violence Against Aboriginal Women**



All the work we do evolves from the Foundation Principles contained in the Strategic Framework:

1. Violence against Aboriginal women must end.
2. To successfully end violence, all people affected by violence against Aboriginal women (victim, abuser, affected families and witnesses) need to have specific supports.
3. Violence against Aboriginal women is always done within the context of a community.
4. Violence against Aboriginal women is rooted in systemic discrimination, and consequently, issues of gender, race and cultural exclusion must be considered as contributing factors.
5. A social health determinants model must be applied to ensure that the causal issues of violence are addressed.
6. Flexible, evolving and ongoing efforts must ensure government and Aboriginal community co-ordination and collaboration.
7. To be effective, all activities required to address violence against Aboriginal women must be directed, designed, implemented and controlled by Aboriginal women.
8. Recognition and implementation of a framework will involve changes in research, legislation, policy, programs, education, community development, leadership and accountability.
9. Gender-based analysis must underlie all work involved with this strategy.

10. The capacity of Aboriginal communities and government to respond to violent crimes committed against Aboriginal women must be strengthened.
11. All perpetrators of violence against Aboriginal women must be held accountable and be offered culturally based healing programs to prevent future incidents.

<p><b>Strengthening the Circle : Summit III to End Violence Against Aboriginal Women</b> Hamilton, February of 2009</p>
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Summit III provides the Aboriginal community with the opportunity to discuss issues around the delivery of programs and services that the Ministry of Community and Social Services fund and that have an impact on women's lives who are experiencing violence.

## Opening

Elders Norma General, Jo MacQuarrie, Roland St. Germain and Ray Kinoshameg to formally open the Summit with a traditional opening ceremony. This included a prayer, smudge, and an opening song by the New Credit Kwe Miiinwaa Kweoog Singers, to honour and recognize the Violence Summit participants' commitment to this worthy cause, and to ask for strength and wisdom during our deliberations.



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River

## Greetings

### Greetings from the Ontario Government – Aboriginal Affairs

**Mr. Jeff Leal**, Parliamentary Assistant to the Minister of Aboriginal Affairs, spoke on behalf of Minister Duguid. He noted that the government has been a partner in all three summits and that Deb Matthews, the Minister Responsible for Women's Issues, and Minister Duguid are coordinating our government's response to the recommendations in the framework.

The government's support and attention speaks to the Ontario government's concern about the high rate of violence against Aboriginal women. He highlighted the campaign called Kanawayhitowin as an innovative program that they are proud to have supported. It is a public education campaign that is based on traditional Aboriginal teachings and intended to give people close to an at-risk woman or abusive man the information they need to get involved and prevent a further escalation of the violence.

**President Dawn Harvard**, from the Ontario Native Women's Association, spoke of the importance to make it everyone's responsibility to end violence, and to stand up as leaders in our communities. Dawn asked the participants to stay focused on the impact the violence is having on our children and reinforced that ONWA is committed to ensuring the Strategic Framework is taken forward to all levels of the Government.

### Greetings from the Aboriginal Partners

### Greetings from the Ministry of Community and Social Services

**David Carter-Whitney**, Assistant Deputy Minister of Social Policy Development with the Ministry of Community and Social Services welcomed everyone to the Summit. He acknowledged the work that has been done to-date and noted that the Strategic Framework to end Violence Against Aboriginal Women is an excellent document that gives the government principles and a direction to move forward on with the Aboriginal partners.

He ended his greeting by acknowledging the successful partnership that must continue between the Ontario government and Aboriginal partners to achieve the goals in the Strategic Framework.

## Keynote Addresses: Shaping our Future by Understanding our Past and Present



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River

## Setting the Context: History, the Strategic Framework on Violence Against Aboriginal Women and Violence in our Communities

### ***Speaker: Sylvia Maracle***

Sylvia Maracle (Skonaganh:ra), Executive Director of the Ontario Federation of Indian Friendship Centres opened the Summit with a powerful keynote address. She started by reflecting on the magnitude of the vision that is at the core of the Strategic Framework to End Violence Against Aboriginal Women.

The commitment to end violence and not simply ensure that programs and services exist when violence happens in our families and communities means that we are looking at a generational plan. Our vision does not locate this as a women's issue but as a community issue. We will need to transform the experience of all family members to ensure the violence ends. The vision will be achieved because in Aboriginal communities we have tenacity and the responsibility to the seven generations.

Since the first Summit in 2007 and the development of the Strategic Framework, OFIFC and ONWA have collectively presented the Framework to eight Provincial Ministers, eleven Deputy Ministers and the Premier of Ontario, the Honourable Dalton McGuinty. We know the government of Ontario is supporting the Strategic Framework.

In March of 2008, MCSS funded a one-day consultation, hosted by OFIFC and ONWA, with approximately 50 stakeholders from government and Aboriginal and mainstream service providers. The report of the meetings evolved around the need to establish a distinct Aboriginal Domestic Violence Strategy, with a Ministerial Advisory Steering Committee, a Ministerial Advisory Council, community coordinating committees, etc. that would be similar to the structure established for the mainstream. Ministers Duguid and Matthews will be coordinating the government's response.

There has been growing support from the Aboriginal communities, as evidence by our new partners at this Summit; the Métis Nation of Ontario and the Independent First Nations.

Community organizations, including Women's Shelters and Crisis Centres and the Centre for Research & Education on Violence Against Women and Children and the Minister's Council on Domestic Violence have also endorsed the Strategic Framework.

Other work being done in the communities to end the violence includes:

- Kizhaay Anishinaabe Niin (an Ojibway phrase) translates to "I Am a Kind Man". Kizhaay Anishinaabe Niin is a men's initiative to help stop violence. At a time when violence is taking over whole communities "I Am a Kind Man" reminds us that violence has never been an acceptable part of Aboriginal culture. There are 40 men who have been trained, whose primary goal is to encourage and support other men to end all forms of violence against Aboriginal women.
- Kanawayhitowin (Taking Care of Each Other's Spirit) is an Aboriginal specific program similar to the provincial Neighbours, Friends and Families program. It is



designed to inform and educate Aboriginal people about the risk factors and warning signs of abuse of women and to encourage community members to speak out and take action against violence. There are over 300 people trained as facilitators under Kanawayhitowin.

- OFIFC is working with the Ministry of Education to bring changes within the education system and support children who have witnessed violence.
- Discussions are ongoing with the Ministry of Community Safety and Correctional Services (MCSCS) to provide Kizhaay Anishinaabe Niin and Kanawayhitowin sessions to Aboriginal people incarcerated in Ontario Correctional Facilities and to Correctional, Parole and Probation Officers.
- The MCSCS are requesting training for the Ontario Provincial Police.
- The Off-Reserve Housing Agreement between OFIFC, ONWA and MNO has led to \$60 million being held in trust. A priority for the housing will be Aboriginal women who flee violence and provide support for home ownership.
- The Aboriginal Healing and Wellness Strategy (AHWS) is under renewal and there is a push to return to the original mandate which was ending family violence.

To end violence against Aboriginal women and children we must educate children on who they are, the pride of their culture and history and the skills that they have to draw on to choose non-violence. We must be leaders and guides in the kind of education our children are taught and continue to promote the messages that are reflected in the Strategic Framework. It will take the entire community to end the violence against Aboriginal women.

## **Setting the Context: What the Ministry of Community and Social Services is currently doing to address violence against Aboriginal Women**

### ***Speaker: Carol Latimer***

Carol Latimer, Director of Community Social Services Branch, Ministry of Community and Social Services (MCSS) presented a power point that highlighted the programs which MCSS funds. The ministry's mission is to build resilience and remove obstacles that impede opportunity and participation in community life. It does this through policy development and program support for a broad range of services aimed at supporting Ontario's most vulnerable citizens.

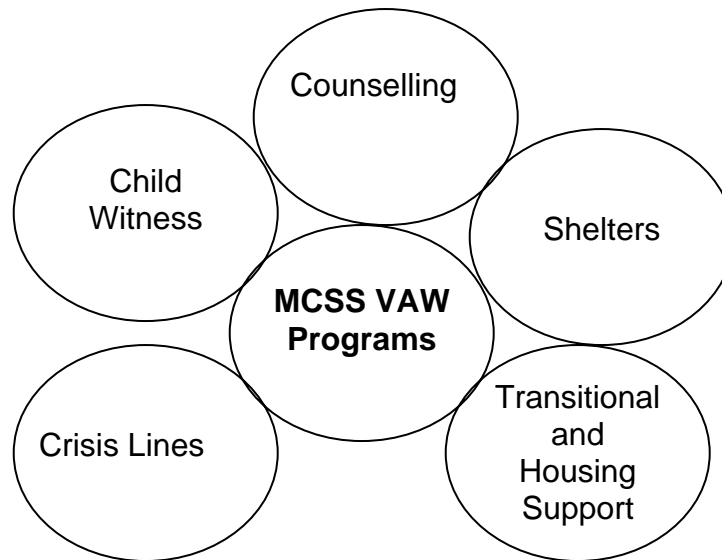
The Ministry funds a wide range of programs in five key areas:

- Community Services (which includes Violence Against Women programs, Homelessness program and the Aboriginal Healing and Wellness Program);
- Accessibility for Ontarians with Disabilities;

- Developmental Services;
- Family Responsibility Office; and
- Income and employment supports (Ontario Works, Ontario Disability Support Program).

The Ministry of Community and Social Services is one of the four Ministries who are signatories to the Aboriginal Healing and Wellness Strategy. The other government partners are the Ministry of Health and Long-Term Care, the Ministry of Aboriginal Affairs and the Ontario Women’s Directorate.

The Violence Against Women programs that MCSS funds include:



- **Shelters** - MCSS funds 98 shelters, including 9 Aboriginal shelters, that provide 1,870 beds in communities across Ontario. The shelters annually serve approximately 14,000 women and 10,000 children. Shelter services include temporary shelter, crisis intervention, counselling, support for children and practical supports.
- **Counselling** – MCSS funds approximately 200 agencies to provide counselling services to help women and their children overcome effects of abuse. These programs serve approximately 60,000 women and 12,000 children each year. Shelters, second stage housing providers, family service/multi-service agencies and women’s agencies deliver counselling services. Thirteen Aboriginal organizations are funded to provide counselling services.
- **Transitional and Housing Support Program (THSP)** – MCSS funds over 120 agencies, including thirteen Aboriginal organizations, to provide THSP services to help abused women find and maintain housing and connect with community supports such as counselling, legal services, job training and parenting.
- **Early Intervention Program for Child Witnesses of Woman Abuse** – The program helps children recover from the effects of witnessing woman abuse. Approximately 130 support groups are funded, serving 3,000 women and 5,000

children. MCSS funds six Aboriginal agencies to provide child witness programming.

- **Telephone Crisis Support** – MCSS funds a francophone province-wide crisis line and a general crisis line that provide services in English and a number of other languages via translation services. Crisis lines provide emotional and practical support, referrals and safety planning.

In addition, MCSS funds **Domestic Violence Coordinating Committees** in 42 communities in Ontario. The membership of these committees typically includes representatives from women's service agencies (e.g., shelters, family services), the justice sector (e.g., police, Victim Witness Assistance Program, Crown attorneys), other social services such as child protection, and members from the health and education sectors.

MCSS has a small fund to support capacity development for the organizations that they currently fund.

Carol concluded by reiterating the commitment of MCSS in supporting the Strategic Framework to End Violence Against Aboriginal Women.

## **Setting the Context: The Experience of Aboriginal Women when they use MCSS programs and services**

### ***Speakers: Carla Maracle and Trish Patrick***

Carla Maracle, a consultant of Ojibway/Mohawk descent and Trish Patrick a Transitional Support Worker at the Native Women's Centre in Hamilton presented the results of a one-day workshop in which ten women were asked to tell their stories and to provide us with their experience of accessing community services when they experienced violence in their lives. We asked them to focus on the services that MCSS funds but in the telling of their story they described many other services. A visual map of four women's stories was put on the wall to better explain their story. We were fortunate to have four of the ten women that participated in the workshop in attendance at the Summit.

What immediately jumps out is that we are asking women who are in a crisis to manoeuvre a very complex system that offers many services that are not always coordinated. The women went to many services – often repeatedly until they received the services and programs they needed.

The messages that they wanted to share with the Summit were:

- ◆ The Aboriginal Shelter was the best experience that the women had in the whole system. Non-Aboriginal shelters can learn from what they found valuable:
  - The staff had an attitude of interest in the woman and had an attitude that we are "here to help."
  - They were taking care of them and the different needs that people have including food and emotional connection.

- The Shelter maintains a connection with women after they leave. A woman is not just a client but a member of the community to be valued and included.
- They described the experience of being at the Shelter as being the total opposite of using the rest of the services in the community.
- ◆ When women had an Aboriginal advocate, they were treated differently – better – by other services. If they went alone, the services did not always listen to them or spend the time to give them the appropriate information or referrals.
- ◆ Women are asked a lot of questions that seem to have no bearing on the immediate situation and seem like a waste of time.
- ◆ Services assume that women have money to even do the small tasks. “Get that photocopied.” “Come back tomorrow.” Sometimes women don’t have money for printing or for another bus fare. Women find it hard to say they don’t have the money to do what is being asked of them.
- ◆ Being in that system makes a woman feel bad about herself and lowers her self-esteem. Part of our job has to be to reaffirm her worth.
- ◆ Women need to tell their story. While service providers have a very specific mandate, women in crisis do not have an internal switch to know what to share and with whom because they are in a particular service. **THEY ARE IN DISTRESS** and need **SUPPORT**. Part of that support is being able to say something and be listened to in a respectful way.
- ◆ There are many different experiences of being Native. Many women are learning to understand what it means to be a Native woman. For some that means connecting with Aboriginal services and for others they may not want to access native services. As service providers, don’t assume all Aboriginal women want to go to Aboriginal services.

Specific recommendations that the women made were:

- ◆ All Ontario Works and Ontario Disability Support Program (ODSP) workers, as part of their orientation, go to an office that they don’t work in, assume an alias and go through the application process. It is better for the workers to have the experience than to be told by us about what is and is not working.
- ◆ Women be informed at the beginning of accessing services that at any point in their engagement with a worker, they can ask for the intervention to be taped or videotaped.
- ◆ Recognize the different literacy levels of the women that are coming to you for service and provide critical information in as accessible a literacy level as possible.
- ◆ Have violent men receive mandatory training that is not anger management but teaches them to be respectful and deal with their feelings in non-violent ways.

The final message that the women asked us all to remember was that when a woman decides to leave a violent situation she is beginning a healing process and needs so many different things. Some needs she will not be able to articulate. She is going through so many feelings and multiple processes. She is leaving what is familiar,

learning new things, her day-to-day living is disrupted and she is often sharing living spaces in new ways. It takes time and you are a key person to help her on that journey.

## **Setting the Context: The National Picture – Results of the Sisters in Spirit Initiative**

### ***Speaker: Beverley Jacobs***

Beverley Jacobs, President of the Native Women's Association of Canada spoke of how women need to heal through processes that strengthen the family and our Nations. She described the profoundly negative impact that a patriarchal system has had on Aboriginal women. Many of the original societies were matrilineal and women had a respected, valued and equal role to their male counterparts. The wisdom of the Grandmothers, Great Grandmothers and Mothers is desperately needed at this time as we make critical decisions about our communities, land and environment.

Beverley provided an update on the Sisters in Spirit Initiative. The initiative has over the last four years collected women's life histories and collected quantitative research on racialized, sexualized violence against Aboriginal women. The data collection has been done with working families who have female family members that are missing or murdered, in order to gain a better understanding of circumstances, root causes and trends.

In the last six months the results have started to emerge and it is sobering. As of November, 2008, there were 511 confirmed cases of missing or murdered women in the NWAC database. Twenty-five per cent (25%) of the women are identified as missing women, and 67% are women who have been murdered. Just over one-half (53%) are 30 years of age or less at the time of the incident. Other data that emerged from the research includes:

- 1% of victims have no children while at least 22.7% have one or more. An emerging question is what happens to these children?
- Of the women who were murdered, no one has been arrested or charged in 58% of the cases. The comparable rate for cases in Canada involving non-Aboriginal women is 15%.

Beverley spoke of how tired she was at this time in the history of the *Sisters in Spirit* Initiative. She has been honoured to listen to families who have lost their daughters, sisters and mothers. She has been honoured to work with the women at NWAC who have turned these personal stories into lessons we must all learn. The initiative hit close to home when a young woman murdered by her boyfriend last year was part of Beverley's family.

The Initiative is working with the families and the community to develop a policy agenda in order to influence required changes with government and community so that no other woman will go missing or be murdered. The results of the Initiative only further confirm that poverty and violence are inexplicably connected. Women discriminated in employment opportunities face income insecurity and unstable occupations. Aboriginal

women often have very low income levels. Unresolved personal, emotional or health issues and the lack of resources to address these issues leave women extremely vulnerable.

While the research is not complete, there is enough information to identify policy areas that will support us to move forward:

1. Reduction of Violence Against Aboriginal Women.
2. Reduction of Poverty Through Education and Employment
3. Housing and Homelessness
4. Access to Justice.

NWAC will stay vigilant in these policy areas to ensure that the root causes and factors associated with the disappearance or death of Aboriginal women and girls are addressed.

## **Setting the Context: The Link Between Violence Against Aboriginal Women and Poverty**

### ***Speaker: Michelle Sault***

Michelle presented a powerful presentation as well as an interactive exercise. She started with a broad definition of poverty.

“Poverty is the deprivation of those things that determine the quality of life, including food, clothing, shelter and safe drinking water, but also ‘intangibles’ such as the opportunity to learn and enjoy the respect of fellow citizens...” (wikipedia)

Working with this definition, we can see that Aboriginal women experiencing violence can be deprived of many of those things in addition to their basic safety. Michelle noted that there have been a number of key initiatives in the last year that have focused on poverty. While each have value to add, they did not clearly articulate the connection between violence against women and poverty.

The Ontario Poverty Reduction Strategy which came out in September 2008, mentioned Aboriginal people 8 times in the 14-page report. The Strategy had three main messages: reduction of poverty will require a multi-year plan; the focus needs to be on prevention and everyone becoming their best; and the plan must be built by “listening to those who live it”.

The meaning of life is to find your gifts... The purpose of life is to give them away.  
(Unknown)

The Senate report was released in June of 2008. In that report Dr. Alain Noël points out that the federal government currently plays a major role in reducing poverty through the Employment Insurance program, Old-Age Security, equalization, taxation and its relationship with Aboriginal peoples and that “before establishing a framework for everyone, the federal government ought to take a closer look at its own programs and establish clear objectives to fight poverty”.

Michelle stated that an effective framework to end poverty must include: comprehensive research; the creation of comprehensive policy changes; the creation of a sustained program infrastructure and education and community leadership.

Michelle opened and closed her session with quotes and insights into why she does the work she does and what motivates many of us to do the work.

## Recommendations and Suggestions from the Workshops



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River



Participants at the Summit had a number of opportunities to provide their thoughts on how to improve the existing services and programs that are delivered by the Ministry of Community and Social Services. There were four overall recommendations that related to all areas:

1. Increase the funding to Aboriginal specific services and ensure it is equitable to mainstream funding.
  - Ensure that the services provided to urban Aboriginal women are also available to Northern and remote communities.
  - Ensure that First Nation women who are in their communities receive the services they require.
  - Harmonize federal and provincial funding levels.
  - Address the unique costs of the North when developing funding formulas.
2. Provide culturally appropriate services.
3. Provide a coordinated response to service delivery.
4. Increase the funding to women to support them in their lives.
  - Reduce the claw backs on income programs like Ontario Works and ODSP.
  - Money for the abuser or victim to relocate to another community.

“You are setting up a community to fail when they are under-funded.”

Group participant

## Shelters

The discussion on shelters in the groups raised some contradictions. For some groups the shelters were seen as the primary service to be offered to women and children. A hub approach was proposed that would have the shelters at the centre of all services in order to ensure coordination. The other groups wanted the shelters to be one of many services in the community.

**Goal: Increase the number of Aboriginal shelters and increase the number of shelter beds.**

- The priority for new shelters/beds would be in the North and remote communities. Band Councils would not be in control of the shelters, they would be managed by the community.
- When building the shelters, factor in the real costs of travel in the North.

**Goal: Establish shelters for women who have multiple issues (concurrent issues).**

- Currently, women with mental health issues, women working in and leaving the sex trade and homeless women end up at the shelters, however the staff are not always trained to support them and they may require specific services.

**Goal: Increase the quality and range of services that are provided by the shelters.**

- Have counsellors and Elders in the shelters.
- Outreach capacity.
- After-care for women and children.

- Specific programming and counselling for teenagers who arrive with their moms at the shelter.
- Provide childcare workers so mothers can have time alone.
- Shelter staff have the capacity to do case management with other services.
- Increase the opportunities for women who have used the shelters to be able to give back through volunteer Board participation, mentoring, empathy and support.
- Improve the representation of Aboriginal workers in shelters.
- Provide transportation services.
- Ensure that women have privacy in shelters.
- Look at the services that non-Aboriginal shelters are delivering to Aboriginal women and ensure that they are appropriate.

**Goal: Increase the number of culturally appropriate services in the community.**

- Affordable housing and second stage housing.
- A continuum of cultural and healing programs.
- Education, healing and treatment programs for men.
- Shelters for men who abuse (alternative models that allow women to stay in their home; time out House for men/perpetrators of violence).
- Use male role model to speak out against violence.
- Provide a coordinated response by the community.

**Goal: Increase supports to the shelter workers.**

- Counselling for staff to help curb “burn-out.”
- Encourage self-care for workers, including retreats for counsellors and workers.
- Recognize the expertise of Aboriginal shelter leaders.

## Counselling

**Goal: Provide Aboriginal-specific programming.**

- Fund counselling programs in and outside of the Shelters.
- Fund different approaches, models and programming needs to reflect the culture and teachings of the community (e.g. Iroquois, Ojibwe, Cree).
- Fund counselling in the context of a holistic approach: counsellors have the ability to refer and ensure financial support is there for health, housing and mental health services.
- Use strength-based approaches to counselling and not be problem-focused.
- Provide counselling in Indigenous languages where possible.
- Broaden the delivery of acceptable counsellors (Social workers, psychologists, traditional healers, Elders and community helpers).
- Support a diversity of cultural programming: Traditional Healing; Sweat Lodges; Moon Ceremonies and others; Retreats; Elders; Fasts and Talking; Sharing and Healing Circles.

Service providers need to work **with** individuals and not just deliver services to them. If individuals are the focus of our work then agencies have to be open to coordinate, sharing turf and working together. We need to get rid of any territorial attitudes and focus on the women. (Group comment)

**Goal: Ensure counselling and other healing services are available in the community for each specific family member and the whole family.**

- Provide services and supports for men, women, youth and children in their communities.
- Provide family healing programs; substance abuse counselling services and aftercare; mentoring programs and mental health services.

**Goal: Share knowledge and information.**

Respect is not just a word but needs to be shown and taught through the counselling experience.

Participant

- Create a network and forums to share best practices. Adapt and consider models of effective counselling from other communities.
- Use the network with other programs to increase knowledge of all available culturally appropriate programs.
- Develop ways to coordinate services for the client.

**Goal: Ensure a consistent quality of care and support for all services.**

- Provide cultural sensitivity training for mainstream organizations. (The training would include the historical context, understanding an Aboriginal approach and a culture-based gender analysis).
- All service providers funded by MCSS be assessed for cultural competency.
- All service providers funded by MCSS need to have the same idea of support. (i.e. active listening, non-judgmental, providing options and not advice, empowerment).

## Transitional Support Workers

**Goal: Address the lack of affordable housing for Aboriginal women.**

- Second stage housing
- Permanent housing
- Transitional housing

**Goal: Provide supports for women to find and maintain housing.**

- Provide funding for apartment search, moving, finding furnishings and transferring between communities.

**Goal: Increase the number of Aboriginal Transitional Support Workers (TSWs).**

- More training and support be provided to TSWs.
- Create new tools to support women (e.g. map of services in the community and surrounding areas).
- Address the broader need for advocacy to help women to re-establish themselves in a non-violent situation and in a new community.

## Child Witness

“A child’s sense of self-worth is paramount.”  
“Children are not to feel blame or shame.”

**Goal: Develop an Aboriginal, community-based cultural “Child Witness” program.**

- a) Develop a unique Aboriginal Child Witness curriculum:
  - Ensure it meets MCSS standards.
  - Base it on an understanding of where violence comes from: historical trauma, grief, abandonment and the impact of residential schools, adoption and foster care.
  - Focus simultaneously on the overall family and children so all members of the family get in-depth counseling/healing program.
  - Create a name for the program that is culturally based and does not attach a stigma.
- b) Base it on Aboriginal approaches and approaches that work for the Aboriginal community.
  - Build a sense of pride and show the positive aspects of Aboriginal heritage.
  - Use Art image therapy/alternative methods.
  - Include cultural aspects of programming (e.g. Naming ceremonies).
  - Have workers who would go to the family’s home.
  - Mentors and Role models for all family members.
  - Help parents become the children’s healers and role models. Help parents assume their roles within the family including their cultural responsibilities (e.g. naming ceremonies).
- c) Involve the community
  - Fund communities to create programs based on their traditional ways and to meet MCSS standards.
- d) Implement it well.
  - Train Aboriginal organizations on the curriculum.

**Goal: Invest in education to prevent violence.**

- Engage teenagers and do preventative work in the schools.
- Educate about healthy communication and how to take responsibility (e.g. Saying I am sorry/you hurt me etc).
- Connect with women before and during pregnancy.

## Crisis Line

**Goal: Fund an independent Aboriginal specific “help” line.**

- Toll free, 24-hour line that has a live person on the end of the line.
- Ensure it is multi-lingual and that there are simultaneous translation/interpretation services. Establish a pool of trained translators.
- Anonymous and confidential.

- Recognize it is first response and be able to offer referrals to a broad range of community services or services that are outside of the community and accessible.
- Involve the Elders/traditional teachings in creating and establishing the Crisis Line.
- Hire knowledgeable crisis line workers who know of other services that may be needed and understand community dynamics.
- Train all line operators.
- Have an effective public education campaign to build trust in and understanding of an Aboriginal Crisis Line.
- Address how to reach out to women who do not have a home phone.

## Domestic Violence Coordinating Committees

Currently, some Aboriginal shelters and counselling services belong to Domestic Violence Coordinating Committees across the province. While the groups were asked to provide feedback on the committees, many groups included in their recommendations the need for an overriding provincial body to support the implementation of the Strategic Framework to End Violence Against Aboriginal Women.

### **Goal: Create a provincial Aboriginal Women's Violence Action Committee.**

- Provide core funding and ensure it is led by Aboriginal Women.
- It would be similar to the Domestic Violence Advisory Council and would work to influence policy development.
- Have the provincial committee oversee the implementation of the Strategic Framework.

### **Goal: Establish Aboriginal Specific D.V. Coordinating Committees.**

- Create local Aboriginal Women's coordinating committees in communities that have an interest.
- Committees involve all sectors and people in the community in order to shed light on all the issues, strengths and gaps in the community and to increase linkages and strategies to holistically address the violence in the community.
- In First Nation communities, invite Band Council members to be part of the D.V. Coordinating Committee.
- Committees would engage the community to identify ways the community can ensure women and children live safely.
- Establish protocols/MOUs with mainstream partners on appropriate service delivery and referrals.

### **Goal: Existing Domestic Violence Coordinating Committees support Aboriginal specific programming.**

- The committees currently being funded by MCSS support the development of Aboriginal specific programs in their community.
- Anti-racism sub-committees be part of all coordinating committees.
- Mainstream committees invite First Nations and Aboriginal organizations that are in their area.

## Capacity Building

MCSS currently has a small fund to build capacity in organizations that they are already funding. While this was explained to the participants, the opportunity was taken to describe the overall investment in capacity that is needed at the government and community level.

**Goal: MCSS staff work effectively with Aboriginal communities to deliver programs and develop policies.**

- Cultural training for MCSS (Include what is cultural knowledge and beliefs and what is “societal beliefs”).
- When MCSS is developing policies that directly impact on Aboriginal people, ensure that they are Aboriginal driven and designed policies.
- Ensure that social policy is developed using an Aboriginal perspective/lens when developing policy, evaluating outcomes and analyzing results.
- Create programs and policies that are community appropriate (urban, rural, remote) and are not just appropriate to a large urban setting.

**Investments**

- Programs and services that are available off-reserve be available on-reserve.
- All MCSS programs and services that work with Aboriginal women integrate cultural teachings/ceremonies/practices and a traditional, wholistic approach.
- Provide long-term funding for capacity development.

**Research and Evaluation**

- MCSS meet with Aboriginal shelters on an annual basis.
- MCSS coordinate Aboriginal statistics and produce an annual report on Aboriginal specific services.

**Goal: Aboriginal shelters and MCSS funded programs are supported to develop board and staff capacity.**

- Support training for boards of directors and organizations. (ie. Strategic planning, duties & responsibilities, responsibilities as an employer, financial management and liabilities).
- Support ongoing training for staff at shelters (e.g. mental health and concurrent disorder training).

**Goal: Support Aboriginal women leadership in the implementation of the Strategic Framework to End Violence Against Women.**

- Northern/remote communities need a specific strategy and funding allocation.
- Educate First Nation leaders and youth on violence against women and the Strategic Framework.
- Have a conference and political forum on ending violence against Aboriginal women.

## Ontario Works

Ontario Works provides temporary financial need, including:

- Immediate and longer term funds and
- Support to find a job.

Ontario Works services are delivered throughout Ontario including in 110 First Nation Communities. Seventy-eight (78) of the communities deliver financial assistance and 32 deliver financial, employment and training assistance.

**Goal: Shift the organizational culture of Ontario Works to be able to be responsive and respectful to women who have experienced violence.**

Be welcoming and helpful to women. The first phone call needs to be supportive, non-judgemental and not demoralizing. It is the little things – Pictures, words, small tokens of kindness that are not “scheduled” that allow women to feel connected and not alone.

The amount of energy that it takes to navigate and survive the “back & forth” between services is difficult to sustain while in crisis. Some women are still not at the point of recognizing the abuse and are living in the hurt and pain. Often they are not able to ask for the appropriate services. As service providers it is important to always be open because there may be a woman who is suffering.

**Goal: Develop policy and deliver programs in a way that is consistent with the Aboriginal community it is meant to serve.**

- Ensure that in First Nations communities the political and administrative part of Ontario Works is run separately.
- Address the disparity in funding. Some communities receive more than other communities receive for each case. (Currently there is a court challenge.)
- Train everyone delivering the services including how to manage the emotional dynamics of the job, how to deal with money when the client is a family member or friend.
- Recognize that in many communities, young adults continue to live with their parents but still need to get their own income through Ontario Works.
- Recognize that some communities do not have jobs and continue to invest in employment support programs that support gaining self-esteem and self-sufficiency. (e.g. teaching men to hunt and fish and helping communities grow gardens.)

**Goal: Work in an integrated way with Violence Against Women services**

- Train Ontario Work’s workers to understand the issues that face Aboriginal women and how to work with women who are experiencing violence.
- Provide information to women on what is available for them through Ontario Works. At the same time, ensure that Ontario Works staff have been briefed so they can offer services from Ontario Works and to the community.
- Develop Family Violence Policies for administrators of Ontario Works.

## Keynote Addresses: Guiding us Forward



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River



## Guiding us Forward: Elder's Teachings on Unity of Vision

**Speakers: Senator Jo MacQuarrie, Senator Roland St. Germain, Elder Ray Kinoshameg and Elder Norma General**

The Conference Elders each gave a teaching on the importance of a unified vision to end violence against Aboriginal women.

### ***Senator Jo MacQuarrie***

Jo began by telling her story of growing up in Alberta. Her grandfather was a settler and worked closely with the Hudson's Bay Company. She grew up understanding that First Nation, Métis and non-Aboriginal people could live cooperatively together. She learnt many lessons during that time but one that really stands out is that if we want to work in circle then we need to have processes to support everyone in the circle.

She has become concerned about the work being done in the Aboriginal community. There is a great deal of conflict and hurtful words are easily shared. As a nurse she has seen too many people that have not had a sense of belonging and in that experience they have become lost to themselves and their community.

In the spirit of cooperation, we must share our ideas freely, take up each person's ideas, be generous and stay focused on a common goal.

### ***Senator Roland St. Germain***

Roland began by sharing that verbal abuse really bothers him. He grew up with a speech impediment that sometimes labelled him as "crippled." During that time he recognized the power of words. Today he incorporates into his prayers the importance of remembering to choose his words wisely.

We have to be responsible for our feelings. When we are hurting and do not have healthy ways to express it we will hurt others. One way he learnt about what he was feeling was through the gift of journal writing which his wife introduced to him. For the first three years, he would take out his journal and write down the weather outside. Over time his feelings and thoughts found expression and a place on the pages of his journal.

He spoke of the many ways that the federal government has ignored Aboriginal issues. Yet, what most concerns him is that in Aboriginal organizations, we can be just as abusive to one another. He asked us all to recognize our power through the words we use and to apologize when the words we use hurt others.

### ***Elder Ray Kinoshameg***

Like many Aboriginal people, there was a lot of pain that got buried early on in his life. For Ray, he found he did not know how to laugh and to enjoy life. Over time he decided

he wanted to learn to laugh. However the journey to unity with oneself and others is difficult because you must then look at what will be uncovered. It is the only way to move forward and yet many of us are overwhelmed by what is uncovered and we get stuck.

What worked for Ray was returning to the Grandfather Teachings. He learned that he could care for himself by going back to the land and the water and learning that the tools of survival were given to us all by the Creator.

What was also given to all of us by the Creator was the gift to make a difference in this world. It is important that we find unity in ourselves to be able to offer that gift.

### ***Elder Norma General***

“Aboriginal people have the greatest model for health, well-being and responsibility. We have been given medicines and food. Every territory was meant to build and share their knowledge. We can reach the height of the Creator’s knowledge when we share. All is here for the benefit of all.”

Aboriginal traditional teachings of the natural elements give us guidelines on life, relationships. Good ways, words and actions are the core of healthy connections. If we listen to the natural world, we will learn how to use those teachings in our work. All of us have roles and responsibilities that we must carry out in this lifetime. We must create a sacred space in ourselves to be able to carry out our role.

## **Guiding us Forward: Voices of the Youth**

***Speakers: Toinette Kakepetum, Coreen Kakegamic, Karla Kakegamic, Shane Turtle from Northern Nishnawbe Education Council Youth Group***

The youth presented a powerful presentation about intergenerational trauma as a result of Residential Schools. They started with some sobering statistics and a question:

*“It is estimated that there are 80,000 people alive today who attended the 130 residential schools and who are still suffering the effects today. The last residential school doors closed in 1996.  
**What about their children and grandchildren?  
That is us...the youth of today.”***

Each youth spoke of what they have seen, learned and experienced. They described the impact residential schools have had on them and other youth.

- We learn how to pretend that everything is ‘okay’
- Why? The question itself is a cry of pain
- Tears
- Not allowed or ashamed to have tears

- Abuse Others
- Learn Helplessness
- Cannot Touch
- Loss of Motivation - at Home on Welfare
- We learn to wear a smile that says "I'm fine, everything is okay, get away from me."
- Denial
- Disbelief
- Grief – we have grief but just don't know it
- Gangs – we join gangs because we want to belong to something
- Feel "left out" – we want to feel accepted
- We still live with the violence
- Parents drinking with their kids
- Aunts, Uncles drinking with their nieces/nephews

"In my experience, all the women in my family have been abused, some way or another, whether it was mentally, spiritually, or physically. I've always felt it was normal to be in that kind of relationship. That it was just the way it was. Somewhere in my mind, I knew it wasn't. It wasn't normal at all."

Karla Kakeqamic

There are many types of violence against young Aboriginal men today such as: bullying, gang recruiting, threats and cat calling and being forced to drink through peer pressure. They added that young Aboriginal men react in different ways: some fight back, get violent with loved ones, abuse themselves, try not to care about anything; these reactions aren't what they're used to, so, it starts to become a habit. These habits will be hard to break once learned.

They told us how communities can support them in their healing journeys, including:

- Programs in place for holistic wellbeing – some of us have a hard time educating ourselves when we have so many issues to deal with;
- Programs to make students aware of issues generated from the residential school legacy;
- Programs/activities to get students involved and motivated to want to start personal healing;
- As one nation we need to stay strong – The leaders need to focus on a positive vision for the future by promoting a strong and unified nation, for the sake of the youth who are the future and our survival;
- Leaders/Elders should continue healing to be healthy role models; We need aboriginal leaders to be role models and to be willing to work with us and to fight for us for more programming and for a better education which includes cultural teachings (spiritual and land-based);
- We need to feel proud of who we are and be proud about our culture and heritage.

They left us with the vision for their futures: "To have a good job and be in a healthy environment...Encourage healing among the youth; So that we can have a strong sense of identity as First Nations People."

## Guiding us Forward: Cultural Teachings

### ***Speakers: Norma General, Elder***

Norma spoke of the teachings of the Haudenosaunee people. The principles that guide a person's life are:

Ganikwiyo	(Good Mind): peacefulness, stillness, well-being, thinking, seeing and believing the goodness that we all carry.
Gendao	Feelings of compassion and joy.
Ganokwasra	Medicine of the mother Earth, from me to you.
Awehoade	Kind, caring, nurturing supportive words, gentle, beautiful words to give life, renewed energy.
Gahskyaonyo	Words of encouragement.
Gasahtra	Strength, spiritual – building our own fire – positive thoughts, actions, feelings.
Ong wa jihsta	Our spiritual fire.

All of these teachings provide guidance regarding attitude, behaviour values and beliefs. Knowing our history as Aboriginal people allows us to know who we are, where we come from and where we are going. That process was disrupted by many losses (of identity, language, nurturing, being able to be a parent; childhood, culture and spirit). These losses came about through residential school experiences but also through the placing of children into foster care and adopting them out of their families.

Any un-grieved losses will affect not only ourselves but our relationships with all others as we are all interconnected. When we carry feelings of anger, shame, guilt, grief, fear, sadness, resentment and jealousy, we are kept from the teachings. Norma described it like a barrel of apples, and if one apple has gone bad it will affect the bunch. We need to commit to our own healing and the healing of others around us.

The teachings include the environment. We can learn from nature, the plants and the animals. Norma encouraged us to heal in planting seeds in the ground. She encouraged us to teach children through stories that support them in learning and practicing the teachings.

## Workshops: Tools to Support us in our Work



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River

## Workshops: Tools to Support us in our Work

### **Increase Awareness**

**Workshop Description:** *Dr. Dawn Martin-Hill* showed and spoke of her documentary, *Onkwa'nistenhsera: Mothers of Our Nations*.

Dawn began by describing how she was always interested in understanding indigenous cultures and knowledge. She sought to understand the cultural knowledge that has ensured the survival of Indigenous people. Her passion led her to become a cultural anthropologist.

In the work that she has done she has traveled the world. On one visit with indigenous people in South America, she met with an indigenous people that had not been colonized. They could not imagine that there were families in Aboriginal communities that were not intact especially when there were children involved. She was struck by how much had been lost in Aboriginal communities in Canada.

*Onkwa'nistenhsera: Mothers of Our Nations* is the second documentary in the series of 4 drawn from the International Indigenous Elders Summit 2004 that Dawn organized. She directed and produced "Mothers of our Nations" in 2006.

*Mothers of Our Nations* examines the need for Indigenous women to reclaim, restore and revitalize their traditional knowledge that has become marginalized through centuries of colonialism. This documentary focuses on the ways in which Indigenous women are attempting to nurture their families through healing themselves and their communities.

This documentary also highlights the plight of the 500 missing and murdered women in Canada by acknowledging the racialized violence towards Indigenous women as chronicled in the Native Women's Association of Canada's "*Stolen Sisters*" campaign.

### **Increase Awareness**

**Workshop Description:** *Nadia McLaren* showed and spoke of the video she directed, *Muffins for Grannies*.

Nadia described how she would visit her grandmother and listen to the stories of her life. The sad history of the Canadian government's residential school program has had a profound effect on First Nations peoples across the country.

For Nadia, it's personal history as well; her Ojibway grandmother was forced into a residential school and its repercussions have echoed through her family. Looking to understand her loving but troubled grandmother, McLaren interviews seven First Nations

Elders about their experiences in residential schools. Mixing stark animated moments with human faces and home movie footage, *Muffins For Granny* is a raw and honest documentary about a difficult chapter in Canadian history – a chapter that, for some, is not over.

Nadia's presentation was very moving as she connected her life today with the life of the Elders that she has listened to and passed on their stories.

### ***A Focus on the Child***

**Workshop Description:** *Darlene Ritchie* spoke about what would be the elements of an Aboriginal Child Witness program. She drew from her work at the At'lohosa Native Family Healing Services.

Darlene began her workshop by talking about the work of different Aboriginal programs that address children being exposed to violence. The programs are done with the children and the mothers. The children are introduced to the clan system and medicine wheel teaching. After each session they will make a feather and at the end of the program they will have an eagle staff presentation.

Other key elements of the programs are: staff that can be confidential, are trained and experienced; they know their culture and language; the staff can act as role models; there is parent support and participation; the programming is culturally based including circles to open and close; the programs work with other community services including the schools.

She encouraged participants to go back to their communities and develop their child witness program and be open to learn as they go.

### ***Aboriginal Healing Approach***

**Workshop Description:** *Dr. Ed Conner* spoke on the promising healing practices that are emerging as part of Aboriginal Counselling.

Dr. Conner began by describing two ways of thinking. Western counselling approaches have often been developed and applied to Aboriginal people and it has not been meaningful. It is based on a triangle model that promotes and suggests that some authority outside of ourselves can help us: we need experts and external knowledge.

Aboriginal people have a holistic way of thinking that is based on the circle. Everything in creation is interdependent. It strives to establish balance and equal relationships in order to achieve positive mental health. A key element of an Aboriginal counselling approach is to support each person to be part of the circle and to relearn the original thoughts of holistic thought. Part of our work is to create a balance between independence and dependence.

To do this we need to have cultural safety. Cultural safety works from the basis of equal relationships and in the practice creates the mind of equality. It is a core principle of the Mental Health Commission. It goes beyond cultural sensitivity which offers the experiences and knowledge but not the paradigm shift that allows us to relate to each other as interconnected and part of the same circle.

## ***Income and Employment***

**Workshop Description:** *Michael Nadeau* spoke on the Ontario Works program and how it is working for First Nations communities and Aboriginal people.

Michael began by giving a context to the conversation.

- 110 First Nations communities deliver Ontario Works social assistance.
  - 78 First Nations deliver financial assistance.
  - 32 First Nations deliver financial and employment and training assistance.
  - In some fly in communities 81%-90% of people are on assistance. In those communities there are no time limits on participation.

Historically, training hasn't been provided to administrators. Michael reported that there is a new training program that has begun in January 2009. They will receive a First Nations social service administrator's certificate. Grant money has been received for 3 years, 67 administrators have started their training.

He then presented and encouraged discussion on some of the challenges facing First Nations in delivering Ontario Works:

- Lack of equity in funding. Some communities receive \$2,300 a case and others are offered \$1,400. There is currently a court challenge.
- In some communities, Ontario Works operate in isolation, silos are created and at times child and family services don't want to work with them.
- Often workers and clients are not aware of non-health related benefits, which can offer up to a maximum of \$250.
- Ontario Works has the same policy and directives for all of Ontario. It applies to both mainstream and Aboriginals providing service.
- Every administrator wants the best for their community. Some administrators struggle to do their jobs. Depending on your community, an administrator can hold different roles at any given time. In some communities, administrators do the front line financial assistance work and provide family violence work as well.
- A good practice is when chief/ band council and the Ontario Works program run separately.
- Staffing is an issue. Some communities do not have enough staff for the number of people.
- There are no family violence policies for administrators of Ontario Works.
- Education is essential. In 2005 staff from Ontario Works received family violence training. However it ceased and now needs sustainable approaches.



- Living with a parent policy needs to be challenged. Many families live together and adult children don't have access to an income. Have policies to fit the community norms.

Question: If a woman from a fly in community wanted to leave her community due to abuse, how can Ontario Works help? Women have been directed to go to the nurse, and Health Canada will pay for the travel expense, however this is not happening unless she has immediate medical needs. Shelters are paying for the expenses. If shelters have exhausted their resources, Ontario Works should cover the expenses.

## Moving Forward Closing and Commitments



Image is the original artwork of Arnold Jacobs  
of Two Turtle Gallery, Six Nations of the Grand River

I am an Indian woman!  
I am strong  
I am soft  
I am the Indian experience  
My people have suffered hardships beyond what I can  
imagine  
But they survived and persevered  
And so will I  
Never underestimate the power of an Indian woman.

*Presented by Summit III participant*

## Wrap up of the Summit

Joan Riggs, the lead facilitator provided a summary of the first two-days of discussions. The presentation ended with the thoughts that the Elders and the youth offered the participants.

### **Follow the teachings that the Elders offered us**

- Use our words carefully and apologize for the words we use when we hurt others.
- Learn to laugh again and enjoy our lives.
- Learn our culture, traditions and teachings.

### **Be leaders in our communities**

- Take up our roles and responsibilities - recognizing they are different for women and men.
- Focus on our common goals, invite anyone to take up the ideas in the circle and support their leadership and energy.

### **Provide supports to the youth**

- Be role models in the family and community.
- Provide community and cultural programming.
- Provide time with the Elders.
- Be a guide and mentor.
- Provide educational and career opportunities.
- Offer more teachings and land-based experiences.

## Keynote: Moving Forward on the Strategic Framework

### ***Speaker: Sylvia Maracle***

Sylvia closed Summit III by reminding us all of how far we have come. In the 1980's when we interviewed 7,000 Aboriginal people about the abuse they experienced, everyone had some experience and no one was talking about it. 75% of those interviewed had been victims of sexual violence before the age of 18. We unpeeled the veil off the violence and found pain that was greater than any one individual. It was rooted in trauma and it had spread from each person to the family and the community.

We have created spaces to heal from that pain and to move forward. The Summit reminded us that there are many community members who are still facing the pain and healing programs must continue.

We have been asking the Ontario government to come to the table as our partners and to work with us to end the violence against Aboriginal women. They are here and

working with us. We have asked sister Aboriginal organizations to work with us to end the violence and increasingly some are joining us. Yet we heard at this Summit that women in the North and in some First Nation communities need support to educate and inform their leaders of the violence going on in their communities. They will need support to put a strategy to end the violence into their communities. I will commit to work with First Nations to move that forward.

We need you to go back to your organizations and your Aboriginal communities and ask them to support the Strategic Framework. Look at the recommendations and implement some of them in your community. The youth that spoke at this Summit were amazing and reaffirmed our direction.

There have been 300 recommendations out of the first Summits and there are many more out of this Summit. OFIFC is committed to examining the recommendations and taking and creating opportunities to move those recommendations forward. Some of the work that OFIFC will continue to do is:

- Support a future for the Aboriginal Healing and Wellness Strategy, with particular focus on family violence.
- Facilitate from the outside MCSS talking amongst its many parts by offering cultural training and advice.
- Offer to be a guide to MCSS workers as they come into the Aboriginal community.
- Work with the Ministry of Children and Youth to address the fact that 30-40% of Aboriginal children are in care.
- Work with the Ministry of Education to develop meaningful curricula that allow Aboriginal children to experience self-awareness and pride in school.
- Move beyond a Mental Health Policy and develop a province wide holistic strategy on mental health that addresses substance abuse, suicide and mental illness but that keeps the focus on creating conditions for positive mental health.

A respectful challenge to all MCSS workers is to come out to the communities and talk with us. There is a teaching that it will take 1,000 cups of tea before you can understand what people are trying to say. Start with one cup of tea and establish relationships.

Some things have to change in MCSS. Ontario Works is not working. Women who are fleeing violence need immediate resources or we will lose women and children to violence.

Sylvia acknowledged the work that is being done by all the community members at the Summit.

## Closing Comments: Moving Forward

**Minister Deborah Matthews,  
Minister for Children  
and Youth Services  
with Responsibility  
for Women's Issues**

Each Summit that is organized with community and government as partners is a huge milestone in how the Ontario government can work with Aboriginal community. It has been an exciting and important role to play in building these relationships and working closely to implement the Strategic Framework.

With Minister Duguid, Minister Matthews will bring the Strategic Framework to the Ministerial Committee on Domestic Violence.

The working relationship that has been established between myself and Ontario Aboriginal women leaders is not just a good model for how we can work together but has provided a significant opportunity for personal enrichment.

The government is committed to the Strategic Framework to End Violence Against Aboriginal Women.

**Joanna Fortier,  
Community Services  
Branch, MCSS**

The Summit only reinforced again the complexity of ending Violence Against Aboriginal women. The issue is linked to poverty and within MCSS we will need to learn to work together.

There are four directions we will work on in order to further support the implementation of the Strategic Framework:

1. Support the renewal of the Aboriginal Healing and Wellness Strategy.
2. Build relationships across the Ministry so that we work in a coordinated way.
3. Foster the relationships we have in the Aboriginal community and develop new relationships with others.
4. Look at the Strategic Framework and the recommendations coming out of the Summit and see what opportunities we can act upon.

The night before arriving at the Summit, Chief Montour was at an event with John Ralston Saul. Saul was speaking from his new book, "A Fair Country: Telling Truths about Canada," and reminded the audience that Europeans for the first 250 years in North America integrated with Aboriginal people. It is only in the last 150 years that the British Empire Experiment began.

**Chief Bill Montour,  
Six Nations of the  
Grand River,  
Independent First  
Nations**

The need to break Aboriginal law and cultures was rooted in the need to break the Indigenous culture that recognized women as equals in the circle and as leaders in the community. The Indian Act continued to not recognize women by only recognizing children of male descent. Women lost voice, leadership roles, property and their traditional roles. They knew that when you take the women's voice away you take a people's identity away.

Aboriginal women have been struggling since that time. Sadly, sometimes alone. Since being elected in 1985, he has witnessed the abuse in the community and that women face. He has come to recognize that the **only people that can address this is us**. He closed his comments by acknowledging the community leaders in the room and read the resolution passed by the Independent First Nations.

**INDEPENDENT FIRST NATIONS  
VIOLENCE AGAINST ABORIGINAL WOMEN**

**WHEREAS** the Independent First Nations have a belief that respects and honors Aboriginal Women as cultural bearers, life bearers, life-givers and caregivers of our nation;

**WHEREAS** Aboriginal Women are battered, raped and stalked at far greater rates than any other group of women in Canada and these disproportional statistics have attracted little comment or concern;

**WHEREAS** recent statistics on violence against Aboriginal women in Ontario are currently lacking or go unreported;

**WHEREAS** up to three quarters of Aboriginal girls under the age of 18, have been sexually assaulted or have experienced a form of violence;

**WHEREAS** it is evident that there is an inadequate federal response to these serious crimes against Aboriginal Women;

**WHEREAS** the Independent First Nations seek partnerships with our brothers and sisters to respond to violence against Aboriginal Women;

**WHEREAS** the future of our Nations rests in the capacity of us all to preserve the safety, integrity and well-being of its members, especially the sacred status of Aboriginal Women to live in an environment free of violence.

**THEREFORE BE IT RESOLVED**, that the Independent First Nations hereby supports a Strategy Ending Violence Against Aboriginal Women;

**FURTHER BE IT RESOLVED** that we the Independent First Nations affirm our participation at the Violence Against Aboriginal Women Conference and recognize the work done so far;

**FINALLY BE IT RESOLVED** that the Independent First Nations call upon the government to provide sufficient funding to support a Strategy Ending Violence Against Aboriginal Women.

**Donna Lyons,  
Director of Health,  
Métis Nation of  
Ontario**

The Métis Nation of Ontario was at the first Summit and helped to contribute to the ideas that are in the Strategic Framework. By becoming a partner in Summit III, MNO has restated its commitment to ending violence against Aboriginal Women.

It is essential to stay vigilant and ensure that Métis women and their unique cultural needs are addressed. The tendency to assume that First Nations approach is the only approach must be avoided in the implementation of the Strategic Framework.

The Ontario Native Women's Association has been a partner with OFIFC in the Summits and the development of the Strategic Framework. As one of two original partners to this process, our focus always remains on the women in the community. For every recommendation you have made we will continue to support the women leaders that are working to address these issues in their community each day.

**Marianne Borg,  
Executive Director,  
Ontario Native  
Women's  
Association**

ONWA's work will continue to be focused on ensuring that each woman is safe from violence and that families are able to have healthy relationships. Through our ongoing programming we work with every member of the family to ensure that healthy relationships can be realized for everyone.

ONWA remains committed to the Strategic Framework and will work with all the partners to end violence against Aboriginal women.

## Conclusion

Linda Ense, ONWA Vice-President, on behalf of the Association and Working Group Committee, acknowledged and presented gifts of appreciation to the Elders, Drummers, Key Partners and funding sources, Working Group members, speakers, presenters, facilitators, recorders, and volunteers.

The Elders closed Summit III.



# Appendix A

## A. The Organizing of the Summit

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### The Summit Partners

The four partners, along with the Ministry of Community and Social Services as the lead funding source, established a partnership to ensure collaborative efforts were put forth in the planning process to achieve the objectives of the Summit.

#### **Ontario Federation of Indian Friendship Centres**

The Ontario Federation of Indian Friendship Centres (OFIFC) is a provincial Aboriginal organization representing the collective interests of member Friendship Centres within the Province of Ontario. The OFIFC was incorporated as a not-for-profit organization in July 1971 under the laws of Ontario. Friendship Centres specifically serve the interests of urban Aboriginal people in the social, cultural, economic, and community development areas by offering a wide variety of programs. The Ontario Federation of Indian Friendship Centres communities are: Atikokan; Barrie; Cochrane; Dryden; Fort Erie; Fort Frances; Geraldton; Hamilton; Kapuskasing; Kenora; Kingston; London; Midland; Moosonee; Niagara; North Bay; Ottawa; Owen Sound; Parry Sound; Red Lake; Sault Ste. Marie; Sioux Lookout; Sudbury; Thunder Bay; Timmins; Toronto; and, Windsor. The OFIFC is part of the National Association of Friendship Centres.

#### **Ontario Native Women's Association**

The Ontario Native Women's Association (ONWA) is a not for profit organization that empowers and supports Aboriginal women and their families in the province of Ontario.

Affiliated with the Native Women's Association of Canada (NWAC), ONWA encourages the participation of Aboriginal women in the development of federal, provincial, municipal/local government policies that impact their lives and ensures issues affecting Aboriginal women and their families are heard at key government tables.

ONWA is committed to providing services that strengthen communities and guarantee the preservation of Aboriginal culture, identity, art, language and heritage. Ending violence against Aboriginal women and their families and ensuring equal access to justice, education, health services, environmental stewardship and economic development, sits at the cornerstone of the organization. ONWA insists on social and cultural well-being for all Aboriginal women and their families, so that all women, regardless of tribal heritage may live their best lives.

#### **Métis Nation of Ontario**

Initially formed in 1994, after a founding delegates meeting that brought together Métis people from across the Province of Ontario, the MNO is our representative body at the provincial and national levels within Canada and at the international level. Its principles are based on the right of self-determination and inherent right of self-government. The MNO strives to promote and protect the rights of its citizens, including their rights to resources and to harvesting.



### **Independent First Nations**

The Independent First Nations is made up of twelve (12) First Nations in Ontario that are not politically affiliated with any of the Provincial/Territorial Organizations, namely the Association of Iroquois & Allied Indians (AIAI), Union of Ontario Indians (UOI), Grand Council Treaty #3 (GCT #3) or Nishnawbe-Aski Nation (NAN). The Independent First Nations agree to work collectively and together on issues of fundamental concern while respecting each other's autonomy. The Independent First Nations are: Chippewas of Nawash Unceded; Chippewas of Saugeen; Iskatewizaagegan No. 39 Independent First Nation; Animbiigoo Zaagi'igan Anishinaabek; Mohawks of Akwesasne; Bkejwanong Territory; Shawanaga First Nation; Six Nations of the Grand River Territory; Temagami First Nation; Wabaseemoong; Whitesand First Nation; and Kitchenuhmaykoosib Inninuwug.

### **Ministry of Community and Social Services**

The goal of the Ministry of Community and Social Services is to build thriving and inclusive communities sustained by the economic and civic contributions of all Ontarians. The ministry's mission is to build resilience and remove obstacles that impede opportunity and participation in community life. It does this through policy development and program support for a broad range of services aimed at supporting Ontario's most vulnerable citizens.

The Ministry funds a wide range of programs in five key areas:

- Community Services (which includes Violence Against Women programs, Homelessness program and the Aboriginal Healing and Wellness Program);
- Accessibility for Ontarians with Disabilities;
- Developmental Services;
- Family Responsibility Office; and
- Income and employment supports (Ontario Works, Ontario Disability Support Program).

### **Violence Summit Working Group Representatives**

A Working Group of the partner representatives was established to ensure sufficient human resources, made up of Aboriginal women, were committed to guiding the design, planning, coordination, implementation, and evaluation process to achieve the objectives of the Violence Summit.

The Working Group met via teleconference on a regular basis, with two face-to-face meetings held in Toronto. This Group was influential in all aspects of the conference planning, including, but not limited to, determining the date, venue, agenda, Elders, Keynote Speakers, Best Practise Presenters, and invited delegates and organizations. As well, the Group provided assistance with the evaluation and final report-writing.

The Working Group was comprised of the following partner representatives:

**Ontario Native Women's Association**  
Linda Ense, ONWA Vice-President,  
Lisa Thomson, Health Policy Analyst

**Ontario Federation of Indian Friendship Centres**  
Terry Swan, AHWS Program Manager

**Métis Nation of Ontario**  
Lisa Pigeau, Primary Care Manager

**Ministry of Community and Social Services**  
Alison Jenkins, Policy/Program Coordinator

**Independent First Nations**  
Lyndia Jones, Health Policy Analyst

This initiative was made possible with the **Financial Support** of the:

**Ministry of Community and Social Services**  
Developmental Services Branch  
4<sup>th</sup> Floor, Hepburn Block  
80 Grosvenor Street  
Toronto, Ontario M7A 1E9

### **Conference Technical Support Team**

**Conference Coordinators:**

Laura Workman and Linda Ense  
Hamilton-Wentworth Chapter of Native Women (operating as Native Women's Centre)  
Hamilton, ON

Native Women's Centre of Hamilton is a non-profit women's shelter that was incorporated in 1976. They have successfully delivered three conferences in Hamilton aimed at raising the awareness of Aboriginal issues and bridging the gap between Aboriginal service providers and mainstream service providers. Their main role was to work in collaboration with the Working Group for overall coordination of the event, including but not limited to: developing the agenda; identifying and securing the speakers and presenters; developing and distributing the invitation; gathering conference resource materials; and assisting with final report-writing.

**Lead Facilitator:**

Joan Riggs, Catalyst Research and Communications  
Ottawa, Ontario K2P 0Z3

An initiative of this magnitude required significant pre-planning, and coordination of logistics and resources prior to, during, and after the event. We were once again able to secure Joan Riggs of Catalyst Research and Communications to support the coordination and logistical functions prior to the event, and also secured professional Lead Facilitation services. All were key factors in the event's success.

Joan Riggs has been providing organizational development services to the non-profit and government sectors since 1986. She has undertaken more than 100 projects, with clients ranging from community-based groups to national and international NGOs, and municipal, provincial, and federal governments. Joan's role as Lead Facilitator was to support and prepare the breakout sessions, the designing and processing of the report back discussions, the facilitation of the event, and the compiling and writing of the draft action plan, based on the summary of the event. Joan's ability to summarize and

present participants' input immediately greatly assisted in maintaining the momentum and group focus throughout the three-day Violence Summit. Ms. Riggs was invaluable to the Summit proceedings, and in ensuring that the project deliverables were not only met, but exceeded.

**Group Facilitators:**

The facilitator's role was to encourage and facilitate one (1) open-dialogue discussion, which had 15 to 20 individuals per group and be a support to one workshop leader. These individuals also participated in team debriefing sessions, to provide input on event proceedings, and make recommendations for improvements. The group facilitators were key in maintaining group focus, and respectfully guiding the discussion processes toward achieving the sessions' goals.

We would like to thank and recognize the following individuals for their excellent contribution to the Violence Summit process. Nya weh and Meegwetch:

Terry Swan, OFIFC  
Wendy French, OFIFC  
Lyndia Jones, IFN  
Lisa Pigeau, MNO  
Shelley Gonnevill, MNO  
Lisa Thomson, ONWA  
Alison Jenkins, MCSS

**Break-Off Group Note-Takers and Volunteers**

We were able to secure Native Women's Centre personnel and Community Volunteer Note-Takers to collaborate with each Facilitator. The role of the Note-Takers was to ensure that the dialogue discussions were documented for future reference, and to assist the Facilitator where possible. We also secured Native Women's Centre personnel and volunteers for the Summit to assist with managing the registration table, acting as runners for the coordination team, as well as the setting-up and removing of the Summit resource materials. We would like to recognize the following people:

Karen Milmine, NWC  
Dixie Doxtador, NWC  
Corinne Williams, NWC  
Marla Zarate, NWC  
Brittany Thomas, NWC

Trish Patrick, NWC  
Tina Newstead, NWC  
Brandon Hill, NWC  
Laura Reid, NWC  
Kim Sault, NWC

**Display booths**

The Violence Summit had an information booth with information regarding Kanawayhitowin: Taking Care of Each Other's Spirit which provided resource material for Summit participants about the initiative provided by the Ontario Federation of Indian Friendship Centres. Kanawayhitowin: Taking Care of Each Other's Spirit is an Aboriginal initiative which has been modeled after Neighbours Friends and Families, to inform and educate Aboriginal people about the risk factors and warning signs of abuse

of women and to encourage community members to speak out and take action against violence.

**Contact List of Information Booths:**

TITLE	NAME AND WEBSITE	CONTACT INFORMATION
Kizhaay Anishinaabe Niin – I am a Kind Man	Ontario Federation of Indian Friendship Centres <a href="http://www.iamakindman.ca/">http://www.iamakindman.ca/</a>	1-800-772-9291 Ph: (416) 956-7575
Kanawayhitowin Campaign	Wendy French, Ontario Federation of Indian Friendship Centres <a href="http://www.kanawayhitowin.ca/">http://www.kanawayhitowin.ca/</a>	<a href="mailto:wfrench@ofifc.org">wfrench@ofifc.org</a>

## Appendix B Participants

### STRENGTHENING THE CIRCLE TO END VAAW VIOLENCE SUMMIT III PARTICIPANT LIST FEBRUARY 17 – 19, 2009

LAST NAME	FIRST NAME	ORGANIZATION
Allore	Margaret	Ministry of Child & Youth Services
Angeconeb	Darlene	Equay-Wuk Women's Group
Bachmann	Agnes	Ontario Native Women's Association
Barry	Arlene	Union of Ontario Indians
Basit	Ayesha	Ministry of Community & Social Services, Community Services Branch
Bebee	Leanne	Ministry of the Attorney General, Ontario Victims Services Secretariat
Blackbird	Carlette	Three Fires
Bob	Dianne	Niigaaniin Ontario Works
Borg	Marianne	Ontario Native Women's Association
Brannen	Rebekeh	Ministry of Community & Social Services, Ontario Works Branch
Carr	Alexandra	Aboriginal People's Alliance of Ontario
Carter-Whitney	David	Ministry of Community & Social Services, Assistant Deputy Minister
Connors	Dr. Edward	Onkwatenro'shon:'a Health Planners
Croxon	Carol	Ojibway Resource Centre
Cummine	Penelope	Saakaate House
Desrosiers	Carolyn	Ministry of Health & Long Term Care
Dodge	Arlene	Nishnawke-Aski Legal Services Corporation
Domm	John	Nishnawke-Aski Police Service
Eggert	Marg	Ministry of Community & Social Services
Elliott	Mary	North Shore Tribal Council
Ense	Linda	Ontario Native Women's Association
Ferreira	Cathy	Provincial Government
Fitton	Courtney	Ministry of Community & Social Services, Community Services Branch
Forget	Donna	True Self/ebwewendizwin
Fortier	Joanna	Ministry of Community & Social Services, Community Services Branch
Freeman	Clare	Interval House of Hamilton
French	Wendy	Ontario Federation of Indian Friendship Centres

<b>LAST NAME</b>	<b>FIRST NAME</b>	<b>ORGANIZATION</b>
General	Norma	Elder
George	Cheryl	Saugeen First Nation, Kabaeshiwim Respite Women's Shelter
Gonneville	Shelley	Métis Nation of Ontario
Greenspan	Ruth	Ministry of Attorney General, Criminal Law Policy - Bail Safety Project
Habib	Zahra	Ministry of Community & Social Service, Ontario Disability Support Program
Hanson	Susan	Atikokan Crisis Centre
Hare	Lillian	Temagami First Nation, Family Healing & Wellness Centre
Harvard	Dawn	Ontario Native Women's Association
Hastie	Sue	Provincial Government
Hill	Brandon	Volunteer
Hilliard	Tim	Ministry of Community & Social Service, Ontario Disability Support Program
Isadore	Brian	Mohawk Council of Akwesasne
Jacobs	Beverley	Native Women's Association of Canada
Jamieson	Constance	Ministry of Community & Social Services, Aboriginal Healing & Wellbeing Strategy
Jenkins	Alison	Ministry of Community & Social Services, Community Services Branch
Jones	Lyndia	Independent First Nations
Juutilainen	Sandra	Ministry of Community & Social Services, Aboriginal Healing & Wellbeing Strategy
Kakegamic	Correen	Northern Nishnawbe Education Council
Kakegamic	Karla	Northern Nishnawbe Education Council
Kakepetum	Toinette	Northern Nishnawbe Education Council
Keeshig	M. Christine	D'binoshnowie Crisis Centre
Kicknosway	Elaine	Northern Nishnawbe Education Council
King-Stonefish	Robin	Niijkiwendidaa Anishnaabekwegag Services Circle
Kinoshameg	Ray	Elder
Kuula	Terri	Indian and Northern Affairs Canada
Latimer	Carol	Ministry of Community & Social Services
LaValley	Virginia	Chippewas of Nawash
Leal	Jeff	Ministry of Aboriginal Affairs, Parliamentary Assistant
Longo	Michelina	Ministry of the Attorney General
Lucas	Jeff	Ministry of Community & Social Services
Lyons	Donna	Métis Nation of Ontario
MacQuarrie	Barb	Centre for Research & Education on VAW
MacQuarrie	Jo	Elder
Mandamin	Sherri	Independent First Nations, Youth
Manitowabi	Connie	Ontario Native Women's Association
Maracle	Beverly	Ontario Federation of Indian Friendship Centres
Maracle	Candace	Aboriginal Healing & Wellness Strategy

<b>LAST NAME</b>	<b>FIRST NAME</b>	<b>ORGANIZATION</b>
Maracle	Carla	Presenter, Mapping Exercise
Maracle	Sylvia	Ontario Federation of Indian Friendship Centres
Marsden	Eva	Participant
Martin	Presley	Ontario Native Women's Association
Martin-Hill	Dr. Dawn	Presenter, Mothers of our Nation
Matthews	Honourable Deb	Minister of Child & Youth Services
McConnell	Jodie	Ontario Women's Directorate
McGuire	Cora	Ontario Native Women's Association
McLaren	Nadia	Presenter, Muffins for Granny
McMahon	Sheila	Ontario Federation of Indian Friendship Centres
McTiernan	Micheline	Ontario Works, Ottawa
Meilleur	Honourable Madeleine	Minister of Community and Social Services
Messenger	Patricia	Métis Nation of Ontario
Mills	Sandra	Ministry of Community & Social Services, South West Region
Milmine	Karen	Native Women's Centre
MJ	Dann	Participant
Montour	Chief Bill	Six Nations of the Grand
Montour	Sandra	Ganohkwasra Family Assault Shelter
Morgan	Sandra	Métis Nation of Ontario
Morin-Cleroux	Guylaine	Métis Nation of Ontario
Morrison	Joseph	Ontario Federation of Indian Friendship Centres
Mulcahy	Gloria	At'Lohsa Native Family Healing Services
Mungovan	Judy	Ministry of the Attorney General, Policy Division
Nadeau	Michael	Ontario Native Welfare Administrators Association
Naponse	Niki	Za-geh-do-win Information Clearing House
Nashkawa	Yolande	Mississauga Women's Shelter
Neil	Shaunna	Ontario Native Women's Association
Newell	Elaine	Volunteer
Newstead	Tina	Volunteer
Nicolet	Juliet	Ontario Federation of Indian Friendship Centres
Patrick	Trish	Presenter, Mapping Exercise
Paul-Gainforth	Kim	Ontario Provincial Police, Aboriginal Policing Unit
Petiquan-Moore	Jo Anne	Treaty 3, Women's Council
Picotte	Lynne	Métis Nation of Ontario
Pigeau	Lisa	Métis Nation of Ontario
Regan	Matt	Municipal Affairs & Housing
Restoule	Danette	Dokis First Nation
Richard	Cindy	Atikokan Crisis Centre
Riggs	Joan	Lead Facilitator

<b>LAST NAME</b>	<b>FIRST NAME</b>	<b>ORGANIZATION</b>
Ritchie	Bernice	Saugeen First Nation, Kabaeshiwim Respite Women's Shelter
Ritchie	Darlene	At^Lohsa Native Family Healing Services
Rodden Yetman	Jacque	Ministry of the Attorney General
Sandy	Theresa	Aboriginal Healing & Wellness Strategy
Sault	Kim	Volunteer
Sault	Michelle	Presenter
Schlett	Patricia	Ministry of Community & Social Services, Ministry of Child & Youth Services
Shawana	Tyrone	Ontario Federation of Indian Friendship Centres
Sisson	Ryan	Ministry of Aboriginal Affairs
Smith	Amy	Volunteer
Solomon	Darlene	Ministry of Aboriginal Affairs
St. Germain	Senator Roland	Elder
Stonefish	Geoff	Association of Iroquois and Allied Indians
Streich-Poser	Kim	City of Sault Ste. Marie, Ontario Works
Swan	Terry	Ontario Federation of Indian Friendship Centres
Thomas	Brittany	Volunteer
Thompson	Susie	New Starts for Women
Thomson	Lisa	Ontario Native Women's Association
Troniak	Tana	First Step Women's Shelter
Turtle	Shane	Northern Nishnawbe Education Council
Waboose	Felicia	Equay-Wuk Women's Group
Wells	Ruth	Ministry of Community & Social Services
Williams	Corinne	Volunteer
Williams	Tara	De dwa da dehs nyes Aboriginal Health Centre
Willoughby	Jade	Independent First Nations, Youth
Workman	Laura	Conference Coordinator
Wraith	Roberta	Ministry of Community & Social Services, Ontario Works Branch
Wynne	Dorothy	Ontario Native Women's Association



## Appendix C Agenda

### Strengthening the Circle to end Violence Against Aboriginal Women Hamilton, Ontario - February 17 – 19, 2009 AGENDA

#### VIOLENCE SUMMIT III – AGENDA – DAY 1

TUESDAY, FEBRUARY 17, 2009	
7:30 am	<b>Registration/Check-In &amp; Breakfast</b>
9:00 am	<p><b>Opening</b> – Elders</p> <p><b>Opening Remarks</b> – David Carter-Whitney, Assistant Deputy Minister, Social Policy Development, MCSS and Jeff Leal, Parliamentary Assistant, Ministry of Aboriginal Affairs</p> <p><b>Official Greeting</b> on Behalf of Summit Working Group - Dawn Harvard, President, Ontario Native Women’s Association</p>
9:45 am	<p><b>Keynote Address:</b> Sylvia Maracle, Executive Director, Ontario Federation of Indian Friendship Centres</p> <p><b>MCSS Presentation:</b> Carol Latimer - What is MCSS currently doing to support addressing violence against Aboriginal women</p>
10:15 am	
10:30 am	B R E A K
10:45 am	<p><b>Mapping Women’s Experience with the Different Systems</b> – Carla Maracle &amp; Trish Patrick</p> <p><b>Small Group Discussion/ Facilitated session:</b> What did we learn from the morning’s presentations?</p>
11:30 am	
12:00	L U N C H (provided in Pavilion B)
1:00 pm	<p><b>Facilitated Breakout Sessions</b> VAW services provided by MCSS (programs: Child Witness, Counselling programs, Shelters, Capacity Building)</p>
2:45 pm	B R E A K
3:00 pm	<b>Elder Teachings</b> , Unity of Vision
4:00 pm	Final Announcements
	Close of Day
6:00 pm	Supper on your own

## VIOLENCE SUMMIT III – AGENDA – DAY 2

WEDNESDAY, FEBRUARY 18, 2009	
7:30 am	<b>Breakfast</b>
9:00 am	<b>Opening</b> - Elders
9:15 am	<b>Overview of Days Agenda/Welcome</b> <b>Keynote: “Voices from the Youth”</b> Northern Nishnawbe Education Council Youth Group
10:00 am	<b>Elder Teaching</b> by Norma General – Teaching on the Young People
10:30	B R E A K
10:45 am	<b>Keynote:</b> Sisters In Spirit – What are the Results starting to say about Poverty and Violence Beverley Jacobs, President, Native Women’s Association of Canada.
11:15 am	<b>Keynote:</b> Making the Links between Violence Against Aboriginal Women and Poverty Michelle Sault, Principal Consultant, Cornerstone Concepts.
12:00	L U N C H (Provided – in Pavilion B)
1:00 pm	<b>Best Practices Panel:</b> Dr. Edward Connor, Darlene Ritchie, Michael Nadeau, Dr. Dawn Martin-Hill, Nadia McLaren
2:15 pm	B R E A K
2:30 pm	<b>Workshops:</b> <ul style="list-style-type: none"> <li>• Aboriginal Counseling Practices (<b>Dr. Ed Connors</b>)</li> <li>• Child Witness (<b>Gloria Mulcahy</b>)</li> <li>• First Nations Ontario Works (<b>Michael Nadeau</b>)</li> <li>• Mothers of our Nation Video Screening (<b>Dr. Dawn Martin-Hill</b>)</li> <li>• Muffins for Grannies Video Screening (<b>Nadia McLaren</b>)</li> </ul>
4:00 pm	Final Announcements Close of the day
6:00 pm	<b>Banquet, Entertainment</b> Welcome by Terry Swan Introduction of Elder for Thanksgiving Address  The Honourable <b>Madeleine Meilleur, Minister of Community and Social Services</b>  Dinner served Performance by the Old Mush Singers Performance by the Old Grannies Skit Closing Remarks

## VIOLENCE SUMMIT III – AGENDA – DAY 3

THURSDAY, FEBRUARY 19, 2009	
7:30 am	<b>Breakfast</b>
9:00 am	<b>Opening</b>
9:15 am	<b>Overview of Last Two Days</b> Joan Riggs
9:45 am	<b>Final Keynote: Moving Forward on the Strategic Framework</b> Sylvia Maracle
10:30 am	B R E A K
10:45 am	<p><b>Closing Speakers - “Moving Forward”</b></p> <ul style="list-style-type: none"> <li>• <i>Marianne Borg - Ontario Native Women’s Association</i></li> <li>• <i>Donna Lyons - Métis Nation of Ontario</i></li> <li>• <i>Chief Bill Montour - Independent First Nations</i></li> <li>• <i>Joanna Fortier - Ministry of Community and Social Services</i></li> <li>• <i>The Honourable Deb Matthews - Minister of Child and Youth Services and Responsible for Women’s Issues</i></li> </ul> <p><b>Acknowledgements/Gifts, Closing of the Summit</b></p> <p>Elders, Travelling Song</p>
12:00	L U N C H (Provided – in Pavilion B)

## Appendix D Biographies

### Elders

#### ***Norma General, Respected Community Elder***

- ❖ Norma is a highly respected cultural Elder recognized throughout Ontario. She originates from Six Nations of the Grand River and is a member of the Cayuga Nation, Wolf Clan. Norma is often called upon by the community to share teachings and wisdom on traditional ways of life, and ways to live a “good life”. She is an advocate in the conservation of all traditional languages.

#### ***Ray Kinoshameg, Respected Community Elder***

- ❖ Ray Kinoshameg was born on the Wikwemikong Unceded Indian Reserve and a survivor of the Indian Residential school system. Married and a father to two daughters, a son and grandfather of three grandsons. He retired in 2001 from INCO after more than 30 years service. Ray believes in the healing practices of the Ojibwe people and helps people seeking guidance and healing to address the spiritual, mental, emotional and physical aspects of themselves in the hopes of freeing the individual to enhance future development and personal growth.

#### ***Jo MacQuarrie, Respected Community Elder***

- ❖ Jo MacQuarrie has devoted her career to improving the quality of life for the people of the Northwest Territories. She has lived in the NWT for more than thirty years working as a professional, a volunteer and an elected official in Yellowknife, Baker Lake, Rankin Inlet, Cambridge Bay and Iqaluit. Many social and health services now exist in the Northwest Territories and Nunavut, largely because of her efforts.

#### ***Roland St. Germain, Respected Community Elder***

- ❖ Roland St. Germain is a Métis elder and Senator in the Métis Nation of Ontario (MNO). Born 1938 in St. Boniface, Manitoba he grew up on the bank of the Red River, in a family of eleven. Roland was a senator with the Owen Sound Métis Council for five years, then elected as Senator to the Provisional Council of the Métis Nation of Ontario (PCMNO), the organizations governing body. He served from 2001 to 2008 and is now a Honourary Senator for life. Roland enjoys working with youth and teaching about Métis history and culture. His portfolio included issues relating to Métis youth, arts & culture, harvesting, health, justice and traditional knowledge. He speaks out against indifference and outright racism that exists toward aboriginal people, yet he maintains a positive outlook for the future. He is always willing to share any Knowledge, wisdom and experience he has, of Métis history and culture to help others on the path.

### Presenters in alphabetical order:

#### ***Marianne Borg, M.S.W. RSW, Executive Director, Ontario Native Women’s Association***

- ❖ Marianne Borg has a graduate degree in Social Work (M.S.W.) from Lakehead University. She is a registered member of the Ontario College of Social Workers

and Social Service Workers of Ontario. Marianne is a member of Pic River First Nation. Marianne's social work career began in April 1995 when she accepted a position in child welfare with Dilico Anishinabek Family Care. Throughout this period, she provided direction, support and consultation to a team of frontline workers as a Child Protection Supervisor and Quality Assurance Manager. In June of 2005 Marianne accepted a two year secondment with the Ministry of Children and Youth Services as a Senior Policy Analyst, Child Welfare Secretariat. She was assigned the lead responsibility for integration of Aboriginal participation, advice and expertise in all elements of child welfare transformation. Marianne's portfolio also included the facilitation of a process leading to the development of policy and procedure guidelines on the use of Customary Care. Through her work with the Ministry of Children and Youth Services, Marianne was a recipient of the provincial government's Amethyst Award in 2007. Marianne is a part time lecturer at Lakehead University in Aboriginal Child Welfare and Social Work. She has a published article in the Child & Family a Journal of The Notre Dame Child and Family Institute, 2000. Marianne's experience includes policy and program development in the areas of child welfare and quality assurance with a focus on culturally appropriate models of service delivery. She remains active in the community by volunteering on committees and is currently a facilitator for the Thunder Bay Youth Justice Committee.

***Dr. Edward Connor, Ph. D.***

- ❖ Ed is a Psychologist registered in the Province of Ontario. He is of Mohawk and Irish ancestry and is a band member of Kahnawake First Nation. He has worked with First Nations communities across Canada since 1982 in both urban and rural centres. His work over this time has included Clinical Director for an Infant Mental Health Centre in the city of Regina and Director for the Sacred Circle, a Suicide Prevention Program developed to serve First Nations communities in Northwestern Ontario. He also serves as an Elder/advisor for Enaahdig Learning and Healing Lodge and the Canadian Native Mental Health Board. Some of his current work includes consultation and community training to assist First Nations in the development of Restorative Justice and health programs. He has also provided psychotherapy and traditional healing experiences to native inmates at Fenbrook Medium Institution, Correctional Services Canada.

***Dawn Harvard, President of the Ontario Native Women's Association***

- ❖ Dawn is a member of the Wikwemikong First Nation. Dawn is completing her PHD. Her research addresses the epidemic of low academic achievement and high drop-out rates among Aboriginal populations in Canada. Dawn is committed to breaking cycles of poverty in Aboriginal communities, and assuring a better future for Aboriginal children in Canadian society through culturally appropriate educational reforms, and culturally sensitive support mechanisms. Receiving the Trudeau Scholarship has provided her with the opportunity to give back to the Aboriginal community, and to potentially make a difference in the lives of all Aboriginal children.

***Beverley Jacobs, President of the Native Women's Association of Canada***

- ❖ Beverley is a proud Mohawk citizen of Haudenosaunee (Iroquois) Confederacy, Bear Clan. She actively practices her culture. Her traditional name is

Gowehgyuseh which means “She is visiting.” Ms. Jacobs is lawyer by trade with a Bachelor of Law Degree from the University of Windsor and a Master’s Degree in Law at the University of Saskatchewan. Ms. Jacobs’ work on Missing and Murdered Aboriginal women was inspired by her work with Amnesty International as the Lead Researcher and consultant for their Stolen Sisters Report. Since her election as President, she has successfully secured funding for the Sisters in Spirit, a research, education and policy initiative aimed at raising public awareness about Canada’s missing and murdered Aboriginal women. In October 2008, President Jacobs was honoured by Canadian Voice of Women for Peace, Department of Peace Initiative, and Civilian Peace Service Canada as one of 50 Canadian women whose work and dedication has helped to further a culture of peace in Canada. In November 2008, President Jacobs was the recipient of the Governor General’s Award in commemoration of the Persons Case, which salutes Canadian contributions to the advancement of women’s equality.

***Coreen Kakegamic, Student, Dennis Franklin Cromarty High School***

- ❖ Coreen is seventeen years old and is from Sandy Lake First Nation and currently resides in Thunder Bay. She attends school at Dennis Franklin Cromarty High School at a grade 11/12 level and school is her first priority and plans to graduate high school and going on to post-secondary is one of my ambitions in life. She loves photography and writing. She enjoys taking part in school/youth activities and is a part of the DFC Leadership Group and a member of the Student Council. By facilitating this presentation she hopes to create awareness of youth issues and promote healing among the youth and share ideas on how to cope with past experiences.

***Karla Kakegamic, Student, Dennis Franklin Cromarty High School***

- ❖ Karla is from Keewaywin Ontario and is seventeen years old. She currently attends Dennis Franklin Cromarty High School and doing grade 12 and enjoys playing sports. She also attends cultural activities such as, Sweat Lodges, drumming, ceremonies, and traditional teachings. She is part of the DFC Leadership Group and has taken the Violence Prevention Toolkit Community Training with the NWAC Youth Council. She has a strong relationship with her family and they are all working towards healing.

***Toinette Kakepetum, Social Worker***

- ❖ Toinette lives in Thunder Bay and is a parent of three boys and works as a Social Worker at Dennis Franklin Cromarty High School. She is a graduate of Lakehead University in the Honor Bachelors of Social Work program. She works with youth in many capacities and provides individual and group counselling. Toinette works with Elders and Teachers to organize traditional teachings and activities for NNEC students and seeks the guidance of Elders on a continual basis. She continues to do the awareness work and encourage more students to get involved.

***Carol Latimer, Director of Community Social Services Branch, Ministry of Community and Social Services***

- ❖ Carol Latimer began her career with the Ministry of Community and Social Services as a co-op student from the University of Waterloo. In her long career with the Ministry, Carol has worked in a variety of areas including

communications, social assistance, strategic planning, corporate policy and federal/provincial relations. Carol received her Master of Public Administration from Queen's University in 2006. Carol has been the Director of the Community Services Branch with the Ministry of Community and Social Services for the past 18 months.

***Jeff Leal, Member of Provincial Parliament from Peterborough***

- ❖ Jeff is the MPP from Peterborough and the Parliamentary Assistant to the Minister of Aboriginal Affairs. Prior to being elected to Queen's Park, Jeff was a Peterborough city councillor and second deputy mayor for over 14 years. Jeff has represented his constituents with diligence and integrity for more than 17 years. He has worked extensively with the county and local governments, as well as the City of Peterborough, and understands the issues facing the people of Peterborough riding. Jeff is committed to moving our community forward together, without leaving anyone behind.

***Donna Lyons, Director of Health for the Métis Nation of Ontario***

- ❖ Donna Lyons is the Director of Health for the Métis Nation of Ontario. She has been in this position since December 2008 and had previously held the position of Métis Health Human Resources Coordinator at the MNO a year prior to that. In between this year Donna served as Executive Director at the Odawa Native Friendship Center. Donna is working on her Masters in Public Health degree and a diploma in Health Policy and Research from Lakehead University through the Ontario Training Centre, and holds a degree in Business Administration (Major in Human Resources). She has been a Director at the First Nations Centre of the National Aboriginal Health Organization, served six years as Director of the Aboriginal Recruitment Coordination Office, and previously worked in several capacities in economic and business development in the remote communities in Northern Ontario and in urban communities in Southern Ontario. Donna has served on several committees and boards in the Thunder Bay area in health and now serves on the Kan:en Our Children Our Future board, various committees for the Aboriginal Healing and Wellness Strategy, the Noojimawin Health Authority board and volunteers for the Odawa Native Friendship Centre. Donna is Ojibway from the Northwest Angle #37 First Nation and grew up in Thunder Bay. She now lives outside of Ottawa with her two daughters. She has one older son and is a proud grandmother of two beautiful grandchildren.

***Carla Maracle, Consultant***

- ❖ Carla is of Ojibway/Mohawk descent and was born and raised on the Mississaugas of the New Credit First Nation. She is married to a Mohawk man, has 2 grown daughters and a beautiful grandson and resides on Six Nations. She is a professor at Mohawk College, teaching in the General Arts and Science-Aboriginal Program. Her career for the past 25 years in the helping/educational field has been primarily with Aboriginal people. Carla has been facilitating trauma and wellness workshops in Aboriginal communities across Canada and locally.

**Sylvia Maracle**, *Executive Director of the Ontario Federation of Indian Friendship Centres*

- ❖ Sylvia is a Mohawk from the Tyendinaga Mohawk Territory, and is a member of the Wolf Clan. With a degree in Journalism from Ryerson University, Ms. Maracle has been involved in Aboriginal Friendship Centres for over thirty (30) years, serving as the Executive Director for the Ontario Federation of Indian Friendship Centres (OFIFC) for much of that time. Ms. Maracle has also served as the Vice-President of the National Association of Friendship Centres, President of the Native Women's Resource Centre, and Co-Chair of the City of Toronto Taskforce on Access and Equity.

**Dr. Dawn Martin-Hill**, *Co-Investigator, Indigenous Health Research*

- Dr. Martin-Hill participates in the Globalization and Autonomy Research Project, which concentrates on Indigenous women, medicine, knowledge and methodology. She is a recipient of the Canada U.S. Fulbright Award and her research has been sponsored by Social Science and Humanities Council, Canada Arts Council, Assembly of First Nations, Aboriginal Healing Foundation and the National Aboriginal Health Organization. She was manager of the International Indigenous Elders Summit 2004 and has produced two documentaries of a series of four. The first one is 'Jidwá:doh - Let's Become Again', a documentary focusing on the Elders' understanding of historical trauma and directions to begin to heal collectively using Indigenous knowledge and traditional practices. The second one is 'Onkwànistenhsera - Mothers of our Nation', a documentary examining the need for Indigenous women to reclaim, restore and revitalize their traditional knowledge that has been lost through centuries of colonialism. She has also completed "Sewatokwa'tshera't – The Dish with One Spoon", a documentary that provides an overview of the principles of the Haudenosaunee Great Law of Peace, early treaty arrangements verifying Six Nations long-standing relationships to lands in the southern Ontario region, and subsequent nation-nation agreements made between the Crown and the Six Nations Confederacy. Dr. Martin-Hill has published a number of articles on community wellness and Aboriginal women. She works on a national and international level promoting the protection and preservation of Indigenous Knowledge systems and recently has begun a partnership with the Amazon Conservation Team and the National Aboriginal Health Organization. Her book, 'The Lubicon Lake Nation: Indigenous Knowledge and Power', was published by University of Toronto Press January 2008.

**Deb Matthews**, *Minister of Children and Youth Services and Responsible for Women's Issues & Chair of the Cabinet Committee on Poverty Reduction*

- ❖ Deb Matthews was elected to the Ontario Legislature in 2003 and re-elected in 2007. Deb previously served as Parliamentary Assistant to the Minister of Community and Social Services. Deb's work on social assistance reform, including her report, Review of Employment Assistance Programs in Ontario Works & Ontario Disability Support Program, has received strong support from a wide range of community leaders. Deb was recognized in the 2007 Ontario Budget speech as having been a driving force behind the new Ontario Child Benefit. Deb received the 2007 Political Award of Merit from The Social Work Doctors' Colloquium, given to an individual who in their political, professional and social life, practices and exemplifies the values of the social work profession



including the fight for social justice. Deb has been actively involved in community organizations such as Orchestra London and the Thames Valley Children's Centre. She has served on the London advisory boards for the Salvation Army, the Canadian National Institute for the Blind and as a board member and president of the Big Sisters of London. Her diverse work background includes business experience in the construction industry, fundraising in the non-profit sector and teaching at the University of Western Ontario. She served as the 1995-96 fundraising co-coordinator for the Boys and Girls Club of London and has been twice honored with a place on The University Students' Council Teaching Honour Roll at The University of Western Ontario. Deb was born in London North Centre and studied at the University of Western Ontario, where she completed her Ph.D. in social demography. She has three children and a grandson.

***Nadia McLaren, Filmmaker***

- ❖ Nadia was born in 1976 in Quebec and raised in small communities all across Northern Ontario. Her fondest memories begin in a place called Caramat where most of her free time was spent with her grandparents, Theresa and Roger McCraw. It was apparent at an early age that Nadia was a deep thinker. Her love for nature and ties to the ways and stories of her family continue to inspire the artist, writer and filmmaker she is today. Nadia attended the Ontario College of Art and Design in Toronto where she majored in Drawing and Painting, winning numerous awards and scholarships. She graduated in 2003, the same year her grandmother passed away. Nadia McLaren and husband Fabio Sartori currently live in Toronto, but visit Sioux Lookout, her home in the North as much as they can.

***Bill Montour, Chief, Six Nations***

- ❖ He was born and raised on the Six Nations of the Grand River. He spent 22 years in the steel construction industry. He has served on term as Councillor and 3 consecutive terms as Chief of Six Nations. Currently he is the President of his own consulting firm specializing in First Nations community development; Former Chief Operating Officer, National Centre for First Nations Governance; Former National Director of Housing, Indian and Northern Affairs Canada, Ottawa; Former Associate Regional Director, Indian and Northern Affairs Canada, BC Region; Former Regional Director General, Indian and Northern Affairs Canada, Atlantic Region; Chief of Staff, Assembly of First Nations, Ottawa. As a public service employee Bill has been awarded two Deputy Ministers Achievement Awards. He has also completed the Senior Executive Management Program offered by the Canadian Centre for Management Development and has certificates from the Harvard Native American Program and Aboriginal Leadership Institute on successful negotiation techniques.

***Michael Nadeau, Executive Director of the Ontario Native Welfare Administrators' Association***

- ❖ Micheal Nadeau has been in his capacity with the Ontario Native Welfare Administrators' Association since 2001. During this period, he has personally conducted on-site program analysis in 73 First Nation communities. Michael is currently completing his masters in business administration from Cape Breton University.

**Trish Patrick, Transitional Support Worker, Native Women's Centre**

- ❖ Trish is from Six Nations Reserve of the Mohawk Nation, and is of the Turtle Clan. She has been employed at the Native Women's Centre (NWC) for the past 2 ½ years, first as the Emergency Outreach Coordinator for the Homelessness Project at NWC and currently as the Transitional Support Worker. She sits on the Woman Abuse Networking Group which is a committee that works with other Violence Against Women organizations and is on the board of directors of Sacajawea Non-Profit Housing Incorporated. Trish earned a Community Services Worker diploma while raising her 3 children as a single mother.

**Darlene Ritchie, Executive Director of the At^Lohsq Native Family Healing Services**

- ❖ Darlene Ritchie is of the Turtle clan from Onyota'a:ka (Oneida). Darlene married into the Saugeen First Nation in 1979. The mother of two sons. For the past 30 years, she has lived and worked on-reserve and off-reserve. A Child and Youth Worker who graduated in the 80s she has done community development work in Child Welfare, Band Administration and for urban Aboriginal strategies. In 1997 she served as Chief of the Saugeen First Nation. Currently the president for Toronto Council Fire, she is a consultant for the Centre for Research and Education for Violence Against Women and Children and the Executive Director for At^Lohsq Native Family Healing Services.

**Michelle Sault, Principle Consultant, Cornerstone Concepts**

- ❖ Michelle's company's focus is in the areas of program development, governance, leadership training and evaluation. Michelle carved her professional repertoire of experiences in off-reserve Aboriginal organizations with a foray in the area of on-reserve Aboriginal administration. Working on behalf of marginalized populations Michelle has focused her expertise in the urban Aboriginal community, cultivating vast experience serving at-risk youth and persons marginalized by poverty. Seeking a broader impact, leadership and community development have become a focal point for Michelle. Michelle is proud to serve in many community volunteer roles including that of Director for the Lennox and Addington Family and Children Service's organization (a child welfare agency). Michelle is an alumnus of the Niagara Community Leadership Program and the Governor General's Canadian Leadership Conference.

**Shane Turtle, Student of Dennis Franklin Cromarty High School**

- ❖ Shane is from Deer Lake First Nation and currently attends Dennis Franklin Cromarty High School and is in grade 12 and will be graduating this spring. Shane is part of the DFC Leadership Group and a member of the Student Council. He volunteers in the drama club, recreation and anywhere people need him. He plays many sports and videogames, but most of all he loves to run.

**New Credit Kwe Miinwaa Kweoog Singers**

- ❖ Val King and her daughters from the Mississaugas of the New Credit: Mya King-Green, Raini King-Green, Jai King-Green, Minga King-Green and Lindsay Sault.

## Appendix E

# Resolution by the Independent First Nations



**INDEPENDENT FIRST  
NATIONS VIOLENCE  
AGAINST ABORIGINAL  
WOMEN**

**WHEREAS** the Independent First Nations have a belief that respects and honors Aboriginal Women as cultural bearers, life-givers and care-givers of our nations;

**WHEREAS** Aboriginal Women are battered, raped and stalked at far greater rates than any other group of women in Canada and these disproportional statistics have attracted little comment or concern;

**WHEREAS** recent statistics on violence against Aboriginal women in Ontario are currently lacking or go unreported;

**WHEREAS** up to three quarters of Aboriginal girls under the age of 18, have been sexually assaulted or have experienced a form of violence;

**WHEREAS** it is evident that there is an inadequate federal response to these serious crimes against Aboriginal Women;

**WHEREAS** the Independent First Nations seek partnerships with our brothers and sisters to respond to violence against Aboriginal Women;

**WHEREAS** the future of our Nations rests in the capacity of us all to preserve the safety, integrity, and well-being of its members, especially the sacred status of Aboriginal

Women to live in an environment free of violence;

**THEREFORE BE IT RESOLVED**, that the Independent First Nations hereby supports a Strategy Ending Violence Against Aboriginal Women;

**FURTHER BE IT RESOLVED** that we the Independent First Nations affirm our participation at the Violence Against Aboriginal Women Conference and recognize the work done in so far;

**FINALLY BE IT RESOLVED** that the Independent First Nations call upon the governments to provide sufficient and sustainable funding to support a Strategy Ending Violence Against Aboriginal Women.

Al Bell  
Animbiigoo Zaagi'igan Anishinaabek  
First Nation

Sean Bell  
Wabaseemoong First Nation

Raymond Little  
Bkejwanong Territory

L. Pabich  
Whitesands First Nation

Ralph Ashmead  
Chippewas of Nawash  
(Unceded) First Nation

Randall Johnson  
Chippewas of Saugueen

Eli Mandana  
Iskatewizaagegan # 39

Steve McKay  
Kitchenuhmaykoosib Inninuwug

A. Bessie  
Mohawks of Akwesasne

Pat L.  
Shawanaga First Nation

Wesley Thomas  
Six Nations of the Grand River

Chief Larry Potts  
Temagami First Nation

## Appendix F Evaluation

A summary of the final evaluation is below. There were 56 evaluations returned. Ninety-three per cent (52 respondents) described that Summit III met their expectations.

### **Most appreciated/greatest impact:**

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#### **Overall feedback**

- Everything was truthful
- Summits like these are imperative to continue being the voice for the victims of violence amongst aboriginal women.
- The amazing work and dedication to Wellness & Health for our nations.
- Passionate leaders gathering, dynamic speakers, great food.

#### **Process highlights**

- Excellent organization
- Good agenda and good discussions with good plans to move forward
- All sessions for all days were varied with just the right amount of movement between them.
- Good balance of men and women. Seeing men present and participating.
- Joan Riggs is an excellent facilitator dynamic person who has the ability to keep her conferences on track and pleasurable

#### **Content highlights**

- Update on strategy and what is needed
- A very educating learning experience and gave more knowledge and background on violence, also made me wake up and realize what needs to be done for aboriginal people
- Very educational on what services are available and where the gaps are in the system to improve these services
- A lot of information to take in and very inspiring in all aspects of the circle of life
- Videos were very touching.
- Personal accounts added value.
- Personal perspectives & all aspects of VAAW were discussed.
- Day 1 mapping women's experience with the different systems.
- Stats on the numbers of aboriginal women who have experienced violence.
- Breakout sessions, great facilitators & Laura Workman's resources provided were very helpful.

#### **Presenters' highlights**

- Presenters were amazing.
- All presentations were an eye opener.
- The Youth presentation. (overwhelmingly named) – These youth were between

16-20 yrs. The impact they experienced are the same as I went through when I was their age 25 years ago. Residential school impacts are generational

- Elder's presentation.
- Sisters in Spirit. Admire Bev's courage, strength & compassion. Michelle Sault a great facilitator and very engaging.
- Meeting the Minister
- Dr. Dawn presentation on the decolonization of women
- Muffins for Granny video
- Dr. Connor's presentation

### **Highlights of the proceedings**

- North-western First Nations remote fly in communities are now acknowledged
- The fact this is now an important issue, Now continue with cause all the way to the First Nations
- Wonderful networking opportunity.
- The awareness of lack of services for abused aboriginal women in the North
- The women of the North standing up & speaking out obviously healing from abuse
- The first day breakout session allowed much personal discussions and a lady shared a story of how her abuse stopped, I will forever think of her and the lesson to me that day.

### **Environment for the Summit**

- Food

### **Suggestions for Next Summit**

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#### **Overall**

- The Aboriginal Community has great leadership that could teach government & mainstream about building a culture without violence.

#### **Participants**

- Include community members more to see the amazing work they do.
- Bring more women from North-Western Ontario communities to attend the conference.
- More men and youth involved.
- More Elders to share their stories.
- Staff of shelters should be invited.
- Open up the gathering with more delegates especially if the shelter or organization is able to pay the costs. Was told only certain people or organizations could be invited.
- Invite other organizations (mainstream) to the summit so they can hear the problems.
- More First Nations Leaders.

#### **Organizing**

- Regional Summits could be more inclusive of all service providers and leaders – develop regional responses and incorporate into regional strategies.

## **Process**

- Please offer boxes of Kleenex on the tables as this is a very powerful topic.
- Actual handouts from the presenters would have been helpful.
- Limit the number of speakers in the plenary and keep their presentations short.
- More time in workshops and more group activities.
- Be able to choose more than one workshop.
- The colours on our name tags and the room we were meeting in be posted on the power point screen. Agenda Fonts were too small.
- The workshops should have been longer and spread over the three days.
- Being able to ask more questions to the Panel.
- Socializing time.
- Vendors craft fair.

## **Content**

- Time for more participants to describe what they do and to share ideas of proposals, programming and funding.
- Have more Métis specific content as a Métis I felt out of place sometimes.
- Increased community accountability; not only what the government can do for us.
- Focus on strength not weakness; so much energy was spent on negative circumstances.
- More speakers from constitutionally recognized aboriginal groups.
- Possible tour of the local Aboriginal Organizations as it relates to the conference theme.

## **Workshop/Speaker Suggestions**

- More information on workplace violence.
- More education on addressing elder abuse in the native communities & urban centers.
- More youth based presentations for youth and by youth.
- Traditional teachings which discuss the old ways & how they are relevant today.
- Do a workshop on Oppression ( why we treat each other bad )
- More emphasis on our partners; how to work with those other agencies who work with VAW services.
- Male experiences of violence.
- Northwestern, Ontario rep do a presentation with more clear picture of the situations abused women go through.
- More success stories no matter how big or small. More time dedicated to discussing potential solutions.
- Inadequate housing and social services that keep woman below the poverty line.
- The barriers and challenges MCSS funded agencies face.

## **Location**

- Find a better (5) star hotel with good service.
- Food selection and housekeeping was poor at hotel.
- Location well situated but hotel being under renovations was not necessarily ideal.
- The Hotel staff was disappointing.

- The evening of the banquet the food was also disappointing. Had to clean up before the VIP arrived because the hotel didn't.
- Sound system was NOT so good.
- The food needed more diabetic friendly choices.

### **Suggestions for moving forward out of Summit III**

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- Although information is communicated to FN political leadership, information must also be sent to FN technicians, this is where some of the political direction is developed. If FN technicians are included this may have an influence on the political environment.
- Have the feedback, experiences, outcomes and results of the conference delivered to all First Nations in Ontario. Later, to all of Canada.



