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**A REVIEW OF ABORIGINAL FAMILY VIOLENCE
TREATMENT PROGRAMS FOR MEN**

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**A REVIEW OF ABORIGINAL FAMILY VIOLENCE
TREATMENT PROGRAMS FOR MEN**

**Prepared for:
Correctional Service of Canada**

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April 1994

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EXECUTIVE SUMMARY

This report provides a review of the literature on Aboriginal family violence treatment programs for men. This includes an overview of existing programs within correctional institutions as well as community-based programs.

An extensive literature search was conducted. This involved library searches, meetings and telephone contacts with numerous individuals, agencies and government departments across Canada and the United States. The data collected included both published and unpublished materials.

The review is subdivided into four sections: academic literature; programs within correctional institutions; community-based programs; and sex offender programs and literature.

Overall, there is very little written information on the specific area of Aboriginal family violence treatment programs for men. This is a newly acknowledged field and there are only a few formal programs specifically designed for Aboriginal men currently available.

Within the United States, no Aboriginal-specific family violence treatment programs for male inmates in correctional institutions were found.

Within Canada, there is one Aboriginal family violence program for offenders in the federal system. This is a pilot project by Ma Mawi Wi Chi Itata Centre in Winnipeg, Manitoba, for Aboriginal offenders at Stony Mountain Institution. The only evaluation of Aboriginal programs for men found was a preliminary process evaluation of this institutional program.

Eight community-based initiatives are presented. Six references in the area of sex offenders are then provided.

There are numerous issues which need to be considered when developing and implementing a treatment program. Three key areas which are discussed are training, standards and evaluation.

Main findings from this research include:

- Aboriginal-specific family violence treatment programs for men are needed
- Aboriginal programs are holistic and focus on healing
- Programs combine mainstream or contemporary methods with traditional Aboriginal teachings and ceremonies
- Staff need to be healed themselves and trained
- Mandatory treatment for men who are abusive is necessary
- Alternatives to the current criminal justice system are needed
- Community-based programs are strongly supported
- Aboriginal people need to be involved at all levels of program development and implementation

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INTRODUCTION

This report is a contribution to the development of Aboriginal family violence treatment programs for male offenders. The first step in developing programs is to determine what is already in place and what insights have been gained by those working in this area. This report provides a review of the available literature. The focus is on existing programs within correctional institutions as well as community-based programs.

In recent years, there has been increasing attention paid to issues surrounding family violence. Although there is limited information regarding Aboriginal family violence, available data indicate that the extent of violence is extraordinarily high, more so than for non-Aboriginal people. The Ontario Native Women's Association (1989:85) states that "it is evident that Aboriginal women suffer excessive and unnecessary hardship in the context of family violence. The incidence of family violence is eight times higher than for the non-Aboriginal population". The Aboriginal Justice Inquiry of Manitoba found that "violence and abuse in Aboriginal communities has reached epidemic proportions" (Hamilton and Sinclair, 1991:481).

There is no easy, quick solution to such a multi-faceted problem as family violence. In order to effectively combat violence, coordinated efforts are required from various organizations, communities and individuals. Government departments can and should play a role in helping to stop the violence occurring in homes. The federal government has made a clear commitment to address the needs of both victims and offenders through its Federal Family Violence Initiative. Correctional Service Canada (CSC) is one department which is actively participating in this important initiative.

Correctional Service of Canada is guided by its Mission Statement in which the first core value is: "We respect the dignity of individuals, the rights of all members of society, and the potential for human growth and development". Strategic objectives include ensuring that the special needs of Aboriginal offenders are addressed. In 1987, the Commissioner's Directives entitled "Native Offender Programs" (#702) was expanded to state that the needs of Aboriginal offenders should be clarified and met (Solicitor General Canada, 1988:49). In a resource handbook prepared for the staff of Corrections, the authors list three reasons why CSC should

focus on family violence: family violence affects their clients; helping victims is not enough; and it is their job (Bonnie Hutchinson Enterprises, 1988:ii). Clearly, providing family violence treatment programs falls within the values, directives and mandate of CSC.

Furthermore, it is urgent to offer family violence treatment for male offenders in light of a recent study conducted in Canadian federal correctional institutions that found the likelihood of wife abuse having occurred is extremely high among inmate populations and that the violence is chronic and serious (Dutton and Hart, 1992).

It is simply not enough to charge and incarcerate abusive men. The Task Force on Spousal Assault in the N.W.T., for example, argued that "we must develop methods to deal with the problem of abusive men. We must be prepared to do more than impose criminal sanctions through the courts. We must reach out to them with counseling, therapy and family education" (Bayly, 1985:5). One recurring recommendation in the literature is that men who are convicted must be given treatment and counselling as part of their sentence (Hughes, 1992; Hamilton and Sinclair, 1991; Ontario Native Women's Association, 1989). "When charging is used against the batterer, counselling and treatment in a culturally sensitive manner must be mandatory so the individual can be healed" (Ontario Native Women's Association, 1989:101).

In Canada, the first programs for abusive men began in the late 1970s and early 1980s. Most experts feel that it is essential for abusive men to receive counselling. "Studies show the batterer will either continue to harass his partner or form another relationship in which he is assaultive, unless some therapeutic intervention occurs" (Hughes, 1992:7-63). Since wife abuse will not end without intervention, "the provision of treatment services for violent men not only provides them with an opportunity to change their abusive behaviour, but also protects the women with whom they are involved both now and in the future" (Currie, 1988:1).

Family violence programs within correctional settings as well as community-based programs have been initiated. CSC is currently funding six pilot projects across Canada as well as one Aboriginal family violence treatment project under the Family Violence Initiative. This initiative, as well as the report of the Task Force on Aboriginal Peoples in Federal Corrections (Solicitor General, 1988), determined that the specific needs of Aboriginal offenders should be given priority.

The review begins by explaining how information was collected which is followed by a look at definitions and forms of family violence. The review of the literature is subdivided into four sections: academic literature; programs within correctional institutions; community-based programs; and literature and programs pertaining to sex offenders. A discussion of findings is provided prior to concluding. The three key areas which are highlighted are training, standards and evaluation.

METHODOLOGY

An extensive literature search was conducted to obtain all written materials on Aboriginal family violence treatment programs. Library searches were conducted through the Justice Institute of B.C. Library, the Northern Justice Resource Centre, Simon Fraser University, University of British Columbia and Vancouver Public Library. Requests for written materials were also made through the following Canadian and American agencies: British Columbia Institute on Family Violence (Vancouver); Domestic Abuse Intervention Project (Duluth MN); Emerge (Cambridge, Mass); Family Violence Prevention Unit of Health and Welfare Canada (Ottawa); National Centre for American Indian and Alaska Native Mental Health Research (Denver); National Clearinghouse on Family Violence (Ottawa); National Criminal Justice Reference Service (Washington DC); Native Counselling Services of Alberta (Edmonton); Nechi Institute Library (Edmonton); Office for the Prevention of Family Violence (Edmonton); Status of Women Canada (Ottawa); and Status of Women Council of the N.W.T. (Yellowknife). Two database searches were utilized; one using the National Criminal Justice Reference Service and the other provided by CSC utilizing Dialog Information Services.

Acknowledgment was given to the fact that the expertise lies with people working in the field. Thus, telephone contact was made to a variety of individuals, agencies and government departments across Canada and the United States. Representatives from every regional department of federal Corrections in both countries were contacted. Snowball sampling was used to reach correctional staff at the provincial/state/territory level. Inquires were also made to various government departments.

Aboriginal agencies and organizations were contacted. Snowball sampling was also utilized to further connect with individuals providing services to Aboriginal people and Aboriginal communities.

Calls were made to every province and territory. A select number of States were included based on their relatively high population of Aboriginal people. The complete list of all contacts is provided in Appendix (B). A total of 145 individuals were reached.

These conversations were informal and lasted anywhere from a few minutes to two hours. Individuals were asked about programs and initiatives in the area of Aboriginal family violence treatment programs, both in correctional settings and in the community, as well as about issues surrounding such programs. Requests were made to forward any written materials on the subject.

Finally, meetings were held with a select number of individuals working in the Vancouver area. Again, any available written material was collected.

The data collected included both published and unpublished materials. Books, papers, reports, manuals, policy statements, brochures, information kits and a video were collected. These materials were carefully reviewed and form the basis for this report.

DEFINITIONS AND FORMS OF VIOLENCE

This review will use the term "Aboriginal", in accordance with government protocol, which includes status and non-status Indians, Metis and Inuit peoples. However, the terms used by authors and communities will be followed when reviewing their work. In the United States, indigenous people are typically referred to as Native North Americans or Indians. It is acknowledged that Aboriginal peoples do not comprise a homogenous group. It is vital to recognize that there exists a diversity of many culturally and linguistically distinct Aboriginal Nations throughout North America.

The broad term "family violence" should include all forms of violence that can occur within either the immediate or extended family group. This can include senior abuse, child abuse, and partner abuse. Violence within the home between adult partners has been given various labels: family violence; domestic violence; conjugal violence; spousal assault; wife abuse; wife battering; etc. Typically these definitions include violence between married couples as well as between common-law and live-in partners. The focus of this research is on partner abuse.

It is important to emphasize the fact that violence takes different forms besides physical assault and to recognize that all forms can have devastating consequences. "There are different ways to be battered, different styles that can be used to make another person feel ashamed, humiliated, and worthless. Battering can be physical, emotional, psychological or spiritual. Or any combination of those" (Laroque quoted in Bayly, 1985:8). The association of Indian and Inuit Nurses of Canada define abuse as "a situation of power and control involving violent methods to dominate a person who is less powerful ... includes various forms such as physical, sexual, neglect, psychological/emotional abuse and material/financial exploitation" (Dumont-Smith and Sioui-Labelle, 1991:4).

Feminists have argued that terms such as "family violence" and "spousal assault" are inappropriate for they disguise the gendered nature of the violence which predominately occurs within homes. That is, most often it is the male partner who abuses the woman. Thus, feminists argue that the violence should be named and confronted for what it is through the use of such terms as "violence against women" or "wife battering".

There are similarities and differences in the experiences of violence for women of different cultural backgrounds. "The voices of aboriginal women who have been battered attest to the same victimization and brutality echoed by other women in violent circumstances ... But family violence in aboriginal society also has its own unique dimensions. It is not simply aboriginal women who have been rendered powerless - it is aboriginal society" (Canadian Council on Social Development and Native Women's Association of Canada, 1991:2).

It has been argued that Aboriginal family violence is not well defined. Based on consultations with Aboriginal people across Ontario in 1992, the following definition of Aboriginal family violence was established:

The cumulative negative physical, emotional, mental and spiritual effects of: oppressive colonization, forced Christianity, new diseases, residential schools, attempts of assimilation, addictions to substances and lack of adequate follow through to Treaties; on the Aboriginal individual, family, extended family, communities and Nations. Aboriginal family violence involves negative behaviour that impedes the growth of the physical, mental, emotional, sexual or spiritual well-being of an individual, family member, extended family member, community member or member of a Nation. It is any type of physical, emotional,

mental, verbal or spiritual abuse that injures another person in a family (including members of the extended family), community or Nation in any way (Ontario Federation of Indian Friendship Centres, 1992:4).

Interestingly, the above definition was developed as part of the Aboriginal Family Healing Strategy whose own name had changed from the Aboriginal Family Violence Strategy (Aboriginal Family Healing Joint Steering Committee, 1993:ii). This placed the emphasis on healing. Another author wrote: "Nothing angers the Native community more than open, confrontational words" (Supernault, 1993:38).

As can be seen, various definitions have come forward and different issues raised. It is clear that a consensus for terminology and meaning does not exist.

LITERATURE REVIEW

Overall, there is very little written information on the specific area of Aboriginal family violence treatment programs for men, particularly when one focuses even further on programs within correctional settings. This is a newly acknowledged field which is only now being explored. Programs for abusive men in general have only been in existence for approximately the last 15 years (eg. MacLeod, 1989:46). Programs specifically designed and tailored for Aboriginal men are new and there are only a few formal programs currently operating.

The lack of written material should not be surprising considering the newness of this area and the fact that the workload confronting such a vast issue often leaves no time or resources for producing written materials. One community-based worker said they are understaffed, underfunded and overworked so they do not have time to produce and distribute written papers. Furthermore, the Aboriginal tradition is an oral rather than a written one. This would give priority to providing the much needed services over producing documents.

It is important to acknowledge traditional medicine people and healers who have always been providing services to Aboriginal men who are "out of balance". They have followed traditional Aboriginal teachings and rituals without financial reward and without writing anything down. Medicine people, some of whom are Elders, have kept the traditions alive and have passed

them down through generations. Traditional healers continue to work in their communities and more recently within correctional settings. They are a great resource which could be utilized in programs for Aboriginal men who are abusive.

The literature review has been divided into four sections. In the first section, academic work related to Aboriginal family violence treatment programs for abusive men is summarized. This is followed by a review of materials on treatment programs within correctional institutions. The third section focuses on community-based programs and the final section outlines sex offender literature.

(A) Academic Literature

Articles and books on treatment programs for men who are abusive only began to appear in the literature during the 1980s. This literature focuses on Caucasian men and mainstream programs. Most of the papers are descriptive, utilizing clinical experiences although recent work has included evaluations of intervention programs.

This general body of literature will not be summarized here as it does not specifically discuss Aboriginal family violence treatment programs. The reader is directed to literature reviews which have already been completed: Bell, Browning and Hamilton (1992); Tolman and Bennett, 1990; Burns, Meredith and Paquette (1991); Eisikovits and Edleson (1989); and Ptacek (1988). It can be noted that Adams (1988) provides a profeminist analysis of five different treatment models.

Based on insights gained from the literature and clinical experiences, CSC has adopted a treatment orientation for programs for male offenders which is:

an integration of social learning and pro-feminist power based theories whereby violence is understood as a response that is learned through direct experience or through modeling. Program content is largely psychoeducational in nature in that it provides information and teaches specific skills. Group format is primarily favoured ... individual counselling may complement group sessions ... Other components present in these programs can include individual and group counselling for the women partners and the children. Couples counselling may be available but only for cases where the violence

has completely ceased and where both partners have decided to work on the relationship. Most treatment projects are multi-year endeavours (Family Violence Initiative Unit, 1993:1).

A literature review conducted for the report of the Waywayseecappo First Nation domestic violence project specifically searched for literature relating to Aboriginal family violence. The authors confirmed that "there is a paucity of information available on North American Native men who abuse their partners and no research studies of domestic violence interventions in Canada with Aboriginal populations" (Longclaws, Rosebush and Barkwell, 1993:3). The authors could cite only four American studies which included Native American men in their samples, one having about four percent Native men, two having five percent and the third fifteen percent. All of these empirical studies looked at mainstream programs for the dominant culture and do not discuss Aboriginal family violence programs.

One paper of interest discusses the results of a national survey of treatment programs for abusive men across the United States (Williams, 1994). This article does not specifically focus on Aboriginal men but it does ask why treatment programs are less effective with minority men in general. Williams (1994:1) states: "A review of the literature on partner abuse reveals that treatment is less effective with minorities than their white counterparts. Yet, information about partner abuse and minority men who batter, as well as what will improve their treatment involvement, is unavailable in the domestic violence literature".

Williams (1994) discusses the delivery of services with respect to "cultural competence" and "colorblindness" and then presents the results of a national survey of treatment programs for abusive men across the United States. The results show that there is a difference between programs that acknowledge cultural diversity and those that do not. It is clear that the majority of programs for abusive men do not offer culturally competent services. Most of the time, "little or no special effort is being made to understand or accommodate the needs of minority populations" (Williams, 1994:22).

The author argues that organizations and practitioners must evaluate themselves to find out why there is low participation and completion by minority men. Programs for abusive men need to become more culturally sensitive and "they must prepare themselves to respond to cultural differences in meaningful ways" (Williams, 1994:24). This includes feeling comfortable with the diversity of cultural groups, confronting racism, and reaching out to communities as resources.

Within the social work and counselling literature, culture and race are again not given adequate attention. However, a few articles were found which refer to the counselling of Aboriginal peoples. These articles generally do not address issues surrounding family violence or treatment programs for abusive men. Nevertheless, included here are some papers for their potential application to therapeutic programs for Aboriginal men who are abusive.

The literature which looks at therapeutic intervention with Aboriginal people is relatively limited and, with some exceptions (eg. Edwards and Edwards, 1984), it generally refers to individual counselling or psychotherapy. "Typically there are warnings about the dangers of generalization and recommendations for counselors to be sensitive to client and tribal values (Koverola, 1992:350). Papers often discuss Aboriginal culture, values and healing approaches, sometimes drawing comparisons between Aboriginal worldview and the dominant culture's worldview.

Conventional counselling practices seem to be unable to respond to the problems facing Aboriginal people. Darou (1987:37), for example, reviewed studies and found them to be "unsettling research. Non-native counselors have difficulty helping even highly motivated clients". Perhaps possible reasons for this can be gleaned from an article on cross-cultural counseling in which the authors state: "Clients' values are of the utmost importance when a professional is working with people from cultures different from his or her own. To ignore cultural differences is tantamount to coercing the client either to think as the people-helper does or to get no help" (Hoffman-Mason and Bingham, 1988:138). They believe that "without a clear understanding between counselor and client of their respective worldviews, the likelihood of progress is virtually nonexistent. Therefore, the validation of cross-cultural differences is imperative" (Hoffman-Mason and Bingham, 1988:139).

Although the diversity of Aboriginal peoples is often acknowledged, various authors do provide general and technical suggestions for counsellors who work with Aboriginal clients (Thomason, 1991; Heinrich, Corbine and Thomas, 1990). Some researchers have acknowledged the importance of understanding Aboriginal culture and perhaps utilizing traditional healing approaches (eg. Thomason, 1991; Heinrich, Corbine and Thomas, 1990). Group therapy has been found to be an important model, particularly since Aboriginal culture traditionally focuses on a variety of group activities (Edwards and Edwards, 1984). Within therapy sessions, it is important to include Aboriginal cultural activities.

Counsellors need to gain an understanding of the cultural background and values of Aboriginal clients but must also respect the uniqueness of each individual (Connors, 1993; Koverola, 1992; Thomason, 1991). Not only is there differences between various Aboriginal communities but also individuals vary with respect to the degree of acculturation to mainstream society (Connors, 1993; Koverola, 1992; Heinrich, Corbine and Thomas, 1990). "Effective healing strategies must determine the belief systems of the individual, family and community when designing interventions" (Connors, 1993:53).

One author refers to the importance of understanding the history of oppression but also warns that "it is not uncommon for non-Aboriginal individuals to respond to the oppression of Aboriginal people with misguided sympathy. Oppressed people do not need sympathy. Sympathetic counselling is simply another tool of oppression" (Koverola, 1992:348). She continues by contrasting this approach to counselors who respond with empathy, "the capacity and desire to share another person's suffering. It does not come out of a sense of superiority but rather out of a respect for the dignity of all human beings...Empathic counselors care for Aboriginals as human beings, working together towards healing and wholeness" (Koverola, 1992:348).

The challenge, therefore, for non-Aboriginal counselors is to:

examine their own value system in relation to the value system of Aboriginal people. Upon examining the similarities and differences in values, counselors are challenged to consider whether they can enter into a counselling relationship as one who facilitates healing and not as one who colludes with the methods of the oppressor. It has been my observation that Aboriginal people welcome non-Aboriginal counselors who are genuine. This means that healing is consistent with the culture and values of the counseled and not necessarily those of the counselor (Koverola, 1992:355).

(B) Programs Within Correctional Institutions

Discussions of Aboriginal-specific programs within correctional institutions should acknowledge the unique experiences and needs of Aboriginal offenders. One of the most striking facts, as numerous studies and reports point out, is that Aboriginal people are clearly over represented in both provincial and federal correctional institutions and the numbers seem to be growing (eg. Hamilton and Sinclair, 1991; Solicitor General Canada, 1988).

Aboriginal inmates do not constitute a homogenous group but generally speaking, Aboriginal offenders do differ from non-Aboriginal inmates "in terms of their attitudes, values, interests, identities and backgrounds" (Correctional Law Review, 1988:5). Aboriginal inmates have special cultural and spiritual needs which are not currently being met in institutions (Hamilton and Sinclair, 1991; Law Reform Commission, 1991; Solicitor General Canada, 1988).

Although important efforts have been made in recent years to address the needs and concerns of Aboriginal offenders, the Law Reform Commission (1991:79) found:

this process is in its infancy and much remains to be done. Generally speaking, Aboriginal offenders are incarcerated in prisons that are geographically and culturally far removed from their communities. The programs and services at those institutions have not been sensitive to the culture of Aboriginal inmates and, in particular, to their spiritual needs. Few Aboriginal persons work within the correctional system. Native brotherhoods and sisterhoods have done important work, but they suffer from inadequate recognition and insufficient resources.

With respect to programs within corrections, Aboriginal inmates do not tend to participate in general rehabilitation programs although their participation is higher for Aboriginal-specific programs (MacPhail, 1988:5). A paper by the Correctional Law Review states that "Native offenders are an especially disadvantaged group, that Native people should be more closely involved in the planning and delivery of correctional services, and that in some cases special services and programs should be established by and for Native offenders" (MacPhail, 1988:9).

It is clear that family violence treatment programs are one of the cases where Aboriginal-specific programs are required. The development and implementation of such programs are at a very early stage. What has recently emerged is an awareness of the need for treatment programs for Aboriginal offenders who are abusive.

In extensive consultations across Ontario and subsequent report by the Aboriginal Family Violence Steering Committee, the need for treatment programs for Aboriginal offenders was confirmed as was the fact that such programs are currently not available (Ontario Federation of Indian Friendship Centre, 1992; Aboriginal Family Healing Joint Steering Committee, 1993). With respect to Aboriginal offenders in correctional institutions, provincial and federal governments were asked to participate in the development of policies and protocols in various

areas, including "culturally appropriate rehabilitation and therapy for perpetrators in correctional centres and jails; awareness/sensitivity training for correctional/jail personnel" (Ontario Federation of Indian Friendship Centres, 1992:8).

For federal offenders in particular, the report of the Aboriginal Family Healing Joint Steering Committee (1993:136) included the heading "Strategies for Working with Offenders in Federal Institutions" but only one sentence appeared about this topic: "Due to time restraints, this area could not be fully developed and will require further address".

One initial step in addressing programs for federal inmates is to identify what programs, if any, currently exist. For the purposes of this review, a search was conducted to locate family violence treatment programs for Aboriginal offenders both within Canada and the United States.

1. United States

Calls were made to the central departments of the Bureau of Prisons in Washington DC and to all regional offices within the United States federal penitentiary system. No Aboriginal-specific, family violence programs for inmates were found to currently exist.

A select number of state departments of corrections were also contacted due to their relatively high population of Native Americans. Again, no Aboriginal family violence programs for offenders were discovered.

Individuals working in corrections at both levels commented that issues of family violence may be touched upon by individual counselling or general programs like substance/alcohol abuse and anger management. It was also noted that budget constraints are large and typically program areas are the first to be cut or severely limited. Prisons are often overcrowded and may be understaffed. Interestingly, two people felt that changes to programs for Native American inmates will be prompted by law suits. One individual said that beyond programming and legal rights is the necessity for respect, not just mere tolerance, by staff for Native peoples and culture. He felt that progress will not be made until understanding and respect are gained.

2. Canada

In contrast to the United States, the impression gained through telephone contacts is that Canada is more aware of the necessity for Aboriginal treatment programs for men in correctional settings and has begun to take steps towards their implementation. The actual programs currently available, however, remain extremely limited.

2a. *Ma Mawi / Stony Mountain Aboriginal Family Violence Project, Winnipeg*

Only one Aboriginal-specific program for inmates within the federal penitentiary system currently exists. CSC funds a pilot project operated by the Ma Mawi Wi Chi Itata Centre in Winnipeg, Manitoba for Aboriginal offenders at Stony Mountain Institution. This project falls within CSC's mandate under the renewed Family Violence Initiative to develop prevention, treatment and intervention programming in order to reduce incidence of family violence amongst offender populations. This mandate further commits CSC to develop Aboriginal-specific programs which meets the special needs and culture of offenders.

CSC chose the Winnipeg area for the Aboriginal pilot project because of the high proportion of Aboriginal offenders in this region (Cyr and Gitzel, 1994:1). Ma Mawi Wi Chi Itata (hereafter Ma Mawi) is a community-based agency which was first established in 1984 to offer services to Aboriginal families within the Winnipeg area. The agency developed a family violence program, first working with women and children and then extending services to men. The community-based program for men forms the basis for the institutional program at Stony Mountain.

The Ma Mawi/Stony Mountain Aboriginal Family Violence project involves developing, implementing and evaluating a culturally sensitive program for Aboriginal offenders at Stony Mountain (Cyr and Gitzel, 1994:1). The project also includes staff awareness training.

A preliminary process evaluation of the institutional program was conducted through a two day on-site review by CSC staff during October 1993 (Cyr and Gitzel, 1994). As this is the only federal program and the only evaluation found on an Aboriginal family violence program, the program description and results of the evaluation are summarized in detail below.

The institutional program utilizes the men's closed group developed as part of the Ma Mawi's existing community-based family violence program. The family violence program is thoroughly discussed in the manual produced by Ma Mawi.¹ The manual is broken into sections which describe open and closed groups for children, women, and men; traditional teachings; a facilitator's manual; and a community awareness manual.

The men's closed group program did not require significant changes for delivery in Stony Mountain Institution. Ma Mawi will be producing a manual for CSC by the end of the funding period, March 31, 1995, which will provide an in-depth description of the Stony Mountain program.

The following is the purpose of the men's group as written in the current Ma Mawi manual (Ma Mawi Wi Chi Itata Centre, nd:Sect.6-6):

1. To stop violence and the threat of violence.
2. To feel better about ourselves.
3. To feel control over ourselves and our actions.
4. To create the possibility for better relationships.
5. To begin to reclaim value in principles of respect, honesty and responsibility.
6. To learn to express and deal with feelings and live a lifestyle free of violence.
7. To understand feelings.
8. To learn to deal with stress effectively.
9. To break down isolation and over-dependence on one woman.
10. To receive support from others.
11. To understand the use of anger.
12. To begin to understand the broader social nature of male violence against women.

In bold print, the manual makes it clear that "it is not the purpose of the group to save or preserve marriages and relationships, rather this group exists to help its members" (Ma Mawi Wi Chi Itata Centre, nd:Sect.6-6). The goals of the group are: "To eliminate violence within relationships; To reclaim our peace of mind; To heal the men's spirits; To empower the men to live without violence; To reclaim peaceful relations with themselves, their partner, family and community" (Ma Mawi Wi Chi Itata Centre, nd:Sect.6-6).

The treatment model utilizes cognitive, pro-feminist, psycho-educational and social learning approaches combined with cultural traditions and practices (Cyr and Gitzel, 1994:7). Spiritual and traditional teachings are incorporated into the overall program, using the Medicine Wheel

and a holistic philosophy. It is hoped that the men will gain a sense of belonging to, and pride in, their Native culture which will in turn help stop violence and increase respect for Native women. The project manager and "team leader", Sharon Perrault, reaffirmed that the program is not a "cultural men's group" but rather a group to confront violence. Healing is enhanced through combining "contemporary methods" with Aboriginal teachings.

The program follows a structured group format for 27 sessions, two and a half hours long over four months (Ma Mawi Wi Chi Itata, Centre, nd:Section 6). These sessions cover a wide range of topics such as the cycle of violence; socialization; emotions; spiritual teachings; psychological and emotional abuse; colonization; parenting; sexuality and sharing circles. Groups are co-facilitated by one male and one female counsellor which provides a balanced model for male/female relationships. It was noted that what is most important for facilitators is that they be knowledgeable about battering and issues surrounding family violence (Ma Mawi Wi Chi Itata Centre, nd:Sect.6-4).

A group format has been chosen for it decreases men's isolation and dependency on women, provides support, teaches interpersonal skills, confronts men's denial and assists men to take responsibility for their behaviours. Individual counselling is available as a supplement when necessary. As part of the Stony Mountain program, a continuation of services is offered in the community after release and there is a support group for partners of offenders.

The preliminary evaluation of the Ma Mawi/Stony Mountain program had the objective of gathering data on the implementation and delivery of the project, assessing if project objectives were being met and making any necessary changes (Cyr and Gitzel, 1994:1). This ensured that any problems could be identified and remedied early and this also produced information for use by other projects. The evaluation consisted of a review of all relevant written documentation, discussions with staff at both Stony Mountain Institution and Ma Mawi, and individual interviews with CSC clients who had participated in the program.

There has been a clear need expressed for this program and already the demand exceeds available spaces. The first group was completed September 7, 1993 with 10 out of the 11 participants graduating. It was noted that four sessions are allowed to be missed during the four month program.

Overall, outcomes of the program have been positive, for both staff and participants. Staff have expressed surprise at the extent of open discussions, sharing and gratitude for the program verbalized by participants. Participants found the sessions and facilitators to be informative and helpful. Participants have indicated that they learned a great deal which has influenced their daily lives. They identified the most beneficial part of the program to be the cultural and spiritual components. Many offenders stated that this program offered the first opportunity in their lives to explore and understand their Aboriginal heritage. The importance of this component should not be underestimated.

With respect to program coordination, both CSC and Ma Mawi staff felt that the Steering Committee, which was set-up to allow discussion and information exchange, was very useful and they highly recommend such a forum for future programs. This Steering Committee consists of the Assistant Warden, a Program Officer, two institutional psychologists, Ma Mawi's Team Leader, Ma Mawi's program co-facilitator and a parole officer from the Winnipeg area. They meet approximately once a month.

An institutional liaison was assigned to the project and this was found to facilitate the integration of the community-based program into the correctional setting. The liaison is a program officer in Stony Mountain whose role is to help coordinate and implement the program. This includes setting interview appointments between program staff and offenders and being the institutional contact for offenders.

Staff awareness sessions have begun and on-going sessions are planned. An awareness package is provided to all who attend these sessions. Sessions for case management staff were identified as essential to give knowledge about referral criteria to the program. Fifty percent of referrals to the first group had been inappropriate.

Institutional staff have developed appropriate admission and referral criteria to all programs so that offenders could be referred to programs which best meet their needs. The Ma Mawi program has been connected to other institutional programs. A screening process for the family violence program has been developed so that Ma Mawi can obtain information on suitability, treatment needs and history of potential participants.

Follow-up in the community-based program is considered an important part of men's healing. Participants are encouraged to go to this program but program staff felt that mandating offenders may be more productive. Women's groups are available for the partners of offenders and it was recommended that continued efforts be made to contact and refer family members to the community-based programs.

The evaluators concluded that this is a valuable program which meets its objectives and which should continue. The collaborative partnership between the institution and the community-based agency is a vital element for the successful implementation of a program of this nature. The evaluators partially attribute the smooth integration of the program into Stony Mountain to the commitment by the institution's Administration to remain very involved in program development and implementation.

The Ma Mawi/Stony Mountain program has become a very important pilot project. CSC staff are looking to Ma Mawi as a potential model for institutions Canada-wide.

2b. *Family Violence Project, Yellowknife*

As previously mentioned, Aboriginal-specific programs for male offenders in correctional settings are extremely limited. No other Aboriginal-specific, family violence programs for men in institutions or written material were found. However, one family violence project conducted in Yellowknife, NWT, is important to include in this review. Although this family violence project was not specifically designed by or for Aboriginal peoples, due to its location almost all of the participants were Aboriginal. This project is unique for it creates bridges between two levels of government, an institution and the community, and federal and territorial inmates.

A pilot family violence project in Yellowknife was funded this past fiscal year by cost sharing between the Department of Justice, Government of the Northwest Territories and CSC (Beatch, 1994; personal communication). Two men's groups were completed. The first group was held in Yellowknife Correctional Centre and ended in November, 1993. A total of eight men participated; six Inuit and two Dene. The group met for five weeks, two times a week for two hours.

The second group was held at the Salvation Army Resource Centre in Yellowknife. Ten men participated in this group, six Dene, three Inuit and one Caucasian. It had been found that meeting more often was more beneficial so this group met three times a week for two hours over the first six sessions and three hours over the last three sessions. This second group had a range of men's current circumstances in that men were either on parole, in the community or still doing time in the institution with temporary absence passes. The coordinator/facilitator felt that having this type of spectrum of men's situation was very valuable.

The groups were co-facilitated by a Caucasian man and an Aboriginal man. Participants provided feedback which indicated the importance of having an Aboriginal facilitator because he was of the same background. The Aboriginal facilitator had gone through the family violence program himself. The coordinator/facilitator was "training" the Aboriginal man to facilitate men's groups. Ideally, the main facilitator said he would work himself out of a job! He also recognized the importance of having an Aboriginal person who can bring to the group a spiritual component with the possibility of holding traditional ceremonies. In this pilot project, such ceremonies were not held.

The group used a psycho-educational approach. The goals of the group included helping men identify abusive and devaluing behaviour; identify feelings and emotions; take responsibility for behaviours; and find alternative responses. The group is intentionally not called "anger management" for this is a very narrow focus on a larger problem which requires a more holistic, in-depth approach.²

The treatment program was offered to offenders with assault convictions, whether for physical or sexual assaults against family or community members. In retrospect, the coordinator/facilitator felt that it would be better to do further screening for there are differences between men within this broad category of assault convictions.

An internal report about this project has just been submitted (Beatch, 1994). It provides a description of the program as well as feedback from the two groups. A pre-post test was conducted using the "Abusive Relationship Inventory" (Boer, Kroner & Wong, 1994). The results indicated that about one-half of the participants went through significant attitude changes. It should be noted that the inventory has been developed for offenders within institutions (particularly federal institutions) who are abusers.³

This project has now ended and is under review. The report from the project concluded: "Overall, this was a very productive experience. It will provide some information about the needs of offenders and what may or may not be possible within the correctional system" (Beatch, 1994:23).

There are many important insights and issues raised by the above project. An interesting component of the program is the use of temporary absence passes. One other institution was found which used temporary absence passes in this context. The Whitehorse Correctional Centre, Yukon, does not have a specific Aboriginal family violence program. However, this institution gives temporary absence passes to inmates to attend the Family Violence Prevention Unit. This Unit is part of the Corrections Branch of the Department of Justice, offering programs to both victims and offenders, one of which is the Assaultive Husbands Program. The community-based programs are not specifically designed by or delivered for Aboriginal people and the agency serves both Aboriginal and non-Aboriginal people. The idea of utilizing temporary absence passes and bringing men from within prison together in a group with men in the community is a model which could be further explored.

Finally, two other initiatives will be briefly mentioned. Information about these initiatives was obtained through telephone inquiries. They indicate the breadth of possible approaches.

2c. Anger Management Program, LaRonge

Some institutions contract individuals to provide services for Aboriginal inmates. For example, a contract in LaRonge, Saskatchewan, was given to an Aboriginal woman to develop and provide a program on anger management with spiritual and cultural components.⁴ This contract was precipitated by the simple fact that no services were available for Aboriginal men.

The two facilities in this region are small and offenders do not tend to receive long sentences. This led to scheduling problems and the difficulty of men completing the originally designed program. A shorter program offered more frequently has now been proposed. Corrections is interested in developing a proposal with the Native women's group in town in recognition that services need to be offered to women as well as men and eventually to the whole family.

Insights gained from work in this region included finding out what resources are currently available and asking if they are being utilized in the best possible manner. At times, all that may be necessary is coordination of these resources. The initial stages of developing programs or contracts are very important. It was mentioned that much thought needs to be put into determining who should deliver services and how.

2d. *Minimum Security Territorial Facility, Teslin*

At the other end of the spectrum from individual contracts is an initiative which is institution-wide. A new minimum security facility has been designed and will be opening soon in Teslin, Yukon. The emphasis of this territorial facility and of programming is on the needs and values of Aboriginal people. It will be informative to see how this facility operates and what programs are implemented.

(C) Community-Based Programs

It has been repeatedly stated that incarceration does not stop violence nor is it the answer to stopping violence. "We know from experience that incarceration does not stop abuse, except for the months someone may be incarcerated. We know that incarceration of some abusers is not a deterrent to other abusers. The application of the criminal justice system is a band-aid or short-term solution at best" (Hamilton and Sinclair, 1991:496).

Some people have argued that combining treatment and punishment is not effective because "imbalances and abuse of power in families is at the core of family violence. By virtue of being in jail, the very behaviours which led abusers to jail in the first place - misuse of power and authority to control others - are reinforced" (Chambers, Little, Brockman, Abel and Catholique, 1993:54). This understanding is all the more heightened when considering Aboriginal offenders.

Aboriginal communities have always had their own code of ethics, laws and means of resolving disputes. These and their cultural and spiritual foundations have not been understood and respected by the dominant society. Aboriginal people have experienced racism and

paternalism at the hands of the criminal justice system. Numerous incidents of oppressive application of this foreign system have led Aboriginal people to view the system with a lack of trust and respect.

Aboriginal peoples are healing from past abuses and reclaiming their rights and traditional practices. One area of attention has included the need for alternatives to the current criminal justice system. Community-based programs may be viewed in different lights, one of which is as an alternative to incarceration. If offenders are to remain in communities, obviously programs and services must first be in place.

Various communities have begun to develop Aboriginal family violence programs. Some communities are only starting to break the silence surrounding abuse while others have established networks and programs to deal with the issues. Initiatives range from self-help groups and small, focused programs within one community through to extensive initiatives that involve more than one community and a whole spectrum of justice issues and agencies.

It is important not to forget that understanding and confronting family violence has come about through the courage of women to break the silence about the abuse they suffered and through feminist activism. One program for Aboriginal men who are abusive states "that any program working in the area of Domestic Violence owes a debt to the women (Native and non-Native) who have forced the public discussion on this serious issue. Learning to honour and listen to the experience of Battered Women within the Aboriginal community is a fundamental component of any effective program" (Wood and Kiyoshk, 1992:6).

A survey of the numerous Aboriginal communities across Canada was not possible to conduct nor was it within the parameters of this research. What follows, therefore, is not an exhaustive list of all initiatives. For the purposes of this literature review, the focus remains on written materials from formal Aboriginal family violence treatment programs for men. Although work is currently being conducted in this area, there is still very little written material available.

One important theme which runs through material presented by Aboriginal people is that a holistic approach which is community-based is necessary in order to confront family violence. The first key word is "holistic". This means attention must be given to all aspects of an individual's being: mental, physical, emotional and spiritual. A holistic approach also means

looking at "the individual in context of the family; the family in context of the community; the community in context of the larger society" (Frank, 1992:8). Services and programs cannot just be developed for individuals but must also be directed at families, communities and society.

The second key word is "community-based". Due to the great diversity of Aboriginal cultures and communities across Canada, a generic model will not be appropriate. There are differences in cultural and spiritual practices among different Aboriginal Nations which must be respected in implementing programs. "There is no 'one' solution that will fit the needs of all aboriginal communities...If solutions are going to work, they have to be made by, and within, the community, however that community may be defined" (Frank, 1992:17). As families and communities move forward on their path of healing, needs and experiences will change so strategies need to be ongoing and flexible (Ontario Federation of Friendship Centres, 1992). A community-based approach means that outside agencies and governmental bodies do not control programs. Rather, partnerships are forged based upon mutual respect and understanding. Ownership would ultimately lie in the hands of Aboriginal people.

Overall, the goal is to create true alternatives. The Status of Women Council of the NWT (1992:5) was asked: "Why do women's groups call for longer sentences on the one hand and call for community healing and community based services on the other hand? Why do women's groups say jail doesn't work on one hand and call for longer sentences on the other?". They stated that "the reason, of course, is that we lack options" (Status of Women Council NWT, 1992:5).

The following is an overview of community-based initiatives and programs which strive to create options and end the violence occurring within families. Each program or document is briefly summarized under a separate heading for convenient referral and clarity.

Eight initiatives are presented. The review begins with the "Duluth Model", Minnesota, which is the only program from the United States included here. It has become very influential but it is not the only model that is available. The next two projects take place in Manitoba. Manitoba, like Minnesota, seems to stand out as a very active province in confronting family violence issues and some people feel that it is the leader within Canada. Provincially, a committed stance has been taken against violence and solid funding has been provided. A specialized family violence court has been established in Winnipeg. This has led to a large number of men

being sentenced, primarily with probation orders that include counselling. This in turn has forced Corrections, particularly probation services, to meet the increased demand for services. In response, the "Short Term Domestic Violence Intervention Program" (STIP) has been developed (Rempel, 1994).

STIP is an educational program for all offenders who have been convicted for domestic violence (Manitoba Justice, nd). Depending on the locale, some STIP programs are offered to primarily or even exclusively Aboriginal offenders. A subcommittee has now been formed to look at how to make the generic model culturally appropriate (personal communications).

1. "Duluth Domestic Abuse Intervention Project", Duluth, Minnesota.⁵

Duluth, Minnesota, has become widely recognized for the extensive work of the Duluth Domestic Abuse Intervention Project (DAIP) to confront men's violence against women. A community-wide approach was taken whereby law enforcement agencies, the justice system and human service providers came together to coordinate their efforts and adopt policies and procedures for these cases. Courts in Duluth now mandate ninety-two percent of abusers who are convicted of assaulting their partners to the DAIP (Pence and Paymar, 1993:18).

A major component of the "Duluth Model" is groups for abusive men. An educational curriculum is followed to help men end their violence. It is based on eight themes shown on an "Equality Wheel" which is the model for egalitarian and interdependent relationships offered to men (Pence and Paymar, 1993:30). This wheel is accompanied by the "Power and Control Wheel" which shows the main ways abusers establish and maintain control within relationships.

The book describing the curriculum includes a brief discussion of race, class and cultural issues (Pence and Paymar, 1993:85-86). Although there is a dominant culture, the authors recognize that "a Native American man, an African-American man, and a white man will bring very different experiences of culture, community, and family life to a abusive men' group...The facilitator must not make the mistake of believing that his or her reality is somehow universal (Pence and Paymar, 1993:85-86). Racism is recognized as a very real barrier.

Native American men are offered the choice of attending a mixed group or an exclusively Native men's group. The Native men's group still follows the same curriculum but discussion

about change focuses on traditional Native values and draws on participants' own experiences. In offering services to a community, the authors "strongly urge programs to develop a planning group reflective of the community makeup that can discuss the adaptation of this program and curriculum to the community" (Pence and Paymar, 1993:86).

DAIP has produced two videos (Part I and Part II) which focus on work with Native American abusive men. Part one begins with a lecture by Marlin Mousseau, who has done extensive work with Native men and was director of Project Medicine Wheel on the Pine Ridge Reservation in South Dakota. He discusses the use of the medicine wheel for facilitating men's groups while still utilizing the Duluth curriculum (see also West Region Child and Family Services, 1993). Mousseau begins with the past which is the assessment phase and the historical context of abuse. The next step is "today" which talks about the dynamics of abuse. The following section goes hand in hand with the previous one and is "tomorrow". Here men are given skills and tools to end their abusive behaviours. The final part of the Medicine Wheel is the "future" whereby men envision how they want to live, deal with other issues in their lives, and continue with their changes and adjustments.

The lecture is followed by an interview with two Native men who facilitate the Native American men's group in Duluth. The second video (Part II) is for facilitating groups. It consists of eight scenes showing Native men being abusive in families.

Another part of the DAIP relevant to this review is a program known as "Mending the Sacred Hoop". A brochure describing the background, purpose and mission statement is available from Duluth. It is an extensive project based on a collective effort to end violence in Native American communities. Mending the Sacred Hoop offers a one to three day training which is available for people working to end violence in Aboriginal communities. The Intertribal Council to End Violence in Families conducts this training which includes looking at culturally specific ways to end violence.

2. The Medicine Wheel Approach to Dealing With Family Violence, West Region Child and Family Services, Dauphin, Manitoba, 1993.⁶

Marlin Mousseau, originally from Pine Ridge, South Dakota, was brought to Manitoba by the West Region Child and Family Services to help develop and then write a manual on family

violence based on the Medicine Wheel Approach he has been developing (West Region Child and Family Services, 1993). Mousseau combined concepts from the Duluth Model with other programmatic and personal experiences to create a culturally relevant approach.

The manual was produced "to serve as an educational tool as well as a self help guide for the workers who are on the 'front line', working with families on reserve or in an urban setting. The manual is intended to give the workers an overall picture of family violence and also suggestions for working with individuals, families, and the community" (West Region Child and Family Services, 1993:7).

The manual begins with an historical perspective. It then discusses dynamics of family violence, working through family violence and issues for workers. The manual provides numerous forms, articles and references that can be used in working with individuals or in presentations. The section on work with abusive men discusses the Medicine Wheel approach which was summarized above in the section on the videos produced by the Duluth Domestic Abuse Intervention Project.

3. Report of the Waywayseecappo First Nation Domestic Violence Project, Lyle Longclaws, Paul Rosebush and Lawrence Barkwell, Submitted to Corrections Branch, Solicitor General of Canada, December 1993.

This report discusses the domestic violence project in a First Nations community, Waywayseecappo, in Manitoba. The research team for this project developed culturally sensitive inventories to further understand spousal abuse within the community and to evaluate treatment programs for Aboriginal offenders. The inventories and treatment program are still under development. To the knowledge of the authors, "this is the first attempt in North America to develop inventories and treatment specifically for an Aboriginal population in their mother tongue" (Longclaws, Rosebush and Barkwell, 1993:2).

One initial component of the project involved developing a survey that was given to community members in order to investigate the causes and contributors to spouse abuse. "In order to develop a domestic violence program in Waywayseecappo there was a requirement to

understand the context for violence in this community" (Longclaws, Rosebush and Barkwell, 1993:27). The Waywayseecappo First Nation Domestic Abuse Survey consists of fifteen questions, the results of which are thoroughly presented within their report.

The survey confirmed that the majority of families are affected by domestic violence. The respondents strongly supported the need to confront the problem and the adoption of a zero tolerance policy. Some of the underlying factors of spousal abuse were experiences during childhood, alcohol use, high unemployment, loss of traditional values and a learned reaction to stress. The research team recommended cultural, institutional and social interventions to deal with spousal abuse and alcohol/drug use (Longclaws, Rosebush and Barkwell, 1993:35). In addition, new policies could be considered by Chief and Council and public awareness programs could be implemented.

The Waywayseecappo domestic abuse intervention program is now being offered. Men are court ordered to participate in the program which consists of twelve group sessions. The group takes eight to ten men who meet once a week for two to three hours. The program provides traditional teachings and healing ceremonies. In their report, Aboriginal culture and worldview, a medicine wheel approach, and Anishinabe concepts of healing are discussed. The goals of the domestic abuse program include reducing or eliminating violent behaviours and helping men achieve harmony and balance.

The report also referred to an evaluation component of the project. This involves testing the importance of incorporating Aboriginal culture into domestic violence programs. It was noted that there are no outcome studies conducted with Aboriginal men who are abusive. Current inventories were adapted to create a men's and a partner's questionnaire. These have been translated into the local language, Sauteaux.

The report concludes by providing a profile of offenders based on the ten men who participated in the first treatment program (Longclaws, Rosebush and Barkwell, 1993:48-51). Participants were likely to be in their late 20's, be married with children, have alcohol problems, have used violence previously against their partners, and be non-voluntary participants. Fifty percent were likely to have witnessed violence in their childhood. The vast majority were not connected to their cultural heritage.

4. A Change of Seasons: A training manual for counsellors working with Aboriginal men who abuse their partners/spouses. Bruce Wood with Robert Kiyoshk, Vancouver, British Columbia, 1992.

The "Change of Seasons" manual was written by Bruce Wood with Robert Kiyoshk (1992). This manual serves a dual purpose. It is a manual for training Aboriginal counsellors to work with Aboriginal men who are abusive and it contains the treatment program developed for abusive men. The training of counsellors involves the group going through the healing process themselves.

The Change of Seasons program is currently offered by the Squamish Band in North Vancouver and in the Mount Curry/Pemberton areas. This program had an initial contract with provincial Corrections until March 31, 1994. The program accepts referrals from courts, probation, social service agencies and Aboriginal communities.

This treatment program follows "a psycho-educational group model 'fused' with traditional Native healing and spirituality practices" (Wood and Kiyoshk, 1992:52). There are twenty-eight sessions over a four month period. The Change of Seasons model is unique in that it recommends that groups be co-facilitated by two Native men. The reasons include the necessity of men taking responsibility for their own behaviour instead of relying on women. Two men also offer alternative role models and men need to learn to rely on each other for support and confrontation (Wood and Kiyoshk, 1992:55).

The various philosophical perspectives of the Change of Seasons project include: work with Aboriginal men should be done within their own communities; counsellors require education, training and personal work on their own experiences and attitudes; treatment must address the mind, spirit and body; there are techniques from non-Native practitioners which can be used along with traditional healing approaches; battered women must be honoured and listened to; and men who are abusive "are not somehow radically different or 'other' from men in general" (Wood and Kiyoshk, 1992:5-6).

The Change of Seasons manual states that programs for Aboriginal men should include:

an understanding of the distinct socio-economic conditions of Aboriginal people; recognition for the effects of the residential school system and other racist practices on Native people; some understanding for the resolve of Native people

not to see communities and families broken apart if at all possible; and recognition that part of healing might involve reintroduction to traditional Native spiritual practices (Wood and Kiyoshk, 1992:12).

5. Aboriginal Spousal Assault Program, Helping Spirit Lodge, Vancouver, British Columbia.

A pilot project funded by the Department of Health and Welfare is also in the process of creating a comprehensive manual for work with Aboriginal men who are abusive. The Aboriginal Spousal Assault Program is an initiative of Helping Spirit Lodge, which operates a transition house for Aboriginal women located in Vancouver, British Columbia. Change of Seasons and Helping Spirit Lodge have a cooperative relationship. One of the counsellors of Helping Spirit Lodge has just graduated from the Change of Seasons training course.

A draft curriculum is currently under revision by Helping Spirit Lodge (personal communication). The curriculum is based on a medicine wheel approach, using traditional healing concepts and ceremonies, incorporated with mainstream treatment concepts. A sixteen session group program is offered over eight weeks. The program offers men the opportunity to accept responsibility for their behaviours and to end the violence by learning healthy alternatives. Groups are "open" in that a continuous intake process is used.

An evaluation component is part of the project but an evaluation is not yet available. Results will be distributed to various agencies and government representatives so that lessons learned through this experience will be of benefit to others.

Some initial insights were obtained through personal discussions. This project, like many other initiatives, has discovered that it takes a substantial amount of time and energy to establish an effective and accountable program. During this crucial front-end phase, very little concrete "results" are available.

There were discussions about implementing the Aboriginal Spousal Assault Program in Matsqui Federal Penitentiary. After some debate and staff changes, this has not yet occurred. Some felt that it is not acceptable nor wise to implement a program which is not yet fully established within an institution. Helping Spirit Lodge hopes to continue working with both the courts and Corrections to provide programming alternatives.

Another lesson expressed was that it is not enough to provide information about, and experiences with, traditional Aboriginal spirituality and culture. These cultural and spiritual traditions need to be combined with an understanding of treatment insights and tools from non-Native practitioners and theorists. Sharon Perrault of Ma Mawi also reinforces this when she says that the men's program should not be just a "cultural group" (personal communication).

6. Atenlos Native Family Violence Services, London, Ontario.

This is another Native agency which operates a shelter for Native women and has extended their services to men who are abusive. A men's program is offered for men who are referred, mandated and voluntary. Initially, men are given one-to-one counselling with a Native male counsellor. Men's circles are then held once a week. The groups use the Medicine Wheel and traditional ceremonies along with non-Native material, particularly from the Duluth Model. It was noted that men and women are not seen together until the woman is no longer afraid of her partner and a counsellor has spoken with the couple separately (personal communications). The agency receives funding by the Ministry of Community and Social Services.

This agency has a manual but would not release it due to concerns of confidentiality.

7. Couples Suffering From Family Violence Program, Circle of Harmony Healing Society, Terrace Mental Health Centre, Terrace, British Columbia, October 1992.

The Circle of Harmony Healing Society is about "Native Solutions to Native Problems by Native Peoples" and "Healing by Community Healers". Twenty volunteer Native mental health workers work under a Native mental health coordinator and consulting psychologist all of whom are accountable to a board of directors. In addition, two medicine people, one man and one woman, provide services and conduct spiritual ceremonies. This society operates out of the Terrace Mental Health Centre in British Columbia and offers a Native mental health worker program, sexual abuse program and a family violence program. This society has been working for approximately five years through the dedication of volunteers. It was mentioned that external funding imposes conditions and non-Native values, therefore, this society established a Native approach to existing problems without financial support.

The "Couples Suffering From Family Violence Program" is a volunteer group although referrals from probation and other agencies are considered. One principle of the program is that lasting change is unlikely to occur unless people attend the course voluntarily. The program consists of twelve group sessions which meet once a week. For the first six weeks, women and men attend separate groups which are held on different nights. For the remaining six weeks, couples meet together. After completion of the twelve sessions, follow-up counselling sessions with each couple is provided at least once a month for six months. This follow-up could include children.

Each couple agrees to a treatment plan and both spouses must be willing to look at themselves and improve communication skills. For the spouse who is abusive, the program goals are to accept responsibility, learn and utilize skills to stop violence, learn to express themselves, and learn to respect both themselves and their partners (Circle of Harmony Healing Society, 1992:14).

The sessions are facilitated by mixed gender teams. The mental health workers have been through the healing process themselves. The psychologist said it is important that workers are not "wounded healers" and to ensure that they are able to work with everyone, including offenders and victims (personal communication).

This program is based on healing and rebuilding families rather than on a punitive approach. The sessions cover the following topics: family stress; basic dynamics of family violence; useful tools; responsibility; alcohol abuse; images and roles; falling in love; roles in marriage; breaking the cycle; marriage and parenting; review of violence; conclusion and renewal. The Society, in keeping with Native culture, freely gives out information.

8. Family Group Decision Making Project, Labrador and Newfoundland.

A demonstration project in Labrador and Newfoundland is currently being developed and implemented (Pennell and Burford, 1993; Family Group Decision Making Project, 1993). The project will implement and evaluate a community-based, alternative model to resolve family violence. The approach, which is entitled "Family Group Decision Making", is based on a model which was developed by the Maori in New Zealand. It is about bringing family members

together to make effective decisions for ending the violence within their homes. This family process is referred to as the "Family Group Conference".

Families are brought together in a 'family group conference' with their extended kin and friendship networks to develop a plan for stopping the violence. Throughout the process government and voluntary organizations provide necessary information, supports, and protections to family members but do not take charge of the decision making. Such an approach means that families are neither left to their own devices nor taken over by outside agencies (Pennell and Burford, 1993:1).

Families are referred to the Project by agencies and the Project Coordinator (in each community) works with families to prepare and hold the Family Group Conference and then to implement the plan.

The Family Group model is based on the following principles (Family Group Decision Making Project, 1993:5):

1. All persons ought to be secure and supported, and permitted to live their lives free of abuse and coercion.
2. Family members who abuse other family members ought to be held accountable for their actions by their family, the community, and the authorities.
3. All persons ought to receive the services necessary for protecting them from abuse and for promoting their well-being.
4. All family members ought to take part in decisions that concern their lives.
5. With support many families can make and carry out sound plans for resolving abuse between their members.

This project began in September 1993 and has secured funding until 1995. Funding has been provided through the federal Family Violence Initiative and has involved a number of agencies, including Justice. The project is being administered through the School of Social Work, Memorial University of Newfoundland. It will be implemented in three different communities: an Inuit community (Nain); a rural area (Port au Port Peninsula); and an urban centre (St. John's). The purpose of the Family Group Project "is to test if the model is effective in stopping abuse and neglect in a manner that flexibly responds to the needs and cultures of different communities in the province" (Family Group Decision Making Project, 1993:7). The Project advocates for continuing support for a range of existing programs but recognizes that violence will not end without collaboration between families, communities and government.

(D) Sex Offender Literature and Programs

It is beyond the scope of this review to include an in-depth discussion of sex offender programs in particular. Most of the community-based programs discussed above do include issues of sexual abuse within their programming. Indeed, one form of abuse within family violence more generally is sexual abuse. However, many distinct issues and dynamics are present when one confronts sexual abuse, especially child sexual abuse and incest. Some programs have developed which deal specifically with sexual abuse.

A review of all such programs is not provided. This section is intended to alert those interested to documents found during the search conducted for this review.

Tony Martens. *Spirit Weeps: Characteristics and Dynamics of Incest and Child Sexual Abuse with a Native Perspective*. Edmonton: Nechi Institute, 1988.

This is an important book by Tony Martens along with Brenda Daily and Maggie Hodgson who wrote two chapters focusing on Native peoples and child sexual abuse. Daily believes "that there are both similarities and differences between what we see in the white world and what we see in the Native world. Our greatest challenge is in clarifying and defining these...I think that Natives and non-Natives have a great deal to learn from one another" (Daily in Martens, 1988:i). Daily wrote the chapter that discusses the roots of the problem of child abuse in Native communities.

The treatment program offered by Martens and Associates is described (Martens, 1988:99-104; see also Criminology Research Centre, 1992). This program was initially developed in Alberta and is now operating out of Surrey, British Columbia. The treatment program was not specifically designed for Aboriginal people but the vast majority of clients are Aboriginal. His treatment approach is based on a humanist philosophy rather than a punitive one and the whole family is part of the healing process. Group sessions are held with the offenders and survivors separately and there is individual therapy for each family member. Initially, the offender is removed from the home to ensure the safety of victims and to enable existing problems to be remedied. Family members are gradually brought together and long-term follow-up of five years is provided.

Maggie Hodgson, in the last chapter, discusses the development of sexual abuse treatment programs in Native communities. This includes issues confronting Native care givers. She argues that it is essential for workers to go through their own healing process and that therapy and support is continually provided. It is also important to recognize the pressure exerted on workers by some extended families to keep the abuse silent. This is particularly difficult when the abuser is an elder. Professionals need to understand the importance of "community mindedness" and extended family networks (Hodgson in Martens, 1988:126). Overall, no matter which strategy is chosen, there must be mutual respect between Native and non-Native therapists and between government agencies and Native communities.

Community Holistic Circle Healing, Hollow Water First Nation, Manitoba.

A coordinated community response to sexual abuse that is becoming well known is the Hollow Water Community Holistic Healing Circle (Hollow Water First Nation, 1991). This initiative is referred to as a process, one that started around 1985. During the initial phases, a Resource Group was formed, community awareness and education began, and a training program organized. The community received inspiration from the success story of Alkali Lake where the community was able to move from virtually 100% alcoholism to 95% sobriety. Community members were sent to Alkali Lake for healing and learning purposes. This all led to the development of a unique holistic approach that follows thirteen steps based on traditional values (Lajeunesse, 1993; Hollow Water First Nation, 1991).

"The Community Holistic Circle Healing (CHCH) aims to restore balance by empowering individuals, families and the community to deal productively, and in a healing way, with the problem of sexual abuse" (Lajeunesse, 1993:1). The approach is being implemented in four communities in Manitoba: Hollow Water First Nation; Seymourville, Manigotogan and Aghaming. The process is guided by an Assessment Team which is comprised of various individuals and representatives from different agencies. The team works together with the criminal justice system. With respect to CSC, no funding is currently provided to this approach but the team plans to establish formal liaison with CSC in the near future.

The CHCH initiative is ongoing and expanding. For example, they have advocated for a "sentencing circle" so that the community is directly involved with the court at sentencing (Hollow Water, 1993).

Oates, Maurice. "Dealing With Native Sexual Abuse in a Traditional Manner," in Circle of Harmony Healing Society. Native Treatment Programs. Terrace Mental Health, Terrace, British Columbia, October 1992.

This article is provided in two parts. The author discusses Native values and traditional approaches in confronting sexual abuse as opposed to non-Native approaches. Dealing with abuse within the community and extended family network is advocated. The second part discusses a community approach to healing.

The article appears in the booklet which describes the treatment programs offered by the Circle of Harmony Healing Society, Terrace Mental Health Centre. This includes the Native Sexual Abuse Program. This program offers a Native Sexual Abuser's Group, Native Adult Survivor's Group, Native Children's Survivor's Group, and Native Teen Survivor's Group.

Criminology Research Centre. An Initial Examination of Issues Relating to Native Sex Offenders. Burnaby: Simon Fraser University, 1992.

This document provides the results of an exploratory investigation of Native sex offenders incarcerated in the Pacific Region. A profile of such offenders compiled from files is outlined. Information is presented from interviews with Native sex offenders and therapists who work in this area.

British Columbia Institute on Family Violence. Sexual Abuse Interventions Program: Native Focus Group. Vancouver, British Columbia, July 17-18, 1990.

This paper summarizes the discussions and issues raised during a day and a half long seminar with Native people from across British Columbia. The Ministry of Health, with the Ministry of Native Affairs, invited participants to Vancouver to gain input from Native people in the area of sexual abuse. The following is the list of areas covered: resources; standards; education and prevention; training; intervention programs; and coordination.

Canim Lake Family Violence - Sexual Abuser Program. Canim Lake Band, British Columbia.

Canim Lake is currently developing and implementing a program for sexual abusers. The initiative involves seven phases of intervention for perpetrators and survivors (Canim Lake, nd;

personal communication). Phase II involves a "diversion option" which will give offenders a "window of time" in which they can come forward without criminal justice intervention if they agree to fulfill a behavioral management contract. The proposed treatment intervention takes a cognitive-behavioral approach.

The proposal has raised many issues which are being confronted. One unique and controversial aspect of the proposal is the use of the polygraph (personal communication). This is another example of a comprehensive initiative which is a long-term process involving meetings, education and workshops.

DISCUSSION OF FINDINGS

As shown by this review, there are numerous issues which need to be considered when developing and implementing a treatment program. In this section, three areas will be highlighted. These are training, standards and evaluation.

(1) Training

Aboriginal family violence programs for men need to involve education and training. Some programs have relied on experiences and information from previously established programs and respected individuals working in the field. For example, Tony Martens has done workshops and training and some communities have sent members to such places as Alkali Lake. The Circle of Harmony Healing Society in Terrace, among others, have distributed their material to anyone who is interested. Agencies and communities have hired consultants and have held workshops.

Another approach is on-the-job training or a form of apprenticeship. Romeo Beatch in Yellowknife, for example, is concurrently training his Aboriginal co-facilitator as the program for men is being run. A co-therapy model whereby an Aboriginal and non-Aboriginal work together serves a number of purposes, one of which is "training in therapy skills for lay counsellors" (Koverola, 1992:352).

The only training program that was found which is specifically for counsellors to work with Aboriginal men who are abusive is the Change of Seasons project in Vancouver discussed earlier.

A pilot project is currently being implemented on two reserves in Ontario, Cape Croker and Saugeen, funded by the Ontario Ministry of Solicitor General and Correctional Services which involves training Aboriginal community members to become group leaders. There is no written material or evaluation available.

A course that offers training in the more general area of family violence is sponsored by the Native Education Centre in Vancouver (Nadeau, nd). The program is entitled the "Native Family Violence Counselling and Community Service Project" and is apparently the first of its kind in Canada. The course is to train Aboriginal family violence workers who can then go back to their communities and work with issues of violence. Part of the curriculum involves the trainees confronting their own past and healing.

The Edmonton Nechi Institute on Alcohol and Drug Education offers a one week training course called "Family Violence - Spousal Abuse". This course does not specifically focus on male abusers but rather is a general course on various aspects of family violence.

The Duluth Domestic Abuse Intervention Project in Minnesota operates the Mending the Sacred Hoop project which offers a one to three day training for people working to end violence in Aboriginal communities.

One critical theme which was repeatedly mentioned is that the care givers and facilitators must be healed themselves and that ongoing support must be available (eg. Supernault, 1993; Hodgson in Martens, 1988). This is particularly pertinent for Aboriginal communities where the vast majority, if not all, of the members have felt the impact of family violence, either directly themselves or indirectly through extended families. It is not only the young people who require healing but also many elders. Unfortunately, elders too can be abusers.

This review shows that one cannot assume someone who comes forward, Aboriginal or non-Aboriginal, is knowledgeable and able to conduct a treatment program. A screening process should be set up. Qualifications need to be considered but these should not only rely on academic certificates and degrees. Experience, reputation and attitudes can be taken into account.

Resources need to be allocated for training, education and healing. This should not only be directed to Aboriginal people but should also involve cross-cultural training for non-Aboriginals, particularly those working within the criminal justice system.

(2) Standards

Another issue somewhat related to training is standards and guidelines. This is a large area that will only be mentioned here. Various individuals contacted indicated that it is important standards be developed and implemented. The Male Awareness Program in Anchorage Alaska, for example, is currently working on setting State standards for batterer programs and getting legislation to have court approved programs (personal communication). In a discussion paper about programs for abusive men in the United States, the issue of standards was considered:

Proponents of standards argue there is presently no way to monitor programs for effectiveness or safety of battered women without standards ... Some mental health agencies may see this as a money making opportunity and provide education/treatment programs without researching what is effective and not effective with this population and without considering safety for battered women. Abuses can occur without some regulation of who can get referrals (Brandl, 1990:64-65).

Within British Columbia, a set of twenty-nine guiding principles for men's treatment programs have been developed as part of a project funded by the Ministries of Attorney General, Health, Social Services and Women's Equality (Bell, Browning and Hamilton, 1992). The principles are intended to serve as a guideline and a standard rather than as rigid rules or legislation. They are comprehensive in covering various aspects of programming. Yet they are flexible for "the development of guiding principles does not imply that all programs need to be the same, as many variations are possible around basic principles" (Bell, Browning and Hamilton, 1992:1). These principles were developed because of the ad hoc basis in which programs have developed without provincial standards. Principles are useful "to assist new programs and funding agencies in developing or supporting programs that meet at least a minimum clinical standard given current knowledge" (Bell, Browning and Hamilton, 1992:2).

The B.C. principles relevant to the above discussion of training and staff are Principle #22: "While no specific degree credentials are recommended, it is clear that staff should have

clinical training, experience in group counselling, be familiar with the family violence literature, and have resolved relevant personal issues"; Principle #23: "Former abusers can be useful staff members, but must be given support and the opportunity to continue their recovery"; and Principle #24: "Incorporating on-going support, supervision and training for staff is required to maintain and improve the quality and durability of staff members" (Bell, Browning and Hamilton, 1992:14).

The B.C. principles acknowledge the need for culturally-sensitive programs. Principle #28 states: "Culturally-specific programs led by persons of that culture which incorporate relevant culturally-based material into standard treatment will likely enhance success with these groups. Education of all group programs in relevant cultural variations vis-à-vis wife abuse would be useful" (Bell, Browning and Hamilton, 1992:15).

Further discussion of standards and guidelines for Aboriginal family violence programs needs to occur. There are differences of opinion between various Aboriginal agencies and individuals working in the area which should be recognized. These revolve around such things as the use of the criminal justice system and policies regarding alcohol use during the treatment process. For example, if an offender is court-ordered to attend treatment and misses a session, should the police and probation officer be contacted immediately and a bench warrant issued or should there be a certain number of warnings allowed?

(3) Evaluation

The final issue to be raised is that of evaluation. It is generally recognized that evaluation is an important component of a treatment program and programs are generally required to incorporate this into the overall project design.

In a review of evaluations of treatment programs for abusive men, the authors found that "the field of batterers' treatment evaluation is in its infancy, with virtually no research published prior to 1985. As a result, many of its conclusions are tentative, and its methodologies are evolving" (Burns, Meredith, and Paquette, 1991:1). Furthermore, "virtually no research has been conducted on the relative effectiveness of various theoretical approaches to counselling Native Americans" (Thomason, 1991:324).

The review conducted for this report similarly found that evaluations of Aboriginal family violence treatment programs for men have yet to be completed. The one evaluation found was a preliminary, on-site review of the Ma Mawi/Stony Mountain project discussed in the section on correctional programs.

One article noted that "the majority of reports are anecdotal in nature and do not provide substantive empirical data on the efficacy of treatment. This is in part due to the paucity of appropriate, culturally sensitive psychological instruments with which treatment outcomes could be evaluated (Koverola, 1992:350). The culturally relevant questionnaires developed by the research team for the Waywayseecappo First Nation Domestic Violence Project is a step toward filling that gap.

CONCLUSION

This report has provided a review of the literature on Aboriginal family violence treatment programs for men. This has included an overview of both programs within correctional institutions and community-based programs. Programs for Aboriginal men who are abusive is a new area that is only beginning to be developed. Although there are very few programs currently available, increasing awareness of the need for programming is inspiring. Some very important initiatives have begun which can offer insight for future programs.

There were various recurring themes which emerged from this review. Aboriginal people believe in a holistic approach which focuses upon healing rather than punishment. Aboriginal programs are holistic in that all aspects of an individual, mental, physical, emotional and spiritual, are given attention. In addition, programs often strive to be holistic in the sense of including men, women, children and extended families and, at times, the whole community.

There is typically recognition of the dynamics of abuse in that men are counseled in a separate group. In cases where the family chooses to stay together, couples are initially seen separately and healing is provided to each family member. Gradually, families are brought back together again and the extended family and even community is involved in a healing and educational process.

Those who provide the services must be healed themselves. Non-Aboriginal service providers must understand and respect the Aboriginal culture and values of the community they are working with. Aboriginal care givers need training and resources to be able to carry out their work.

The most consistent finding is that programs should combine mainstream or contemporary methods with traditional Aboriginal approaches. Insights and tools from non-Aboriginal therapists should be utilized while ensuring that programs are still culturally-specific and incorporate spiritual teachings and ceremonies.

The criminal justice system is used with hesitation. Some argue that until an Aboriginal justice system is created the current system will have to be used, particularly as a "back-up". The vast majority of individuals contacted agreed with mandatory treatment for men who are abusive. Overall, there is a resounding call for alternatives to the current system and for community-based programs.

Aboriginal people must be involved in the decision making process and at all levels of program development and implementation. This process requires mutual respect and understanding between Aboriginal and non-Aboriginal people.

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APPENDIX A

ANNOTATED BIBLIOGRAPHY

Beatch, Romeo. Family Violence Project. unpublished document, submitted to Correction Services Canada, Yellowknife Parole Office, Northwest Territories, 1994.

This report provides a summary of the Family Violence Project conducted with inmates at the Yellowknife Correctional Centre, male offenders from the Salvation Army Resource Centre and paroles. This project was not specifically designed by or for Aboriginal peoples but due to its location all but one of the participants were Aboriginal. A psycho-educational group model was used to provide treatment for offenders with assault convictions. This report discusses the referral process; screening; an overview of the group sessions; participation of the inmates; self reports; pre-post test results; and general observations.

British Columbia Institute on Family Violence. Sexual Abuse Interventions Program: Native Focus Group. Vancouver, British Columbia, July 17-18, 1990.

This paper summarizes the discussions and issues raised during a day and a half long seminar with Native people from across British Columbia. The Ministry of Health, with the Ministry of Native Affairs, invited participants to Vancouver to gain input from Native people in the area of sexual abuse. The following is the list of areas covered: resources; standards; education and prevention; training; intervention programs; and coordination.

Canim Lake Band. Canim Lake Family Violence Program: Interventions for Survivors and Perpetrators of Sexual Abuse. Canim Lake, British Columbia, nd.

This document outlines the program currently being developed by the Canim Lake Band for sexual offenders. The initiative involves seven phases of intervention for perpetrators and survivors. The seven phases are: community orientation; deferred reporting; risk and trauma assessment; primary intervention; reunification; maintenance programs; and research and empirical growth. The proposed treatment intervention takes a cognitive-behavioral approach. One tool that will be utilized is the polygraph. Numerous appendices are included which are primarily consent forms and contracts.

Circle of Harmony Healing Society. Native Treatment Programs. Terrace: Terrace Mental Health Centre, 1992.

This is a booklet which describes the following programs offered by the Circle of Harmony Healing Society: Native Mental Health Program; Couples Suffering From Family Violence; and Urban Native Sexual Abuse Program. The booklet provides copies of materials used in workshops as well as a copy of their newsletter. Also included is a two part article by Maurice Oates entitled "Dealing with Native Sexual Abuse in a Traditional Manner". Oates discusses Native as opposed to non-Native values and traditional approaches in confronting sexual abuse. Dealing with abuse within the community and extended family network is advocated. A community approach to healing is described.

Criminology Research Centre. An Initial Examination of Issues Relating to Native Sex Offenders. Burnaby: Simon Fraser University, 1992.

This document provides the results of an exploratory investigation of Native sex offenders incarcerated in the Pacific Region. A profile of such offenders compiled from files is outlined. Information is presented from interviews with incarcerated Native sex offenders and therapists who work in this area. The main findings are: substance abuse, particularly alcohol, is a prominent issue; addressing treatment needs requires a large investment of time and expertise; and treatment will not be effective without follow-up in the community.

Cyr, Caroline and Nancy Gitzel. On-site Review: Preliminary Process Evaluation Ma Mawi/Stony Mountain Aboriginal Family Violence Program. Ottawa: Correctional Service of Canada, January 1994.

This report discusses the preliminary process evaluation of the Ma Mawi/Stony Mountain Aboriginal Family Violence Program. The findings are presented according to the following areas: process issues; program implementation; and client satisfaction measures. Based on the findings of the evaluation, seven recommendations are given. Overall, outcomes of the program have been positive, for both staff and participants.

Domestic Abuse Intervention Project. Working With Native American Men Who Batter. Videos (Part I & II). Duluth, Minnesota, nd.

The Duluth Domestic Abuse Intervention Project has produced a two-part video series about working with Native American abusive men. Part I begins with a lecture by Marlin Mousseau. He discusses the use of the Medicine Wheel for facilitating men's groups. The lecture is followed by an interview with two Native men who facilitate the Native American men's group in Duluth. The second video (Part II) is for facilitating groups. It consists of eight scenes showing Native men being abusive in families.

Family Group Decision Making Project. Manual for Coordinators: The Family Group Conference. Draft. Newfoundland, September 1993.

This is a draft manual of the Family Group Decision Making Project. It begins with an overview of this demonstration project currently being developed and implemented in Newfoundland and Labrador. The manual is intended to be a guide for project coordinators in carrying out the Family Group Conference. This entails bringing family members together to make effective decisions for ending the violence within their homes. A description of the Family Group Conference process is provided.

Hollow Water First Nation. Community Holistic Circle Healing. Wanipigow, Manitoba, 1991.

This paper discusses the historical background of the Community Holistic Circle Healing (CHCH) approach. An overview of the four communities involved in this initiative is presented. The process undergone in the creation of the CHCH is described. The summary of the CHCH approach includes the thirteen steps of the process.

Lajeunesse, Therese. Community Holistic Circle Healing Hollow Water First Nation. Ottawa: Solicitor General Canada, 1993.

This document provides an overview of the Community Holistic Circle Healing (CHCH) approach. The historical background, organization, process and treatment model of the CHCH are summarized. The CHCH process in relation to outside agencies and to women is discussed. A brief statistical profile of the clients of CHCH and a case study is then given. In conclusion, various questions about the CHCH process are presented. This document is in English and French.

Longclaws, Lyle, Paul Rosebush, and Lawrence Barkwell. Report of the Waywayseecappo First Nation Domestic Violence Project. Submitted to Corrections Branch, Solicitor General of Canada, December 1993.

This report is a thorough discussion of the Domestic Violence Project in Waywayseecappo, Manitoba. The authors include a discussion of Aboriginal healing concepts, culture, worldview and Medicine Wheel teachings. The results of the Waywayseecappo First Nation Domestic Abuse Survey are presented. This fifteen question survey was developed and given to community members to investigate the causes of spouse abuse. The report then describes the Waywayseecappo spousal abuse treatment program. This is followed by an overview of the development of culturally relevant data collection instruments. The report concludes with a profile of treatment program participants.

Ma Mawi Wi Chi Itata Centre, Inc. Family Violence Program Model. Winnipeg, Manitoba, nd.

This is a very large, comprehensive manual that presents the Ma Mawi Wi Chi Itata Family Violence Program. The document is divided into the following nine sections: open support group for children; open support group for women; open support group for men; children's closed group program; women's closed group program; men's closed group program; traditional teachings - appendices; facilitator's manual; and community awareness manual. The closed group sections have been designed to give information and materials to Aboriginal communities and workers to run their own programs.

Martens, Tony. The Spirit Weeps: Characteristics and Dynamics of Incest and Child Sexual Abuse with a Native Perspective. with Brenda Daily and Maggie Hodgson, Edmonton: Nechi Institute, 1988.

This is a book about child sexual abuse and incest. Tony Martens discusses myths and the characteristics of victims, offenders and other family members. Personal testimonies are provided. The treatment program offered by Martens & Associates is briefly described. Brenda Daily wrote a chapter that discusses the roots of the problem of child abuse in Native communities. This chapter looks at historical influences, elements unique to Native experiences and substance abuse. Maggie Hodgson, in the last chapter, discusses the development of sexual abuse treatment programs in Native communities. This includes issues confronting Native care givers.

Pennell, Joan and Gale Burford. Widening the Circle: The Family Group Decision Making Project. School of Social Work, Memorial University of Newfoundland, December 1993.

This paper discusses the Family Group Decision Making Project, Newfoundland and Labrador. It is a demonstration project which started in September 1993 and is being implemented in three communities: Nain; Port au Port Peninsula; and St. John's. This paper discusses the development and aims of the project; the Family Group Conference; project administration and staffing; and evaluation. The paper is currently being revised and will be published in the Journal of Child and Youth in Care.

West Region Child and Family Services, Inc. The Medicine Wheel Approach to Dealing with Family Violence. Dauphin, Manitoba, 1993.

The West Region Child and Family Services brought Marlin Mousseau to Manitoba to help develop and write a manual on family violence based on the Medicine Wheel Approach he has been developing. The manual is intended to be an educational tool as well as a self-help guide for workers. The manual begins with an historical perspective. It then discusses dynamics of family violence, working through family violence and issues for workers. The manual provides numerous forms, articles and references that can be used in working with individuals or in presentations.

Wood, Bruce with Robert Kiyoshk. A Change of Seasons: A training manual for counsellors working with Aboriginal men who abuse their partners/spouses. Vancouver: Bruce Wood and the Squamish Nation, 1992.

This manual is intended to help Aboriginal people working with men who are abusive. The manual begins by defining domestic violence. The next section discusses the roots of violence, describing men's excuses and causes of violence. The group model developed and offered by the Change of Seasons project is thoroughly described. The healing/treatment program consists of twenty eight sessions. Group handouts are provided in an appendix.

APPENDIX B

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American Correctional Association, Laurel, Maryland.

Arizona Department of Corrections, Phoenix, Arizona.

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National Criminal Justice Reference Service, Washington, DC.

New Mexico Corrections Department, Santa Fe, New Mexico.

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ENDNOTES

1. This manual is available from Ma Mawi Wi Chi Itata Centre, Family Violence Program, 180 Higgins Ave. 2nd Floor, Winnipeg, Manitoba, R3B 3G1. The contact person is the "Team Leader", Sharon Perrault.

2. For a critique of "anger management" or "anger control" treatment programs, the reader can refer to: Gondolf, E. and D. Russell. The Case Against Anger Control Treatment Programs for Batterers. Available from The National Clearinghouse on Family Violence, Ottawa, Ontario. Originally published in 1986.

3. Information and copies of the inventory are available from the authors. The primary author is Dr. Doug Boer, Psychologist at Bath Institute and Regional Treatment Centre of Ontario, Kingston Ontario. A written paper on the inventory is forthcoming. The inventory is of interest and use to a variety of agencies. The author mentioned that one Aboriginal reserve he works with has indicated that it may be useful to them.

4. Information was obtained through telephone contacts with individuals working in this region. Gary Wright, Regional Director of Northern Corrections, Department of Justice, LaRonge, Saskatchewan, described the contract. The contract was given to Anita Jackson. Unfortunately, we have not been able to connect with one another by phone. No written information is available.

5. For information and materials on any of the programs and training offered, contact the Duluth Domestic Abuse Intervention Project, 206 West Fourth Street, Duluth MN, 55806, U.S.A. #(218) 722-2781.

6. This manual can be bought from the West Region Child and Family Services, 38-1st Avenue North West, Dauphin, Manitoba, R7N 1G7. # 638-6941.

7. For copies of the manual and information, contact Bruce Wood, Changing Men Consulting Service, Box 101-1472 Commercial Dr., Vancouver, B.C. V5L 3X9 or The Social Development Office, Squamish Nation, 345 West 5th Street, North Vancouver, B.C. V7L 4J5.