



**Chiefs of
Ontario**

A DISCUSSION PAPER:

Ending Sexual Violence and Sexual Exploitation in First Nation Communities

ABSTRACT

Since time immemorial, First Nation peoples have had mechanisms for culturally safe practices that reconcile sexual violence and sexual exploitation within their community. These natural healing ways and justice methods have been interfered with for centuries by settler colonial justice systems. The natural healing paths and accountability mechanisms have suffered a great cultural injury, and this has resulted in an epic destructive colonial influence on our people. This discussion paper highlights the need for ending sexual violence and sexual exploitation in First Nation communities.

Dedication

*This paper is dedicated to the people who were harmed as result of sexual violence and sexual exploitation.
Know that you are in our thoughts and prayers.*

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Background

Unlike violence in mainstream populations, violence in First Nation communities has its roots in colonization and processes that perpetrate trauma. This trauma transcends from one generation to the next and continues over time as it consistently targets the whole population, as is the case with First Nation people. The issue of sexual violence and sexual exploitation has been well documented in many national, provincial, and regional conversations. The Royal Commission on Aboriginal Peoples¹ reported a high rate of First Nation peoples have been impacted by sexual trauma. Residential schools are known for the harms against children in their care, especially for sexual abuse, and we know that these learned sexual behaviours were carried home into First Nation communities.

Sexual violence and sexual exploitation are key issues few are willing to give voice due to fears of the justice system, police, child welfare, and a significant lack of resources to support healing. The issues of sexual violence and sexual exploitation are compounded by systemic racism: the judgment of what knowledge is credible and relevant has prevented the use of First Nation knowledge and cultural practices to support healing and wellness.

Worldwide prevalence studies show the true incidence of sexual abuse is 30 times that identified in cases officially confirmed by government agencies.² The health consequences of sexual violence and sexual exploitation include anxiety, depression, post-traumatic stress disorder, and suicidality. The United Nations' 2015 Sustainable Development Goals has set an agenda for global human development efforts from 2015–2030, including 2 targets specifically requiring countries to report on the elimination of child abuse and sexual exploitation of women and girls. In the national youth treatment program for First Nation youth, 67.28% talked about first-hand experiences with different forms of abuse. Some admit to sexual assault or sexual abuse and in some cases rape by Dad, or another male extended family member, or strangers. This may have started as young as four years. Throughout the course of treatment, often more disclosures take place.³

Historically, legislative and policy intervention have largely focused on individuals, resources, and capacity building. For First Nation peoples the last policy-specific effort was funding to the Aboriginal Healing Foundation that supported various healing programs.

Current Landscape

In the current climate of reconciliation and Canada's commitment to the UN Declaration on the Rights of Indigenous Peoples, we have an opportunity to do something different. Not every community has the capacity or resources to develop and negotiate culturally safe programs to deal with sexual violence and sexual exploitation. Negotiating and creating an environment of change with local Crown Attorney, Police, Child Welfare, or other resources to support community-based healing and wellness initiatives are daunting tasks. There are examples where First Nation Communities have not been supported when they have approached their local Crown Attorney for support to use cultural practices and a restorative justice approach to address sexual violence and sexual exploitation in the community. The burden of change should not be solely on the shoulders of First Nation Communities. The Government of Canada and Provincial and Territorial governments also have responsibility to ensure a culturally safe policy pathway for community healing in regard to sexual violence and sexual exploitation.

¹ *Report on the Royal Commission of Aboriginal Peoples, Volume 3, Gathering Strength.*

² *Journal of Public Health Policy advance online publication, 12 May 2016. doi:10.1057/jphp.2016.21*

³ *National Youth Solvent Abuse Treatment Program Data, 2008.*

In December of 2016, National Chief Bellegarde did task the Chiefs to confront the issue of sexual abuse in First Nations communities. Some First Nation Chiefs met with Minister Philpott, Minister Bennett, and Minister of Status of Women, asking for Government's support in dealing with sexual abuse in First Nation communities. First Nation tribal councils and governments have begun to act by looking specifically at models to support community healing. In Ontario, the Nishnawbe Aski Nation Chiefs passed a resolution to address sexual violence, and most recently Regional Chief Day has secured funding for a task force to develop a culturally safe framework designed for community healing and to identify pathways to support the resolution of the Chiefs in Assembly at the Annual General Meeting of the Assembly of First Nations:

AFN AGA Resolution no. 11/2017, Support First Nation Communities Healing from Sexual Abuse:

THEREFORE, BE IT RESOLVED that the Chiefs-in-Assembly:

- 1. Call on the federal, provincial, and territorial governments to work collaboratively with First Nations to develop safe mechanisms for First Nation communities to pursue community healing that addresses sexual abuse.*
- 2. Direct the Assembly of First Nations (AFN) to work closely with interested First Nation communities and organizations to address the issues and priorities regarding sexual abuse in a culturally competent and relevant way.*
- 3. Direct the AFN to call on the Government of Canada to make available additional resources to develop and/or support First Nations community capacity towards sustainable community healing that is directed by and accountable to First Nations.*

The First Nations Mental Wellness Continuum Framework (FNMWC) is a tool that provides a broader systems approach to address intergenerational trauma and promote wellness. The national implementation team for the FNMWC which is co-chaired by the AFN, Thunderbird Partnership Foundation, First Peoples Wellness Circle, and First Nations Inuit Health Branch has also supported the AFN Resolution. The FNMWC Implementation team made up of First Nations regional representation, Federal departments of Justice, Indigenous Services, FNIHB, Public Safety, and the Public Health Agency of Canada is interested in a case study research approach, using the Hollow Water CHCH model, to examine legislation and policy for its impact on community healing of sexual abuse. Provincial and Territorial engagement is also necessary.

Introduction

Since time immemorial, First Nation peoples have had mechanisms for culturally safe practices that reconcile sexual violence and sexual exploitation within their community. These natural healing ways and justice methods have been interfered with for centuries by settler colonialism. The natural healing paths and accountability mechanisms have suffered a great cultural injury, and this has resulted in an epic destructive colonial influence on our people.

Our sacred teachings, *giikimoonun*⁴, or our basis because we conduct ourselves with each other, are imperfect but nevertheless reviving in the time of the eighth fire.⁵ Our elders continue to express and teach the values, ceremonies, and concepts of reconciliation for community resolutions to process these tough issues, but this tends to be a reactive process because culture and ceremonies are not foundational to formal community programs and services.

The legacy of colonialism runs deep in our communities, and First Nation peoples are our greatest resource. Keeping our people safe is not new work for First Nation organizations, Treaty organizations, Round tables, or Task forces. First Nation people have always wanted to keep their children, families, extended families, and communities free from the legacies of sexual violence and exploitation. Not too long ago, the Royal Commission on Aboriginal Peoples (1993, 1996), recognized the Canadian justice system failed, and continues to fail First Nation peoples. The Royal Commission on Aboriginal Peoples documented how the Canadian government's strategies of justice and healing fail to meet the core cultural needs to address sustainable change. Recognizing the cyclical nature of injustice within the justice system, First Nation politicians, academics, advocates, Elders, and government officials discussed the concerns of the Canada's justice system and its implications for past, current, and future people including those who were harmed and those who have harmed others. Solutions, strategies, and cultural healing ways were discussed thoroughly and, as a result, culturally based recommendations were presented to Canada. Although there have been some changes since its publication, it still has not offered community-based solutions to First Nation issues like sexual violence and sexual exploitation.

Not too long ago, the Royal Commission on Aboriginal Peoples (1993, 1996), recognized the Canadian justice system failed, and continues to fail First Nation peoples.

The needs across Ontario's First Nation communities are great in relation to addressing sexual violence and sexual exploitation. For example, there is a need to create a survivor-centric healing platform and transformative justice framework for First Nation communities to be able to access. Collaborative networks need to be created to transform access to service for those who have been harmed and those who harm others with sexual violence and sexual exploitation. First Nation communities need to have the training and capacity to develop these community-based strategies to deal with the sexual violence and sexual exploitation in frameworks that are meaningful to them and their own development. Federal, provincial, and territorial supports are needed to promote community healing models as defined by the community and that include service change requirements across systems, such as access to sexual assault kits, sexual assault trauma response services, or immediate access to sexual assault nurses who are trained in sexual assault reporting and processing. Sexual trauma and recovery are key therapeutic tools that are necessary in systems that work with people who were harmed by sexual violence and sexual exploitation. Further, culturally safe and relevant strategies need to be in place for people who were harmed to process their sexual trauma.

Transformative justice frameworks mean the revitalization of First Nation justice systems that address the offense through a First Nation justice model and that can promote healing for all: those hurt by sexual

⁴ *Anishinaabe language, meaning the seven teachings that bring us to the value of life (biimaatiziwin) and the quest for (gishewaatisiwin) leading a sacred life or living life on the Red Road and in accordance with Giikimoonun – the seven teachings – wisdom, love, respect, bravery, honesty, humility, and truth.*

⁵ *The eighth fire is a prophecy of the Anishinaabe Nation, in which new people will rise and bring healing to the people (Simpson, 2008).*

violence/exploitation and those who have hurt others. The current model of Canadian justice does not bring restorative justice or resolution or healing. The justice system continuum of services and networks are riddled with issues that end too often in inadequate dispositions and minimal services for people who were harmed from sexual violence and sexual exploitation, whether they live on reserve or off reserve. For example, most First Nation police forces do not have court officers to support the follow-through work related to convictions. Further, systematic relationships among hospitals, nurses, policing, victim services, crown, and court are critical within the current justice model; however, it does not connect to First Nation services or supports or activate any First Nation justice system that is or could be functioning within First Nation communities. Victim support services on reserve is minimal or non-existent, as it requires safe spaces in settings with people who are able to address the needs of those who were harmed or their family's needs. In addition, the people who have harmed and their family support services are minimal or non-existent within a First Nation framework.

First Nations of Ontario do not have an active current strategy for dealing with sexual violence or sexual exploitation, and positioning of the rights of people who were harmed or people who have harmed is not presented within the literature. This does not mean it does not exist, as First Nation cultures have always had values and principles for dealing with justice issues. We know this because it exists within our First Nation people's culture. An example was presented within the Royal Commission on Aboriginal Peoples (1993, 1996), as one author identified Anishinaabe justice as,

The Anishinaabe justice system is one that leans toward wise counsel, compensation, restitution, rehabilitation, reconciliation and balance, rather than obligatory correction, retribution, punishment, penance and confinement. As a people whose spirit and psyche revolves around a core of vision and wholeness that is governed by respect, it is natural that a system of justice be evolved that, in desiring to promote and effect right behaviour, not only attends to balance and reconciliation of the whole but does so by honouring and respecting the inherent dignity of the individual (Dumont, 1993, p. 69).

The issues of sexual violence and sexual exploitation have not gone away, First Nation communities and their people have become silent because of community dynamics, fear and collusion, limited resources, isolation, and colonial impacts on self, family, and community (Bopp & Bopp, 1997). Bopp and Bopp's (1997), *At the Time of Disclosure*, documents a process for frontline community workers to support people who were harmed by sexual violence and sexual exploitation; however, it is dated in culturally based therapeutic processes at all tiers of intervention. The tiers of intervention, the intersectionality of interventions, and the networks of support across the intervention are necessary components for sexual violence and sexual exploitation processes in First Nation communities.

Further, the issues of communication of safety are impacted greatly. For example, the lack of communication of known people who have harmed is often circumvented in First Nation communities. Education and awareness of sexual violence and sexual exploitation within schools and community programs are near non-existent. Healthy sexuality and the promotion of the sacredness of our bodies through culturally based teachings within schools are sidestepped often until high school. Educational strategies for adults dealing with historic sexual abuse or current sexual exploitation of a loved one is minimal if non-existent, and the capacity within communities for specialized training to deal with this type of issue is inadequate. As a result, our Elders and Traditional Knowledge Keepers need to identify what is transformative justice in our First Nation communities; further, they need to map out how to support people who were harmed and their families along their healing path.

Sexual violence and sexual exploitation

Sexual violence and sexual exploitation can happen to anyone at any time. Sexual violence and exploitation threaten the safety of our First Nation communities and brings about serious long-term impacts for individual and community well-being (Bopp and Bopp, 1997).

Women

Women experience sexual violence and sexual exploitation within First Nation communities and urban spaces (ONWA, 2017). In the Ontario Native Women's Association's document called Sex Trafficking of First Nation Women, it states sexual violence and sexual exploitation are rooted in long-term colonial effect:

First Nation women's lives are shaped through systemic racism, sexism, and poverty. Colonialism has portrayed us as people against whom violence is normalized – expected, even. And for the onslaught of violence against us to end, these root conditions must be addressed (Hunt & Sayers, 2015).

The growing concern of First Nation women and girls who were harmed as a result of sexual violence or sexual exploitation has been linked to recent initiatives such as human trafficking initiatives and the Missing and Murdered First Nation women inquiry (Ontario, 2018; OFIFC, 2007, & ONWA, 2017).

Youth

The Young Peoples Council of the Chiefs of Ontario are advocates for First Nation children and youth and have brought to light the need for sexual safety in First Nation communities. The Young Peoples Council understands children and youth need access to cognitive and emotional supports within schools and communities to learn about healthy sexuality. They need our support to learn about body sovereignty: a safe place to share their trauma and abuse and safe people who will listen and help to rebuild their world. First Nation children do not need to be taken away from their family, friends, or community; they need to be safe within that protective network of family, extended family, community, and Nation. The Young Peoples Council of the Chiefs of Ontario identified a key thematic for dealing with sexual violence and sexual exploitation,⁶ and presents as follows:

Theme One: Relationship Building

Go to where the youth are, establish trust with the communities, leadership to formalize agreement on how the information will be used, create safe spaces to share and have proper mental health and cultural supports, big level of anonymity, strict confidentiality, data/knowledge collector should be a peer, and be sensitive to language – survivor centric

Theme Two: Education

Develop a regional sexual violence strategy initiative, develop strategy in phases, such as trust building & relationships, education, and mentorship programs

Theme Three: Culture

Traditional roles of men/women/children/2 spirit people, life cycle roles – rites of passage, traditional teachings, and ceremonies, culture, traditions, and medicines

Theme Four: Best Practice

⁶ Young Peoples Council of the Chiefs of Ontario's Sexual Violence Strategy: <http://www.chiefs-of-ontario.org/wp-content/uploads/2018/02/Youth-Final-Report-Sexual-Violence-Strategy.pdf>

Research FN [First Nation] communities that have developed sexual violence education programming and use as template, programs to be culturally adaptable, how to engage or draw the line, red road programs, or I am a kind man program.

Next steps: long term

Long term support and care for the survivor, law enforcement to build trust, develop an app for cell phones to use in time of emergency, technology – discussion boards, create an app for panic button (Young Peoples Council of the Chiefs of Ontario, pg. 13 & 14).

Men and Boys

In addition to women, children, and youth, there is a need to protect our young men from sexual violence within First Nation communities and urban centres. Young men in our territories have experienced sexual violence and sexual exploitation; however, much of these statistics go unreported due to fear, stigma, and at times community collusion. Sexual violence and sexual exploitation of young men are not highlighted through Ontario's advocacy efforts, although these young men and boys account for 70% of the missing or murdered First Nation people in Canada. More effort is required to research, educate, and support young men and boys in our sexual violence and sexual exploitation framework is necessary.

LGBTTIQQA

The First Nation 2SLGBTTIQQA⁷ peoples have greater challenges in facing the systematic oppression that exists in our First Nation communities and urban centres.

For some two-spirit person's navigating complex intersections of sexuality, gender, race, class and belonging, mobility beyond the extended family and community rings of the natural protective network principle in the early-teens to late thirties, can be viewed as a terminus of arrival.

While these relationships are integral and crucial to two-spirit survival and development, fear of various forms of violence hinders two-spirit participation in Nation and Nationhood.

Although participation in urban-Aboriginal communities presents opportunity, for many who view larger centers as safe havens, cultural attachment is experienced through learning the ways of knowing of the 'host' indigenous nation and/or LGBTQ villages within. This exodus to cities and large urban centers increases risk exponentially of harm due to substance misuse, homelessness, poverty, STI transmission and racism (Simard, McNeil, & Simard, 2017).

Where 2SLGBTTIQQA people are seeking equality, equity, and acceptance, two-spirit people are still occupying a space of violence, sexual violence, sexual exploitation, death, and survival.

The 2SLGBTTIQQA First Nation peoples who reside in urban centres or First Nation communities need support to end sexual violence and sexual exploitation perpetrated on them.

We know that gender-based violence disproportionately affects First Nation youth who are part of the 2SLGBTTIQQA community and that they are often not represented in the data of missing and murdered First Nation women, or adequate services to prevent violence (Native Youth Sexual Health Network, 2014, pg. 14).

⁷ 2SLGBTTIQQA – Two spirit, Lesbian, Gay, Bi-sexual, Trans-sexual, Trans-gender, Intersex, Queer, Questioning, Asexual.

First Nation 2SLGBTTIQQA peoples are an important part of our community, as their health and well-being are directly proportional to our overall health and well-being as a collective community. As they thrive, we all thrive. As a result, our First Nation 2SLGBTTIQQA communities have an important stake within the sexual violence and sexual exploitation discussion.

All our people have the right to feel safe from sexual violence and sexual exploitation. All our people have the right to process their sexual violence/exploitation in culturally meaningful ways. First Nation people do not need to work within a system that is not working for the people. First Nation cultural world view and the Canadian justice system views on sexual violence and sexual exploitation vary and will always be problematic to First Nation community development (Bopp and Bopp, 1997). However, to exist within the current system alone and without change is to allow the cycle of sexual violence and sexual exploitation to continue.

Colonial Legacies and Sexual Violence / Sexual Exploitation in First Nation Communities

Colonization and its long-lasting influences on Ontario's First Nation Peoples create the need for relevant community-based strategies that restore sexual sovereignty, sexual safety, and restorative approaches to justice within the context of First Nation communities and Ontario's rural and urban environments. Sexual violence and sexual exploitation are multi-generational issues that impact children, youth, women, men, and elders in our First Nation communities. Sexual violence and sexual exploitation continue to happen as a result of the loss of our cultural values and the continued colonial effect on our peoples.

Sexual violence is rooted in the legacy of residential schools, colonization and systemic discrimination that resulted in the loss of culture, roles, family and community structure. Alcohol, religion, and the loss of culture actively undermines and directly impacts on the incidences of sexual violence. Sexual violence is intergenerational. The unequal and violent relationships being built between Aboriginal people today are directly rooted on the historical legacy (ONWA, 2007).

This list is not an all-inclusive list, as settler colonialism, colonization, and decolonization researchers continue to expand the list. It is important to note that for First Nation children, youth, young adults, adults, and elders this is the context of colonization that exists for First Nation peoples, be it directly or indirectly, severe or minimal, the impact of colonization for First Nation peoples is real. It is the colonial effect in its worst light; unchecked, unmonitored, and, by itself, colonization and settler colonialism impacts are deadly to all First Nation peoples.

The most insidious colonial legacies: sexual abuse, sexual violence, sexual assault, and sexual exploitation are noted as issues of justice in the Royal Commission on Aboriginal Peoples in the early 1990s. The Commission generated knowledge on the contextual issues for Aboriginal peoples living in Canada. This brought about a historic discussion of key cultural issues of justice, such as understanding the dichotomy of world views on justice and healing, the colonial impacts on self and community, overt oppression on self and community, and the systematic un-belonging, ghosting, or othering which exists in the complete disregard for First Nation safety and a mechanism of healing through community-based restorative justice strategies. This is extremely troublesome; our communities across Ontario and throughout Canada have been left to a colonial justice system and service that is not working for our First Nation people.

Sexual violence and sexual exploitation requires a First Nation response

Sexual violence and sexual exploitation requires a First Nation response. Our First Nation communities have a long-lasting colonial influence of sexualized violence and exploitation. The effects manifest generational abuse, violence, homelessness, forced sex trade, addiction, opioid addiction, violence, hopelessness, despair, suicide, loss of wellness and culture, and leads to high-risk behaviours as a mode to survival within First Nation communities and urban centres. Within First Nations, sexual violence happens and is perpetrated mostly by our own family, extended family, or community members; yet it remains a constant community problem because we collectively have not created our own solutions to this most daunting issue.

Sexual violence is a silent issue in Aboriginal community. It is embedded in the historical legacy of colonization and today, sexual violence continues in many manifestations. The pain of the violence is so entrenched that it becomes a conversation that cannot start without safety and care around the person, the family and the community (ONWA, 2007).

Sexual violence and sexual exploitation is a community problem perpetrated by community people. As a result, the solutions must come from the community. How do we provide education and safety for our people, and at the same time, how do we hold people accountable in manners that are meaningful to our communities? These are the tough questions posed in many different Ontario-based research studies specific to violence, sexual violence, and sexual exploitation.

It is important to note that the documents clearly express that when sexual violence or sexual exploitation happens, it is not the fault of the people who were harmed; there is nothing that they did or did not do, there is absolutely no fault within them.

Sexual violence and sexual exploitation for the people who have harmed is about power, control, and untreated colonial effects. Often, as a result of our people who have harmed are family, extended family, or community members, we have a responsibility to them and their families to educate, mediate, and restore balance so they do not offend again. Further, we have a responsibility to the community to ensure restitution happens in meaningful ways to the people who were harmed, and their family, when they so choose to do so. As a result of this information, it is our issue to handle within our own community settings.

The Case for First Nation Healing Models

Culture and Sexual Violence / Sexual Exploitation

Culture is an important part of resolving the acts of sexual violence and sexual exploitation in First Nation communities; but it is one of the most complex phenomenon to understand. Culture is described as a process of learning the shared values, beliefs, and norms of Indigenous peoples across generations (Hogan, 2007). Culture is the meaning systems of our First Nations across Ontario and throughout Canada. It is how we think, what we believe, and what we value. It is how we interact within these social beliefs and values toward each other. Sometimes they are invisible, unrecognized, and not discussed. But, we can slow it down, think about, and re-teach those specific values that bring about community well-being. This dialogue, act, and resolve are cultural

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socialization techniques in practice and, as a result, we re-shape our culture to meet our needs free from colonial influence and effect.

Indigenous cultures and their structures can provide options for safety, strength, resiliency, and specific teachings on healthy sexuality, leadership, rites of passage, LGBTTIQQA safety, and belonging and help build solutions for colonial effect issues such as sexual violence and sexual exploitation.

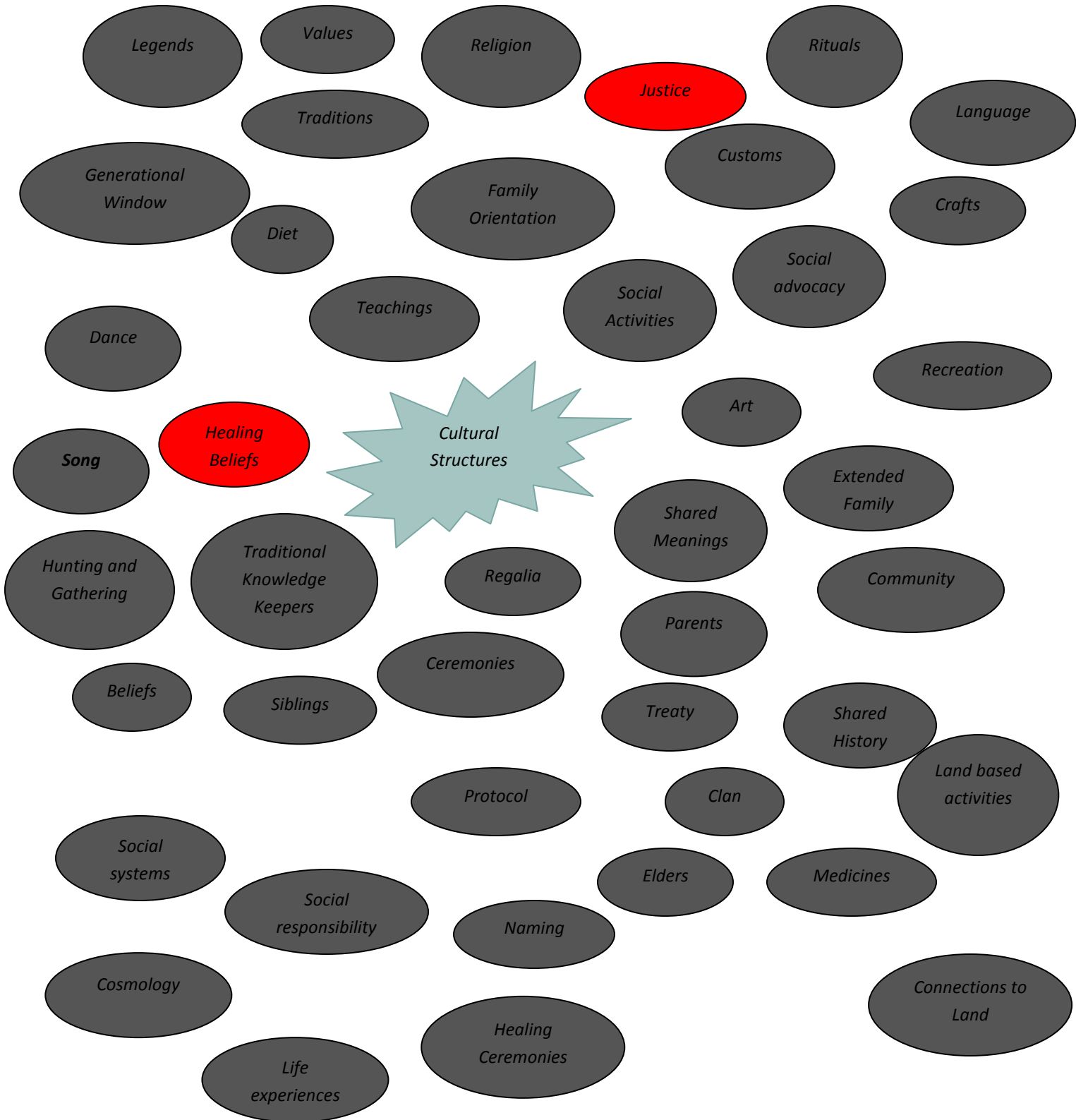
Although culture is a source of strength, there are many misconceptions of culture because it is often misinterpreted as religion. Religion is only one structure of culture. For example, in an Anishinaabe family, you can have a dad who is Midewiwin, an auntie who is Born-Again Christian (non-denominational), another auntie who is a Sun dancer, another uncle who is a Deacon in the Roman Catholic Church, and an uncle who is a full-fledged functioning addict. All have their own way to their Creator; however, they are all Anishinaabe and belong in Anishinaabe culture. This fluidity of the cultural structure, religion, exists across all Nations; however, religion is not all that culture was meant to be. It is more.

Further adding to this complexity is the idea of colonization and culture. Colonization has greatly influenced and impacted our culture. As a result, we have colonial patterns of dysfunctions interlaced with our precious cultural teachings and ways of being. As a result, our cultural socialization patterns in First Nation communities have become the normalization of the abnormal.

Simard (2017) discussed culture and cultural structures within the literature and suggests most if not all Indigenous peoples have elements of these descriptive cultural structures. Although not an all-inclusive list, it presents as follows:

Cultural Structures

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Culture is knowing what justice and healing are for our people; further, it is understanding the rationale for this context in sexual violence and sexual exploitation strategies. It is knowing the history of our family, extended family, community, and Nation. It is coming to reconcile the effects of colonization on the self and further reconciling the sexual violence and sexual exploitation perpetrated by those who would harm. Culture is understanding the First Nation world views and its very unique and purposeful cultural structures. The cultural structures are very much fluid enough to meet the unique needs of our First Nations' Peoples of Ontario. When we begin to understand these cultural structures, it is easier for us to begin to form a cultural attachment. This is our own reclamation, as we determine our own path to cultural healing.

Simard (2017) suggests cultural attachment theory as a foundational marker to well-being, and presents as follows:

Cultural attachment theory promotes wellbeing or the sacred Anishinaabe law of Minigosiwin ~ bring in the good life for the people.

Many Indigenous tribes across Ontario and Canada have their own sacred laws given by the Creator in the care, raising, and protection of their people. This initiative wants to give rise to those sacred laws, thereby giving Indigenous people the opportunity to rebuild their world after an experience of sexual violence and sexual exploitation happens. Culturally based healing from sexual violence and sexual exploitation, restorative frameworks, and opportunities for cultural attachment activity to restore individual and community well-being is cornerstone to rebuilding safe First Nation communities.

THE Need For First Nation Survivor-centric Models

Sexual violence and sexual exploitation recovery requires intensive therapies and supports within culturally safe spaces to process the long-lasting effects associated with this trauma. Victims of sexual violence and sexual exploitation suffer a significant intrapersonal/interpersonal injury. This often requires great care to manifest the healing necessary to repair the damage done. We can support people who have been harmed by establishing services, programs, policies, and procedures for victims of sexual violence and sexual exploitation. Although, ultimately, the healing and well-being for the person harmed is not in the hands of the family and community, but in the inherent rights, worth, and individual healing path of the person harmed.⁸ Restoration begins within the heart and being of the one who has been harmed, and our job as helpers is to ensure we support and create the path they choose.

In our teaching, when harm is approaching a young buffalo calf, it is said that the Buffalo herd will surround the calf in protection. Like this analogy, the purpose of the Survivor-centric model of care is to ensure the safety of the victim, thereby restoring and protecting their well-being.

Survivor-centric model of care is a new phenomenon to programs and services in First Nation communities. Survivor-centric care means that programs and services are created by survivors of sexual violence and sexual exploitation. It is through their experiences and shared perspectives that circles of hope are created for the person who has been harmed. Survivor-centric care means there are principles of safety, trust, and support by “creating safe, open, and restorative spaces” to process the

violence experienced by the victim (Joyful Heart Foundation, 2018). It also means that there is a continuum of services and networks that support the person who has been harmed throughout their healing.

⁸ *Children proved to be different in this statement, as we currently have laws in place to protect children and youth from sexual violence and sexual exploitation.*

Survivor-centric care is a model that was created to support the victim who experiences post-traumatic stress as a result of their sexual violence and sexual exploitation. The model prioritizes the victims' needs first, thereby securing their immediate safety needs, the secondary therapeutic needs, and the tertiary need for family/community reconciliation; if they so choose. There is a significant amount of research on restorative justice models in Canada and abroad, although there is less research on Survivor-centric care for survivors of sexual violence and sexual exploitation. As a result, the need to establish NEW works designed to meet the needs of people who have been harmed from sexual violence and sexual exploitation is on the rise for First Nation peoples and communities. The next sections highlight key objectives in restorative justice models.

Two World Views on Sexual Violence and Sexual Exploitation

Addressing sexual violence and sexual exploitation in Ontario First Nation communities has largely relied on Canadian models of justice and intervention without inclusion of, or designed with, a foundation of First Nation knowledge. Current systems of justice address sexual violence and sexual exploitation with a value-based system of punishment and retribution. Policies and structures are, therefore, targeted to the individual who has harmed by proving guilt (or innocence) and then removing the person from the community to presumably return community safety. This system, although the presumption is to protect the individual who has been harmed, does not guarantee safety and well-being nor does it ensure the needs of the individual who has been harmed or others impacted by the sexualized behaviour are addressed. In fact, this system places the individual who has been harmed (and others impacted by the sexualized behaviour) in vulnerable circumstances that can continue to re-victimize them.

The current system has paid little attention to the impacts of crime and does not always attend to treating the sexualized behaviour of the individual who caused harm, providing support and healing for the individual who was harmed, and others impacted by the behaviours, and reconciling hurts within the family and community.

For individuals residing in First Nation communities this vulnerability can be pervasive. Fear of victim blaming/shaming, retaliation, bullying, loss of or inability to access competent and effective resources, negative consequences for family members, and negative impacts across the social determinants of health are some examples of the pervasive vulnerability that can be experienced when a First Nation survivor discloses sexual violence. When the disclosure identifies a family member as the perpetrator there is increased worry and fear about that individual being removed from the family and community, causing a permanent breakdown in the family structure.

The current system has paid little attention to the impacts of crime and does not always attend to treating the sexualized behaviour of the individual who caused harm, providing support and healing for the individual who was harmed, and others impacted by the behaviours, and reconciling hurts within the family and community. A major challenge of the current system is embedded within the world view from which it is developed. The settler colonial world view is the dominantly accepted lens upon which all current systems (i.e., health, legal, social, and education) have been developed. This world view promotes hierarchical structures that place men in positions of dominance over women, children, and all parts of Creation and leads to the accompanying value system that supports independence, competition, and the accumulation of property (Connors, 2001). The disparity of power increases the likelihood of vulnerabilities and abuse.

This world view is in direct opposition to the world view held by First Nation people of holistic, interdependent structures that promote supportive, mutually protective relationships with accompanying values of wisdom, love, honesty, courage, humility, respect, and truth (also known as The Seven Grandfather Teachings). According to Connors (2001), communities who promote holistic, interdependent relationships develop social structures where women mainly socialized men to find pro-social ways to display their innate aggressiveness while enhancing nurturing behaviours. Women and the larger group monitor and guide behaviours of uncontrolled violence to control any threats of existence to the community. This, in turn, created a system of justice based on interdependent relationships that seek to promote pro-social behaviours for the health and wellness of all its members. Westlake, Winkle, and May (1986) provide evidence that communities who uphold this world view were healthier and safer prior to acculturation as self-destructive and aggressive behaviours were minimized to ensure the survival of the group (Jefferson, 1994).

“It is around this basic understanding of interdependence that an entire system of beliefs has evolved. These beliefs serve to inform individuals of their purpose for existence, and the part that they are to play in order to preserve and maintain a state of balance or equilibrium within the universe”

Connors, P1, 2001

Colonization has altered this protective world view for First Nation communities resulting in the increased incidence of violence to its members. Connors (2007) highlights that communities who experience acculturation, moving toward assimilation, have a higher incidence of violence and ill-health. In comparison, communities that have maintained and promoted their cultural values experience a lower incidence of ill-health and internal violence against its members (Chandler, Lalonde, Sokol, & Hallett, 2003; Chandler & Lalonde, 1998; Kral, 2003).

Currently, the justice system is structured to encourage denial as opposed to acceptance of the responsibility that ultimately leads to individuals who caused harm maintain their innocence and blame the individual who was harmed. In turn, they often are convicted, complete their jail sentences, and maintain their innocence. They portray themselves to family and community as victims of the mistaken court. This action only serves to revictimize the innocent who have been harmed, as members of their community alienate and reject them. This common cycle does nothing to affect conditions for the restoration of the healthy relationships that we desire within our communities.

Reconnecting to Culture, Identity, and Knowledge for Healing

A community is of course more than the sum of it's [sic] membership; it is a comprehensive unit of civilization composed of individuals, families and institutions that are originators and encouragers of systems, agencies and organizations working together with a common purpose for the welfare of people both within and beyond its own borders; it is a composition of diverse, interacting participants that are achieving unity in an unremitting quest for spiritual and social progress (Bopp, 2002, p.1).

In the 1980s, First Nation communities began to make a major shift in addressing the inequities that were born out of colonization and acculturation by reclaiming cultural values, norms, and practices. This shift meant communities became invested in returning to holistic, interdependent structures that valued relationships, healing, and supported family and group cohesion. Early evidence of this work began at Poundmaker's Lodge Treatment Centre in Alberta where they recognized that dealing with addiction issues

required identifying and healing from the root causes to the addictions: trauma. In Nechi's landmark book, *The Spirit Weeps*, there was identification about moving away from individual inputs to focusing on outputs to family and recommending the use of family systems therapy to assist and support those dealing with addiction issues and specifically sexual abuse and incest. This early movement was an initial step in returning to more holistic, healing models of care meant to recreate balance in the harmony of families and communities. The community of Alkali Lake is an excellent example of the First Nation world view of holistic, interdependent relationships reclaiming health and wellness in the community by addressing addictions through the lens of family and community ownership and responsibility. As addiction issues declined in the community it became evident that underlying issues, such as trauma and violence, surfaced and required redress. Sexual violence and sexual exploitation was a major form of this trauma. Other communities such as Hollow Water First Nation in Manitoba also adopted principles of community healing models to address sexual abuse. Both communities used restorative justice practices defined by Maurice Lee Oates, Jr. (1980) and the Four Worlds International Institute for Human and Community Development based out of Lethbridge, Alberta, which led to a resurgence in healthy community relationships, practices, and values. Connors (2007) cites evidence of dramatic improvements over a short period of time in the health status for these communities that reconnect with cultural values and First Nation knowledge that lead to the utilization of principles of community development and restorative justice. Alkali Lake went from almost complete alcoholism to a 98% sobriety in 6 years while Hollow Water, over 9 years, supported 52 perpetrators, 94 survivors, and 260 family members to address sexual trauma with only 5 refusing to acknowledge their behaviours and 2 re-offending.

Benefits of A First Nation Restorative Justice Model

Restorative justice principles are interlinked with First Nation knowledge and cultural values that focuses on family and community connections, community development, holistic notions of life, and the interdependence of individuals to family and community.

The principles of restorative justice signify importance of

- ✓ *Community development*
- ✓ *Vision is necessary for development*
- ✓ *Individual and community transformation are interdependent*
- ✓ *Holistic learning*

These principles guide actions and are based on a powerful and unlimited spiritual and cultural world view that proposes the following:

1. *The spiritual and material aspects of life are inseparable and interdependent.*
2. *Everything in this universe is related.*
3. *Healing ourselves, our communities, our nations, and mother earth depends on our capacity to understand ourselves, who we are as human beings, and how we grow and develop as individuals and communities.*
4. *The Creator has placed within human beings the power to transform and heal the world.*

If our true objective for those who cause harm to others is to create conditions that influence them to affect lasting change in their harmful behaviours, then we need to seriously consider what those conditions are.

It seems logical that a primary condition is to create an environment in which a person can recognize that they have caused harm; understand the full extent of the harm caused by their actions; accept responsibility for the harm they have caused; take direction from the person they have harmed, their family, extended

family, and community for how they can reconcile for the harm caused; and enact these conditions until it is acknowledged that they have made things right with those they have harmed by those same individuals. These conditions, in most cases, ensure that individuals who harm recognize the full extent of the harm they have caused to the larger group, which are in most cases their own relatives and the relatives of the individual harmed, but sometimes the entire community, and the depth of the hurt they have caused. Having recognized and felt this impact, individuals who have harmed are usually filled with heartfelt remorse when they accept responsibility for their actions and apologize to all whom they have offended. At these times in the process, there is often a strong outpouring of emotion with seldom a dry eye in the room. Further, when the person who has done the harm is directed by those harmed in the actions they have to reconcile with, they are acknowledging in front of family and community that they are committed to completing the process. In addition, community and family are committing themselves to support them to complete these actions. Therefore, the community monitors and encourages until these actions are complete. When these actions are complete and acknowledged by the person harmed, their family, and community then they can celebrate. This will reinforce the person who has harmed the ability to make right for the harm he/she has caused.

A similar process of learning how the hurt has impacted the individual who has been harmed and ways to heal from this are critical and equally attended to in the process of First Nation models of restorative justice. Providing the individual who has been harmed with physical, emotional, mental, and spiritual feedback by knowing that the one who has harmed them understands fully, to the depth of their being, the degree of the harm they have caused to their people who were harmed and, similarly, the full extent of the harm caused to family members and the larger community. Within this exploration, the individual who was harmed and his/her relatives often discover the full extent to which the crime has disrupted their abilities to enjoy healthy relationships. When the individual who was harmed is given the opportunity to disclose these feelings and thoughts to the individual who caused the harm, he/she often discovers the capacity to lessen the negative effects (fears, shame, self-blame, insecurities, and self-doubt) of the sexual violence or sexual exploitation. This usually comes from the recognition that the individual who caused the harm fully understands this and that he/she is truly remorseful. In these circumstances, the individual who was harmed and involved community members can gauge the depth of remorse from the individual who has harmed and assess the sincerity and honesty of these expressions.

In most holistic restorative justice processes the exploration of the impact of the crime offers the individual who was harmed the opportunity to disclose the secrets of hidden pain that, at times, have been buried for generations. It is within the restorative justice circles that the individual who was harmed often discovers the connection they share with many other people who have been harmed in similar ways. As these disclosures occur, individuals who were harmed gain strength from the simple knowledge that others share and understand the depth of their pain. In addition, they discover through these witnesses that there are numerous strengths that lie within them that have enabled them to survive and, at times, overcome their suffering. It is through these relationships that individuals who were harmed often begin to identify the strengths and capacity they have within themselves to face and eventually overcome their suffering.

As part of the process when the individual who was harmed hears and learns of the harmful relationships the individual who caused harm was (and is) exposed to and contributed to the behaviour, it aids the harmed person to understand that the sexualized behaviour is the consequence of similar ones often transmitted across generations. This realization often helps the individual who was harmed to recognize the individual who caused harm is also a victim of generations of harm and injustices. Inclusion of family and friends of the individual who caused harm in the restorative justice process helps the individual who was harmed recognize the interdependency of relationships, the possibility of good in the individual who has caused harm, and the realization that the individual who caused harm can become a healthier human being through the restorative justice process. This can lessen the negative effects of the crime for the individual who was

harm as they gain insight into the causal links of the sexualized behaviour and result in the person not self-blaming for the crime. Their fears are usually further decreased as the corrective and remedial actions to assist the individual who caused harm are put into place. As the restorative justice healing process takes place and the harmed individual receives first-hand feedback of the changes being made by the individual who caused harm through their healing programs, the fears of the individual who was harmed are continuously reduced. In a sense, the healing of the individual who caused harm contributes to the healing of the individual who was harmed or, as has been coined by the people of Alkali Lake, "The healing of one is the healing of all." This statement also implies that the healing of the individual who was harmed and the individual who caused harm also contributes to the healing of the community.

Underlying the ability to attain this understanding is an essential holistic perspective that states that we are all on the same journey towards becoming whole, healthy individuals. This perspective promotes an understanding of everyone being equal, no better or no worse, which is shaped by the First Nation values of humility and equality.

Restorative justice practices require fostering interdependent relationships, mutually protective and supportive behaviours and recognition that both the individual who was harmed and the individual who caused the harm require healing to mend breaches of trust, safety, and respect.

Finally, it is critically important to discover ways to establish a healthier relationship between the individual who was harmed and the individual who caused the harm. This is paramount within most First Nation communities, especially for those that are more geographically remote, which are small in population and are made up of intimate, interconnected, and interrelated relationships. Consequently, unhealthy, harmful relationships impact negatively upon the health and well-being of the entire community. If the individual who was harmed and the individual who caused the harm are not assisted to resolve the harm then it will be felt by all and, in most cases, will continue to contribute to the impairment of many others for

generations to come.

Connors (2007) provides a succinct description of the necessary components to restorative justice practices:

- ✓ *the person who has caused harm disclosing and taking responsibility for the harm he/she has caused to those he/she has caused harmed to.*
- ✓ *this is done before his/her community and all those who have been harmed.*
- ✓ *those who have been harmed are supported by the community to disclose the full extent of the harm they have suffered (physically, emotionally, mentally and spiritually).*
- ✓ *the person (s) who have caused the harm, having fully appreciated the harm they have caused offer their heartfelt apology to all those who have been harmed.*
- ✓ *those who have caused harm receive direction from those who have been harmed on the actions that they need to complete in order to restore their relationships to a healthy (balanced) state.*
- ✓ *those who have been harmed also receive direction from their family and community members about the assistance that will be offered to them to heal the harm that has been caused to them.*
- ✓ *the families and community enter into an agreement to follow through with the actions necessary to restore their relationships to health (balance).*
- ✓ *when all the actions to correct the harms done have been completed the community restorative justice circle will reassemble to acknowledge that the harms have been corrected and that 'these matters are now set behind us, never to be spoken of again.'*

Ending the cycle of violence requires realistic and effective healing options, such as First Nation restorative justice models, which can prevent self-destruction of First Nation communities and its members. The key to the successful implementation of holistic community healing models of restorative justice requires using the principles of First Nation restorative justice models that are uniquely tailored to the community with the assistance of experienced community healing facilitators with proven track records of success.

These appear to be the primary conditions that can create lasting change in a person's harmful behaviours. It is important to recognize that the actions taken by the person who has harmed can be very extensive forms of healing actions over an extended period before it is acknowledged that they are fully prepared to reconcile. It is also important to know that during this period all those who have been harmed are also supported with healing activities in order to help them to address the impact on them. This holistic healing model appears to offer far more of the conditions necessary to affect corrective and lasting positive change in people's harmful behaviours than the court and correctional system's offer First Nation offenders (and all people) currently.

Noticeable in this process of healing is the intention of addressing the intergenerational transmission of trauma. When the individual who was harmed and the individual who caused harm begins to identify their behaviours and emotions, it often results in identification of causal links to past harms and trauma that must be attended to. Inclusion of the families for both encourages families to become a part of the healing and addressing their own harms and traumas. When this happens, the community begins to break the cycle of transmitting pain, anger, and fear; all parts of intergenerational transmission of trauma.

Evidence of Hope and Healing from First Nation Law

Joe Couture conducted an internal evaluation of several First Nation restorative justice models for Public Safety Canada and produced evidence that highlighted the effectiveness of larger systems-level healing that incorporates the entire family and community. In his review he identified that these models, when compared to incarceration, were more cost effective and reduced recidivism markedly below that of incarcerated people who have harmed others. This review is strong evidence that restorative justice community healing models offer a powerfully effective approach to reducing sexual abuse within our First Nation communities.

The writings of Rupert Ross, a retired Canadian crown attorney who practised in northwestern Ontario serving remote and isolated First Nation communities, identifies the significant healing potential of First Nation practices and values that promote health and well-being for the entire community. In his 1996 book, *Returning to the Teachings: Exploring Aboriginal Justice*, he points out the failings of the current justice system to address adequately and effectively the family and sexual violence prevalent in communities that have its roots in individual, family, and community trauma. He further denotes that the current system has led to suppressing survivor disclosure and perpetrators accepting responsibility that has nurtured secrecy, fear, pain, and anger within the communities. Ross (1995) provides an analysis of the outcomes to these two very different systems of justice as outlined below:

First, *western law seems to believe that it can effectively deal with offending individuals, whether for rehabilitative or for deterrent purposes. Traditional wisdom, by contrast, seems to suggest that people must be seen not primarily as individuals but as products of all their relationships. Traditional law thus seems to require that justice processes involve all the people who operate within the webs of relationships which surround and, in a real sense 'define,' every offender and every victim.*

Second, western law seems to believe that each of us is equally capable of moving out of anti-social behaviour on our own; all we must do is decide to behave differently than we have been. Traditional wisdom, by contrast, suggests that each of us is confronted on a daily basis by a multitude of waves, some stretching back centuries, all of which push us in various directions. Some of us face only small waves and have been given both good health and superior skills in riding them. Others, however, must confront far more powerful and destructive waves, and with almost no skills or health at all. Because it is understood that none of us can fundamentally change the waves which come our way, that they will still be there tomorrow, the challenge for a justice system involves not punishing people for their incapacities but helping them to develop greater capacities instead. In short, justice involves healing injuries which have already occurred, and helping people develop the skills they will need to avoid further injury in the future, both to themselves and to others.

Third, western law focuses very narrowly on particular acts. It is acts which must be alleged and proven in court, and it is the criminal act itself which substantially controls the court's response under the principle that "punishment must fit the crime." Traditional understandings, by contrast, seem to suggest that acts are no more than signals of disharmonies in the relationships between individuals and between the physical, mental, emotional and spiritual dimensions of each individual. Traditional law thus requires that the investigations and interventions of a justice system must focus on these disharmonies instead, instead of just the acts which erupt out of them.

Fourth, western law puts people through adversarial processes which add to whatever feelings of antagonism exist between them. Traditional wisdom, by contrast, suggests that antagonistic feelings within relationships are the very cause of antagonistic acts. Traditional law thus requires that justice processes must be structured to reduce, rather escalate, that antagonism. Only then is there a chance of bringing health, understanding and respect back to those relationships, and reducing the harmful, angry acts between them.

Fifth, western law seems to insist upon labeling and stigmatizing offenders, both to themselves and to the community at large. Traditional wisdom seems to suggest that we are very complex beings who cannot be captured by such simplistic labels, that we are constantly re-forming within ever-changing, relationships. Traditional law thus requires that justice processes be structured to help people begin to believe that they are more than their anti-social acts, that they too are capable of learning how to cope with the forces which surround them. In short, while our punitive law treats offenders as enemies of the community, traditional wisdom suggests that such alienation is part of the problem and traditional law commands that every effort be made to overcome that conviction, not add to it.

Sixth, western law seems to believe that "taking responsibility for your crime" means little more than admitting the physical things you did and paying a proportionate price in punishment. Traditional wisdom suggests that crimes are important primarily because of their impact on the mental, emotional, spiritual and physical health of all those affected, including all those within the offender's relationships. Traditional law thus seems to require that justice processes "hold people responsible" by doing two things:

- a) specifically involving all those people who have been affected, and creating respectful, dignified and "non-blaming" processes for them to express and deal with their "felt" responses to what the offender has done to them; and
- b) helping the offender come to a "felt awareness of the true extent of the

impact of his act on the lives of all those people.

Seventh, western law seems to believe that “solutions” are best provided by relying on professional experts like judges, psychiatrists, probation officers and the like, all of whom come as “strangers” to each case. Traditional wisdom seems to suggest that the only people who can be fully aware of the complexities of their relationships are the people involved. What they need is assistance in solving the problems which are getting the better of them. While stranger-experts can bring such assistance, they must be careful to restrict themselves to:

1. *creating and regulating respectful processes within which the parties themselves can come together in non-blaming and non-adversarial ways;*
2. *helping people to confront and discharge incapacitating feelings like alienation, grief, anger, guilt, fear, and the like;*
3. *showing people how respectful relationships can be developed, and that they are possible for them as well; and*
4. *demonstrating in their every word and deed that they too are striving to attain such ideals as honesty, kindness, sharing and respect. The responsibility for actual problem-solving, however, remains with the parties themselves, for only then will they need to avoid such problems in the future (Ross, 1995).*

The restorative justice model has signaled a reintroduction and application of First Nation world view to aid in the healing of First Nation communities as it recreates the framework of holistic, interdependent systems of living that promotes supportive, mutually protective relationships. Restorative justice models, for many, was an early form of decolonizing therapies meant to recognize First Nation knowledge and evidence as central components to reclaiming wellness for First Nation communities. Models of restorative justice continue to be applied in communities across the province including the Biidaabin Program (Mnjikaning), Wasauksing, Pic River, and Nipissing First Nations to address issues with child welfare, family violence, and fishing/treaty rights. Land-based healing is an extension of these practices as they adopt holistic models of care to address mental health and addiction issues in First Nation communities across the province. The same principles of supporting interdependent, protective, and mutually supportive relationships where all members of the community are valued are an integral part to land-based healing initiatives.

Models of Wellness Support Restorative Justice as Healing

Since the emergence of these models there has been a strong resurgence of cultural practices, values, and beliefs interwoven throughout many facets of First Nation lives; from health to education to justice to governance. This has led to stronger voices of First Nation people in creating systems and frameworks where culture is foundational, and communities are in the position of leading, developing, and owning their own solutions. The work of *Honoring Our Strengths: A Renewed Framework for Addressing Substance Misuse Amongst First Nations in Canada* (2011) and the *First Nations Mental Wellness Continuum Framework* (2015) are an evolution of these models and signal the necessity to embed programs and services within the Indigenous world view by decolonizing Indigenous evidence in order to create meaningful, lasting changes in health and wellness for First Nation communities.

Ultimately, these frameworks call for, and in many ways demand, the necessity for legislative policy- and systems-level change that use Indigenous knowledge and evidence as a basis for defining and designing meaningful models of care that can adequately address sexual violence in First Nation communities in Ontario. The *First Nations Mental Wellness Continuum Framework* (FNMWCF) highlights the need to address challenges faced by First Nation communities and families by implementing a multi-level systems

approach across the social determinants of health. This is what it will require if we are to be successful in reducing sexual violence in our communities. Along with legislative changes it will be necessary to provide training, development, and implementation of the restorative justice healing models and principles should First Nation communities wish to put an end to sexual violence.

A key element of the FNMWCF includes a quality health system and competent service delivery and enhanced flexible funding that must also be adopted in order to address sexual violence in First Nation communities. Competent service delivery requires training, mentoring/coaching and frontline worker supervision to implement the restorative justice healing practices to ensure First Nation communities are able to develop internal capacity to successfully implement healing models for their members. In order to do so, it will be critical that First Nation communities have the necessary resources to implement a model that uniquely meets their needs by having access to enhanced flexible funding across jurisdictions. All of this must be applied within a context of culture as foundation and community development, ownership and control; key elements to the FNMWCF and HOS.

There are decades of evidence that First Nation restorative justice models have been effective and have implemented more significant change in addressing sexual violence when First Nations are able to create systems based on their Indigenous knowledge and world views. These models were also effective because they followed a review where recommendations were made for judicial or legislative changes to a system to be more responsive to and directed by Indigenous knowledge and evidence. These legislative changes provided opportunities for First Nations to uniquely define how to meet their own needs in a transformed justice system. Further, it called upon other systems to be responsive by creating a coordinated system of care that would work collaboratively with First Nation communities. This matches the key element of the FNMWCF collaboration and partnerships which calls upon all government systems to see First Nations as equal partners whose voice can lead, design, and deliver meaningful services. The goal of partnerships is also to advocate for policy or legislative changes that create quality care systems from an Indigenous lens. There is evidence that this can exist and has had successful outcomes for First Nation and provincial and federal partners.

Ending the intergenerational cycle of violence requires realistic and effective healing options demonstrated in Indigenous restorative justice models to prevent self-destruction of First Nation communities and its members. The key to successful implementation of holistic community healing models requires application of Indigenous knowledge and using principles of restorative justice for healing.

Restorative justice models and their principles are evidence-based when implemented in the right context of First Nation ownership, partnerships, investment of resources, competency, and legislative and systems-level change can be successful. Combining this with healing practices, both Indigenous and non-Indigenous, has demonstrated efficacy in significantly reducing sexual violence and sexual exploitation in First Nation communities. Overall, key to the success requires culture as

foundation with Indigenous knowledge and evidence as the cornerstone to the successful work being carried out in First Nation communities across Ontario.

Conclusion

Sexual violence and sexual exploitation in First Nation communities requires a First Nation response.

For centuries First Nation's people of Canada have suffered at the hands of colonial laws that have not worked for our people. The colonial legacies have created a myriad of issues in First Nation communities. These colonial legacies have been portrayed throughout the document, including the legacy of residential schools, colonization and systemic discrimination that resulted in the loss of culture, roles, family and community structure. One of the most insidious and damaging results of these colonial legacies is the issue of sexual violence and exploitation. Sexual violence and exploitation affect women, children, and youth (including young men) within First Nation communities and urban centres. In addition, the 2SLGBTQQIA First Nation peoples who reside in urban centres or First Nation communities need support to end oppression, and the sexual violence and sexual exploitation perpetrated on them. For the people who have harmed, sexual violence and sexual exploitation are about power, control, and untreated colonial effect. Often our people who have harmed are family, extended family, or community members and as a result, we have a responsibility to them and their families to educate, to mediate, to restore balance so they do not offend again. Further we have a responsibility to the community to ensure restitution happens in meaningful ways to the people who were harmed, and their family, when they so choose to do so.

Since time immemorial, First Nation peoples have had mechanisms for culturally safe practices that reconcile sexual violence and sexual exploitation within their community. These natural healing ways and justice methods have been interfered with for centuries by settler colonialism. The natural healing paths and accountability mechanisms have suffered a great cultural injury, and this has resulted in an epic destructive colonial influence on our people.

To date, addressing sexual violence and sexual exploitation in Ontario First Nation communities has largely relied on Canadian models of justice and intervention without inclusion of, or designed with, a foundation of First Nation knowledge. The Canadian government's strategies of justice and healing and the cyclical nature of injustice within the justice system have failed to meet the core cultural needs of First Nation's people to address sustainable change. The current system has paid little attention to the impacts of crime and does not always attend to treating the sexualized behavior of the individual who caused harm, providing support and healing for the individual who was harmed, and others impacted by the behaviors, and reconciling hurts within the family and community. Rather, the justice system is structured to encourage denial as opposed to accepting responsibility that ultimately leads to individuals who caused harm maintaining innocence and blaming the individual who was harmed. In turn they often are convicted, complete jail sentences and maintain their innocence portraying themselves to family and community as victim of the mistaken court. This action only serves to re-victimize the innocent persons who have been harmed as members of their community alienate and reject them. This common cycle does nothing to effect conditions for the restoration of the healthy relationships that we desire within our communities.

The First Nations worldview, on the other hand, emphasizes restorative justice principles which are interlinked with First Nation knowledge and cultural values that focus on family and community connections, community development, holistic notions of life and the interdependence of individuals to family and community. This involves creating an environment in which a person can recognize that they have caused harm; understand the full extent of the harm caused by their actions; accept responsibility for the harm they have caused; take direction from the person they have harmed, their family, extended family and community for how they can reconcile for the harm caused; and enact these conditions until it is acknowledged that they have made things right with those they have harmed by those same individuals. A similar process of

learning how the hurt has impacted the individual who has been harmed and ways to heal from this are critical and equally attended to in the process of First Nation models of restorative justice, including ensuring that there is a continuum of services and networks in place to support the person who has been harmed throughout their healing. Noticeable in this process of healing is the intention of addressing intergenerational transmission of trauma. When the individual who was harmed and the individual who caused harm begins to identify their behaviors and emotions it often results in identification of causal links to past harms and trauma that must be attended to. Inclusion of the families for both encourages families to become a part of the healing and address their own harms and traumas. When this happens, the community begins to break the cycle of transmitting pain, anger and fear; all parts of intergenerational transmission of trauma.

This holistic healing model appears to offer far more of the conditions necessary to effect corrective and lasting positive change in people's harmful behaviors than the court and correctional system's offer First Nation offenders (and all people) currently. There are decades of evidence that First Nation restorative justice models have been effective and implemented more significant change in addressing sexual violence when First Nations are able to create systems based on their Indigenous knowledge and worldviews. While not as deeply researched, there is also evidence that supports the inclusion of a survivor-centric model within restorative justice approaches. Survivor-centric model of care is a new phenomenon to programs and services in First Nation communities. Survivor-centric care means that programs and services are created by survivors of sexual violence and sexual exploitation. It is through their experiences and shared perspectives, that circles of hopes are created for the person who has been harmed. The model prioritizes the victims' needs first, thereby securing their immediate safety needs, the secondary therapeutic needs, and the tertiary need for family/community reconciliation; if they so choose.

The work of *Honoring Our Strengths: A Renewed Framework for Addressing Substance Misuse Amongst First Nations in Canada* (2011) and the *First Nations Mental Wellness Continuum Framework* (2015) are an evolution of these models and signal the necessity to embed programs and services within the Indigenous worldview by decolonizing Indigenous evidence in order to create meaningful, lasting changes in health and wellness for First Nation communities.

Ultimately, these frameworks call for, and in many ways demand, the necessity for legislative policy and systems level change that use Indigenous knowledge and evidence as a basis for defining and designing meaningful models of care that can adequately address sexual violence in First Nation communities in Ontario. The *First Nation Mental Wellness Continuum Framework (FNMWCF)* highlights the need to address challenges faced by First Nation communities and families by implementing a multi-level systems approach, across the social determinants of health. This is what it will require if we are to be successful in reducing sexual violence in our communities. Along with legislative changes, it will be necessary to provide training, development and implementation of the restorative justice healing models and principles should First Nation communities wish to put an end to sexual violence.

A key element of the FNMWCF includes a quality health system and competent service delivery and enhanced flexible funding that must also be adopted in order to address sexual violence in First Nation communities. Competent service delivery requires training, mentoring/coaching and frontline worker supervision to implement the restorative justice healing practices to ensure First Nation communities can develop internal capacity to successfully implement healing models for their members. In order to do so, it will be critical that First Nation communities have the necessary resources to implement a model that uniquely meets their needs by having access to enhanced flexible funding across jurisdictions. All of this must be applied within a context of culture as foundation_and community development, ownership, and control.

Our elders continue to express and teach the values, ceremonies, and concepts of reconciliation for community resolutions to process the tough issues of sexual violence and exploitation, but this tends to be a reactive process because culture and ceremonies are not foundational to formal community programs and services. Not every community has the capacity or resources to develop and negotiate culturally safe programs to deal with sexual violence and sexual exploitation. Negotiating and creating an environment of change with local Crown Attorney, Police, Child Welfare, or other resources to support community-based healing and wellness initiatives, are daunting tasks. There are examples where First Nations Communities have not been supported when they have approached their local Crown Attorney for support to use cultural practices and a restorative justice approach to address sexual violence and sexual exploitation in the community.

In the current climate of reconciliation and Canada's commitment to the UN Declaration on the Rights of Indigenous Peoples, we have an opportunity to do something different. Many Indigenous tribes across Ontario and Canada have their own sacred laws given by the Creator in the care, raising, and protection of their people. This initiative wants to give rise to those sacred laws, thereby giving Indigenous people the opportunity to rebuild their world after an experience of sexual violence and sexual exploitation happens. Culturally based healing from sexual violence and sexual exploitation, restorative frameworks, and opportunities for cultural attachment activity to restore individual and community wellbeing must form the cornerstone to rebuilding safe First Nation communities. Indigenous cultures and their structures also provide options for safety, strength, resiliency, and specific teachings on healthy sexuality, leadership, rites of passage, LGBTTIQQA safety and belonging. As leaders, we can promote an alternative method in preventing, dealing with and healing from sexual violence and sexual exploitation of First Nation peoples. This model needs to be survivor-centric while at the same time promoting the values of transformative justice.

As leaders, it is our responsibility to ensure the safety of the people. Sexual violence and sexual exploitation are the ugliest of atrocities happening in our First Nations, and they will not change until we draw a line in the sand and say, "no more". Support for this initiative is a critical step in ending sexual violence and sexual exploitation in First Nation communities.

Recommendations

As a result of the work of the task force, subject matter experts, we recommend to the Chiefs in Assembly the following:

1. Support the Task Force on Sexual Violence and Exploitation in Indigenous Communities to develop a transformative framework that will enable First Nation peoples to have sustainable resources, capacity, and dialogue to deal with sexual assault, sexual trauma, sexual exploitation, and sexual violence.
2. Direct the Chiefs of Ontario to seek financial resources that will support the creation of a Framework developed by the Task Force.
3. Receive regular reports back from the Task Force on their progress on the development of a Framework that is built on a foundation of Indigenous Knowledge and fosters Indigenous Healing Models.

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Appendix 1 – Police service

In Ontario, public police annual reporting notes high volumes of sexual assault ‘charges laid’ statistics n = 1736. Although, the Ontario Provincial Police Service provided a province wide statistic, the report does not disclose First Nation specific information. Further, Ontario Provincial Police and First Nation Police Services do not capture statistics in the same manner, other than the variable of Sexual Assault – Charges Laid. Sexual violence and sexual exploitation are notably under-reported in general; however, the data reports First Nation Policing does account for 22% of the sexual assault charges laid category in the province of Ontario. Further, public annual reports across Ontario differ between the OPP and FN Policing statistics, statistics procedures, and statistical outcomes; however, commonalities of “charges laid category” present as follows:

Ontario Policing Statistics

Service Year	Policing Service	Sexual Assault “Charges Laid”
2014/2015	<i>Ontario Provincial Police</i>	1736
	<i>Treaty #3 Police Service</i>	26
2015/2016	<i>Anishinaabek Police Service</i>	10
	<i>Nishinaabek Aboriginal Police Service</i>	333
	<i>United Chiefs & Council Manido Munising Anishinaabe Police Service</i>	12
Unknown	<i>Akwesasne Police Service</i>	
	<i>Wiki Police Service</i>	
	<i>Rama Police Service</i>	

Appendix 2 - Definitions:

Sexual Abuse: *is unwanted sexual activity, by perpetrators through the use of force or coercion of power over another, by making threats or the manipulation of people who were harmed not able to give consent because of age, mental or physical incapacity.*

Sexual Violence: *any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the people who were harmed, in any setting, including but not limited to home and work.*

Sexual Exploitation: *Sexual exploitation means taking the advantage of sexuality and attractiveness of a person to make a personal gain or profit. It is the abuse of a position of vulnerability, differential power, or trust for sexual purposes. In Canada, indictable offences occur when sexual exploitation happens to a young person age under 17.*

Criminal Code - Child sexual exploitation: *Every person commits an offence who is in a position of trust or authority towards a young person, who is a person with whom the young person is in a relationship of dependency or who is in a relationship with a young person that is exploitative of the young person, and who for a sexual purpose, touches, directly or indirectly, with a part of the body or with an object, any part of the body of the young person; or for a sexual purpose, invites, counsels or incites a young person to touch, directly or indirectly, with a part of the body or with an object, the body of any person, including the body of the person who so invites, counsels or incites and the body of the young person.*

Criminal Code - Child pornography: *Is a Canadian Criminal Code, where a photographic, film, video or other visual representation, whether or not it was made by electronic or mechanical means; that shows a person who is or is depicted as being under the age of eighteen years and is engaged in or is depicted as engaged in explicit sexual activity, or the dominant characteristic of which is the depiction, for a sexual purpose, of a sexual organ or the anal region of a person under the age of eighteen years;*

Any written material, visual representation or audio recording that advocates or counsels sexual activity with a person under the age of eighteen years that would be an offence under this Act;

Any written material whose dominant characteristic is the description, for a sexual purpose, of sexual activity with a person under the age of eighteen years that would be an offence under this Act; or

Any audio recording that has as its dominant characteristic the description, presentation or representation, for a sexual purpose, of sexual activity with a person under the age of eighteen years that would be an offence under this Act.

Every person who makes, prints, publishes or possesses for the purpose of publication any child pornography is guilty of an indictable offence and liable to imprisonment for a term of not more than 14 years and to a minimum punishment of imprisonment for a term of one year.

Every person who transmits, makes available, distributes, sells, advertises, imports, exports or possesses for the purpose of transmission, making available, distribution, sale, advertising or exportation any child pornography is guilty of an indictable offence and liable to imprisonment for a term of not more than 14 years and to a minimum punishment of imprisonment for a term of one year.

Every person who possesses any child pornography is guilty of an indictable offence and is liable to imprisonment for a term of not more than 10 years and to a minimum punishment of imprisonment for a term of one year; or an offence punishable on summary conviction and is liable to imprisonment for a term of not more than two years less a day and to a minimum punishment of imprisonment for a term of six months.

Sex Trafficking: *is an umbrella term that may include commercial sex work such as prostitution, but also pornography, exotic dancing, stripping, live sex shows, mail-order brides, military prostitution, and sexual tourism. Although victim of sex trafficking can be of any age and of either sex, the majority are women and adolescent girls.*

Human Trafficking: *Human trafficking involves the recruitment, transportation, harbouring and/ or exercising control, direction or influence over the movements of a person in order to exploit that person, typically through sexual exploitation, forced labour, or the removal of organs.*

Sexual Assault 1: *illegal sexual contact that usually involves force upon a person without consent or is inflicted upon a person who is incapable of giving consent (as because of age or physical or mental incapacity) or who places the assailant (such as a doctor) in a position of trust or authority.*

Sexual Assault 2: *is defined as an assault of a sexual nature that violates the sexual integrity of the victim. The Supreme Court of Canada held that the act of sexual assault does not depend solely on contact with any specific part of the human anatomy but rather the act of a sexual nature that violates the sexual integrity of the victim.*

Sexual Harassment: *engaging in a course of repeated vexatious comments (conduct or comment refers to actions or words that are annoying, distressing or agitating to the person experiencing them) or conduct that is known or ought to be known to be unwelcome. Sexual harassment often involves hostility, rejection, and/or bullying of a sexual nature. Sexual harassment is not limited to demands for sexual favours made under threats of adverse job consequences, but also that they were not hired, were denied a promotion or were dismissed from their employment as a result of their refusal to participate in sexual activity.*

Appendix 3 - Resource Mapping

Resource Mapping

Objective: To help better inform communities on the current environment and the funding resources available.

#	Provincial File	Available Resources with Respect to Funding, Policy, and Program Reforms	Notes
<p>Walking Together: Ontario's Long-term Strategy to End Violence Against Indigenous Women</p> <p><i>This strategy is one phase of the implementation of the 2007 Strategic Framework to End Violence Against Aboriginal Women and commits \$100 Million in funding over 3 years to Ending Violence Against Indigenous Women. <u>Two-year Progress Report on Walking Together Strategy as of March 2018.</u></i></p> <p><i>The Walking Together Strategy is comprised of an Executive Committee with membership from seven Provincial Organizations, the Ministry of Indigenous Relations and Reconciliation, and the Ministry of Status Women Canada. Additional ministries are invited to co-design on an as needed basis. Further to the Executive Committee, the Walking Together Strategy utilizes six Provincial Committees to address strategic direction and priorities.</i></p> <p><i>The Indigenous Caucus of the Executive Committee to End Violence against Indigenous Women includes: Chiefs of Ontario (COO), Independent First Nations (IFN), Métis Nation of Ontario (MNO), Nishnawbe Aski Nation (NAN), Ontario Federation of Indigenous Friendship Centres (OFIFC), Ontario Native Women's Association (ONWA), Six Nations of the Grand River Territory</i></p>			
1.	Supporting Children, Youth and Families	\$80 million over three years to develop and implement the Family Well-Being Program to support Indigenous families in crisis and help communities deal with the effects of intergenerational violence and trauma.	
2.	Community Safety and Healing	\$15.75 million over three years to ensure effective supports, survivor-centred strategy for human trafficking, expansion of counselling helpline (building on the Talk4Healing Indigenous Women's Helpline), supports for Indigenous men with healing and violence prevention programs, including Kizhaay Anishinaabe Niin (I am a Kind Man).	
3.	Policing and Justice Bill 175, A Safer Ontario Act, 2018	\$2.32 million over three years to introduce legislation to assist police in investigating missing persons cases, enhance training for Crown Attorneys and police, to provide new tools for First Nations policing.	
4.	Prevention and Awareness	\$1.15 million over three years to develop and deliver mandatory Indigenous cultural competency and anti-racism training to all Ontario public service staff, work to help launch a national public awareness and prevention campaign to change attitudes and perceptions on the issue of violence against Indigenous women and girls.	
5.	Leadership, Collaboration, Alignment and Accountability	\$500,000 over three years to host the fifth National Aboriginal Women's Summit in 2016, to support and align provincial initiatives with federal commitments to end violence against Indigenous women, to establish a	

#	Provincial File	Available Resources with Respect to Funding, Policy, and Program Reforms		Notes
		Ministerial Steering Committee to oversee implementation and accountability of this plan to ensure it delivers.		
6.	Improved Data and Research	\$750,000 over three years to support research on the prevalence of violence against Indigenous women and successful practices to combat it, to develop key performance indicators and data collection mechanisms to measure the success of individual initiatives and monitor progress.		
7.	Ontario Strategy to End Human Trafficking (as part of Walking Together Strategy)	<p>In 2016, Ontario launched the Ontario Strategy to End Human Trafficking, which includes a commitment to Indigenous-led approaches that will support culturally relevant services and responses.</p> <p>Under this strategy, the Ontario Native Women’s Association leads the Indigenous Anti-Human Trafficking Liaison Project. The project supports Indigenous communities in providing survivor-focused and localized responses to human trafficking.</p> <p>Key parts of Ontario’s Strategy to End Human Trafficking include:</p> <ul style="list-style-type: none"> • Funding specialized programs and housing for human trafficking survivors: 45 projects to help end human trafficking and support survivors, supported by the Anti-Human Trafficking Community Supports Fund and the Indigenous-led Initiatives Fund. • A province-wide legal support pilot program to help survivors and people who are targeted to get restraining orders against traffickers. • Online training for service providers. • Specialized survivor services and supports through the justice system. • Transition workers to help prevent the trafficking of youth leaving provincial care. • Working with liaisons who work with agencies to ensure they can appropriately meet the needs of Indigenous survivors. • Ongoing engagement with Indigenous partners, survivors and stakeholders from many different sectors. • Legislation to help protect people from traffickers and to establish Human Trafficking Awareness Day on February 22 of each year. • A new Provincial Human Trafficking Crown 	<p>Partner Organizations and Associated Regions:</p> <ul style="list-style-type: none"> • Métis Nation of Ontario: Ottawa area • Chiefs of Ontario: Golden Horseshoe reserve • Nishnawbe Aski Nation: northern Ontario communities • Native Women’s Resource Centre of Toronto: Toronto and urban Golden Horseshoe • Ontario Native Women’s Association: Thunder Bay region • Fort Frances Tribal Area Health Services: Treaty 3 area 	

#	Provincial File	Available Resources with Respect to Funding, Policy, and Program Reforms	Notes
		<p><u>Prosecution Team.</u></p> <ul style="list-style-type: none"> Strengthening police responses through <u>improved intelligence coordination, new training, and a specialized team at the Ontario Provincial Police.</u> 	
<p style="text-align: center;">The Journey Together Ontario Ministry of Indigenous Relations & Reconciliation (MIRR) *Disclaimer: All Information Provided as is by Ministry*</p> <p><i>The Journey Together is a 3-year provincial strategy that seeks to invest more than \$250 million on programs and actions focused on reconciliation. View the One-year progress report</i></p>			
1.	<p>Youth-life Promotion – Led by Ontario Ministry of Children & Youth Services (MCYS)</p>	<p>\$12,500,000</p> <p>Allocated:</p> <ul style="list-style-type: none"> - For the 2017-18 and 2018-19 fiscal years, \$5,000,000 in annual funding has been committed to Indigenous partners as follows: - \$3.1M for land-based/cultural programming and prevention supports; - \$0.5M for enhancements to the Tele-Mental Health Service to reach more Indigenous communities; - \$0.9M for Indigenous mental health and addictions workers and supports for students in First Nations schools; and - \$0.5M for roll-out of Mental Wellness Teams across the province, partnering with the federal government. <p>Further Details:</p> <ul style="list-style-type: none"> - Annualized funding committed to PTOs, Six Nations, Independent and unaffiliated First Nations and urban Indigenous organizations via letters of intent in July 2017. - MCYS is currently working with Indigenous partners to finalize service contracts for 2017-18 (and ongoing) and roll-out funding for land-based/cultural programming and prevention supports and Indigenous mental health and addictions workers. Most contracts are in place and funding began to flow in December 2017. - PTOs, Six Nations, Independent and unaffiliated First Nations and urban Indigenous organizations are working with their communities to allocate youth life promotion funding to individual First Nations/service sites based on their internal evaluation of local community need. - MCYS is also partnering with the federal government to roll-out 19 Indigenous Mental Wellness Teams across the province (funded through both Ontario First Nations Health Action Plan (OFNHAP) and The Journey Together investments). The teams are currently being rolled-out. 	<p><i>Additional funding was also approved for youth life promotion initiatives through the Ontario First Nations Health Action Plan</i></p>
2.	<p>Indigenous Mental Health and Wellness Programs and Services – Led by Ontario Ministry of Health & Long-Term Care</p>	<p>\$19,000,000</p> <p>Mental health and wellness: Funding 34 Indigenous-led mental health and wellness programs across the province that include traditional healing, to provide enhanced, culturally appropriate supports for Indigenous youth, adults,</p>	

#	Provincial File	Available Resources with Respect to Funding, Policy, and Program Reforms	Notes
	(MOHLTC) & Ministry of Community & Social Services (MCSS)	families and communities. These programs include funding over 100 new mental health workers that will serve more than 69 First Nations communities. \$18,600,000 Healing and Treatment Centres: Funding to establish or expand 10 Indigenous-led Healing and Treatment Centres across Ontario, which will offer over 50 new culturally safe treatment beds for Indigenous people. Available services will include substance use disorder services, holistic mental health counselling and cultural supports.	
3.	Action plan for social emergencies – (MIRR)	\$500,000 Allocated: - Funding allocated to Mushkegowuk Council to lead the planning and delivery of the Summit on Social Emergencies in March 2017. Further Details: - Department of Indigenous Services Canada has committed to providing an additional \$500,000 to Mushkegowuk to lead the development and implementation of a guide for responding to social emergencies.	
4.	Indigenous specific victims' services – Led by Ontario Ministry of Attorney General (MAG)	\$16,000,000 In Development The intent is to enhance existing Indigenous Victims Services around the province, and to pilot new services commencing in the 2017-18 fiscal year	Support services for victims and families of victims: click online link
Other Provincial Resources			
#	Program/Initiative	Initiative Description	Ministry Contact
1.	Province-wide expansion of counselling helpline for Indigenous women – Ministry of Community and Social Services (MCSS)	The expanded service builds on the success of the existing helpline service for Indigenous women in the North, Talk4Healing, to enhance access to culturally-safe helpline services for Indigenous women across the province.	MCSS, Service Delivery and Supports Branch/Community and Developmental Services Division and Community Supports Policy Branch/Social Policy Development Division and Service Delivery and Supports Branch/Community and Developmental Services Division
2.	Sustain and Enhance Indigenous Victims' Programs – Ministry of	This initiative ensures Indigenous women have access to culturally appropriate victim services. Service agencies currently receiving funding under this initiative are:	MAG, Indigenous Justice Division (IJD)

#	Provincial File	Available Resources with Respect to Funding, Policy, and Program Reforms	Notes
	the Attorney General (MAG)	Matawa Tribal Council Mushkegowuk Victims Program ONWA NALSC Victims Services NAN's Men's Healing AIAI GCT #3	
3.	Innovation Fund – 15% set aside – Ministry of the Status of Women (MSW)	The Innovation Fund tests new or innovative approaches to improve service delivery outcomes for survivors of sexual violence. Indigenous girls and young women in the sex trade or those at risk of being trafficked are one of the focuses of the fund. One of the seven funded grant recipients is Native Women's Resource Centre of Toronto, to develop, implement and evaluate culturally informed interventions and prevention strategies to support Indigenous women and girls experiencing sex trafficking or at-risk. Close to 60 survivors have received services through the project funding.	MSW Programs and Integration Unit
4.	Training for AHWS programs to strengthen focus on family violence – MCSS, MOHLTC, MIRR, MCYS, MSW	IHWS program and frontline staff have increased knowledge, skills and resources to respond to family violence and violence against Indigenous women, and promote family healing and wellbeing	MCSS, Service Delivery and Supports Branch/ Community and Developmental Services Branch and Community Supports Policy Branch/ Social Policy Development Division
5.	Provincial Indigenous-led public education campaigns – Ministry of the Status of Women (MSW)	First Nations Draw the Line Draw-the-Line is a sexual violence prevention campaign that aims to engage Ontarians in a dialogue about sexual violence. The Indigenous adaptation of Draw-the-Line is delivered by the Nishnawbe Aski Nation with a focus on rural and remote First Nation communities while being culturally relevant and sensitive.	MSW, Programs and Integration Unit
6.	Gender-Based Violence Strategy initiatives related to Sexual Violence	Sexual Assault/Rape Crisis Centres (SAC) and Support Services for Male Survivors of Sexual Abuse (SSMSSA): Funding to address existing pressures, provide support to youth between 12 and 16, and establish three new SACs in Huron and Perth, Leeds and Grenville, and Algoma.	MAG could provide names of the service delivery organizations.
7.	Immediate Relief Prevention Funding for Child Welfare - Federal	As per Special Chiefs Assembly Resolution 22/17, Canada set out its plan for increased prevention funding as part of immediate relief. The Ontario amounts are: 2016-17 \$5.8 million 2017-18 \$9.1 million 2018-19 \$12.4 million 2019-20 \$15.9 million	Interim funding for 2018-19 yet to be released

Sexual Violence Resources in the North

#	Organization	Access Type/Time	Age Limitations	Description of Supports	Contact
1.	Kenora Sexual Assault Centre	24/7 Sexual Abuse Service	No age restrictions	24 hour crisis line; counselling/support for sexual assaults; advocacy and accompaniment; referrals; public education; resources; crisis line training; outreach into First Nations	Kenora Sexual Assault Centre 101 Chipman Street Kenora, Ontario P9N 1V7 Tel: 468-7958 Crisis Line: 807/468-7233 (safe)/1-800-565-6161 Fax: 468-4808 ksacdirector@kmts.ca
	Lake of the Woods District Hospital	Counselling and Treatment Crisis Support	Adult MH	Counselling for mood disorders, depression, bipolar disorders, eating disorders, grief and loss, stress, gender issues and physical and sexual abuse. FN crisis support - Yes. Comprehensive services.	Lake of the Woods District Hospital 21 Sylvan Street West Kenora, ON P9N 3W7 Ph: (807) 468-9861 Extension: 2243 Fax: (807) 468-3939 Contact email: admin@lwdh.on.ca
2.	Thunder Bay Sexual Assault and Crisis Centre	Sexual Abuse Service	Not specified	Telephone and mobile-unit crisis response intervention, individual and group counselling for victims of sexual / childhood assault FN crisis support-Yes. Scheduled education sessions in communities for identifying victims and leading counselling. Work with Dilico / ONWA.	385 Mooney St Thunder Bay, ON P7B 5L5 (807) 345-0894 info@tbsasa.org
3.	Weechi-it-te-win Family Services Inc.	Residential Treatment		Mental health counselling and treatment for physical, emotional, and sexual abuse issues; health; anger management; substance abuse; relapse prevention.	1457 IDYWILD DR, Ontario (807) 274-3201

FIRST NATION	Locations & General Info	Service Delivery & Special Projects	Shelters	MISC Notes
Aamjiwnaang First Nation (Sarnia)	978 Tashmoo Avenue SARNIA, Ontario N7T 7H5	<p>Administration</p> <ul style="list-style-type: none"> - Ontario Works <hr/> <p>Maawn Doosh Gumig Community and Youth Centre</p> <ul style="list-style-type: none"> - Culture & Recreation - Right to Play - Youth Programming - Headstart <hr/> <p>Health Department</p> <ul style="list-style-type: none"> - Community Health Team - Primary Health Care - Mental Wellness Team - Healthy Babies/Healthy Children - Aamjiwnaang Food Bank - Substance Abuse and Community Justice Worker <hr/> <p>Mnaasged Child and Family Services</p> <ul style="list-style-type: none"> - Prevention Services - Cultural Teachings and Services - Red Path Addiciton & Family Violence programs - Counselling - Advocacy - Group focused programs - One to one - Parenting programs - Family support - Youth programs - Life skills 	<p>Sarnia based Shelters</p> <ul style="list-style-type: none"> - Women's Interval Home of Sarnia-Lambton - Inn of the Good Shepard (Sarnia) - Victim Services of Sarnia-Lambton - Pathway Homeless Shelter 	Sarnia Police
Bkejwanong Territory (Walpole Island)	117 Tahgahoning Road, R.R. #3 WALLACEBURG, ON N8A 4K9	<p>Administration</p> <ul style="list-style-type: none"> - Ontario Works <hr/> <p>Bkejwanong Children's Centre</p> <hr/> <p>Bkejwanong Youth Facility</p> <ul style="list-style-type: none"> - Right to play <hr/> <p>Community Service Program</p> <ul style="list-style-type: none"> - Drug and Alcohol Prevent - HIV/AIDS Awareness - Aboriginal Problem Gambling - Alcohol Harm Reduction - Individual Support Counselling - Addictions Counselling <hr/> <p>Enodmaagejib Social Services</p> <ul style="list-style-type: none"> - Band Representatives (Child Welfare manners) - Family Support Workers - First Nations Correctional Program - Central Intake Unit - Community Development Unit <hr/> <p>Walpole Island Health Centre</p> <ul style="list-style-type: none"> - Community Mental Health Worker <p>HBHC Worker</p>	<p>Three Fires Ezhignaowenmindawaa Women's Shelter 'Place of Caregiving'</p> <ul style="list-style-type: none"> - Education - Shelter - Crisis Intervention - Individual Counselling - Group Conselling - Advocacy - Children's Services - Community Awareness 	Ontario Provincial Police

Caldwell First Nation	P.O. Box 388 LEAMINGTON, ON N8H 3W3	Health Services <ul style="list-style-type: none"> - Nurse Practitioner - Community Wellness Worker <hr/> Mnaasged Child and Family Services <ul style="list-style-type: none"> - Prevention Services - Cultural Teachings and Services - Red Path Addicton & Family Violence programs - Counselling - Advocacy - Group focused programs - One to one - Parenting programs - Family support - Youth programs - Life skills 	Essex County Services Access County Community Support Services (ACCESS) <ul style="list-style-type: none"> - ACCESS Leamington Youth Centre - ACCESS Housing - Youth in Transition - Talbot Street Apts - Transitional Housing - Emergency Line - Leamington After School Program 	Ontario Provincial Police
Chippewas of Kettle & Stony Point	6247 Indian Lane Kettle & Stony Point FN, ON N0N 1J0	Headstart/Daycare <ul style="list-style-type: none"> - Family & Community Outreach <hr/> Social Services <ul style="list-style-type: none"> - Ontario Works <hr/> Health Services <ul style="list-style-type: none"> - Maternal and Child Health - School Health and Teens - Health Promotion - Mental Health and Addictions - Men's Wellness Treatment Readiness and Relapse Prevention <hr/> Mnaasged Child and Family Services <ul style="list-style-type: none"> - Prevention Services - Cultural Teachings and Services - Red Path Addicton & Family Violence programs - Counselling - Advocacy - Group focused programs - One to one - Parenting programs - Family support - Youth programs - Life skills <hr/> Three Fires Youth Centre	Sarnia based Shelters <ul style="list-style-type: none"> - Women's Interval Home of Sarnia-Lambton - Inn of the Good Shepard (Sarnia) - Victim Services of Sarnia-Lambton - Pathway Homeless Shelter 	Anishinabek Police Services
Chippewas of Rama First Nation	5884 Rama Road, Suite 200 RAMA, ON L0K 1T0	Community and Family Services <ul style="list-style-type: none"> - Individual, group, couple and family counseling - Child welfare support and services 	Orillia Area Shelters and Resources <ul style="list-style-type: none"> - Green Haven Shelter - 24 Hour Crisis Line - The Community 	Rama Policing

		<ul style="list-style-type: none"> - Court support and advocacy - Alternate Dispute Resolution Circles - Addiction Counselling and Support - Biidaaban Restorative Justice Support - Youth Restorative justice - Mental Health and Wellness Service - Weekly Men & Women Traditional Sharing Circles - Weekly Youth Circles - Building Healthy Relationships Programs - Strengthening the Family Circle - Keep it Cool - Home Visits - Traditional sharing Circles at MKES - Referrals and Treatment options - Rainbows and Child Services - Healthy Indigenous Male Program - "I am a Kind Man" - Ontario Works Program 	<p><i>Outreach Program</i></p> <ul style="list-style-type: none"> - Child and Youth Services - The Residential Shelter Program - Transitional Housing and Support Services <p><i>Housing Resources</i></p> <ul style="list-style-type: none"> - Couchiching Jubilee House - Georgian Triangle Housing Resource Centre <p><i>Counseling and Support</i></p> <ul style="list-style-type: none"> - Athena's Sexual Assault Counseling and Advocacy Centre - Catholic Family Services of Simcoe County 	
		<p><i>Rama Health Centre</i></p> <ul style="list-style-type: none"> - Community Health Rep – Environment/Health Promotion - School Programs and Health Education - Health Education and Health Promotion Programs 		
		<p><i>Recreation</i></p> <ul style="list-style-type: none"> - After School Program - Summer Camp Program - Girls and boys Club - Adult Rec Volleyball - Floor Hockey - Golf League - Reading Group - Saturday Family Trips - Youth Night 		
<p>Chippewas of Nawash Unceded First Nation (Cape Croker)</p>	<p>135 Lakeshore Blvd. Neyaashiinigmiing, ON N0H 2T0</p>	<p><i>Health Centre</i></p> <ul style="list-style-type: none"> - Youth Mental Health - National Native Drug and Alcohol Program - Maternal Child Health Nurse - Play Based Learning Coordinator <i>Native Child Welfare</i> - Family Support Program - Child Support Program - Nawash Youth Group 		<p><i>Neyaashiinigmiing First Nation Police Services</i></p>

		<ul style="list-style-type: none"> - <i>Right to Play</i> 		
		<p><i>Community Activator</i></p>		
		<p><i>Ontario Works</i></p>		
		<p><i>Wellness Centre</i></p> <ul style="list-style-type: none"> - <i>Prevention and Awareness programs</i> - <i>Child and Youth Mental Health and Addictions</i> 		
Chippewas of Saugeen	R.R. #1, 6493 Hwy.21 SOUTHAMPTON, ON N0H 2L0	<p><i>Anishnabek Child and Youth Prevention Services</i></p> <ul style="list-style-type: none"> - <i>Advocacy</i> - <i>Support and referrals</i> - <i>Youth activities</i> 		Limited information available.
		<p><i>Mino Bimadsawin Health Centre</i></p>		
		<p><i>Women's Shelter</i></p> <ul style="list-style-type: none"> - <i>Social assistance</i> - <i>Medical assistance</i> - <i>Legal assistance</i> - <i>Works with other agencies to provide counselling</i> 		
		<p><i>NNADAP</i></p>		
		<p><i>Recreation</i></p>		
		<p><i>Social Services</i></p> <ul style="list-style-type: none"> - <i>Ontario Works</i> 		
Chippewas of the Thames First Nation	320 Chippewa Road R.R. #1 MUNCEY, ON N0L 1Y0	<p><i>Social Services</i></p> <ul style="list-style-type: none"> - <i>Ontario Works</i> - <i>Youth Programs & Rec.</i> 	<p><i>Mental Health & Addictions Crisis Centre</i></p>	Chippewas of the Thames of Police
		<p><i>Health Department</i></p> <ul style="list-style-type: none"> - <i>Counselling</i> 	<p><i>Crisis Response Line</i></p>	
		<p><i>Justice Department</i></p> <ul style="list-style-type: none"> - <i>Violence Prevention Coordinator</i> - <i>Youth Justice Advocacy Coordinator</i> 	<p><i>London Mental Health</i></p> <p><i>Crisis Response</i></p>	

		<p><i>Mnaasged Child and Family Services</i></p> <ul style="list-style-type: none"> - <i>Prevention Services</i> - <i>Cultural Teachings and Services</i> - <i>Red Path Addiciton & Family Violence programs</i> - <i>Counselling</i> - <i>Advocacy</i> - <i>Group focused programs</i> - <i>One to one</i> - <i>Parenting programs</i> - <i>Family support</i> - <i>Youth programs</i> - <i>Life skills</i> 	<p><i>Victim Services Strathroy</i></p> <p><i>Sexual Assault Centre London</i></p> <p><i>Sexual Assault Centre Crisis</i></p> <p><i>Males Survivors of Sexual Assault</i></p> <p><i>SOAHAC Councillors London</i></p>	
		COTTGN POLICE	<p><i>Chippewa Health Centre</i></p> <p><i>Oneida Health Center Muncey</i></p> <p><i>SOAHAC Chippewa</i></p>	
Delaware Nation (Moravian of the Thames)	14760 School House Line, R.R. #3 THAMESVILLE, ON NOP 2K0	Lenape Justice Project	Women's Community House, London	
		Lenape Community Safety Board		
		<p>Health Department</p> <ul style="list-style-type: none"> - <i>Health Promotion, Education and Support</i> - <i>Prenatal and Healthy Babies</i> - <i>Community Wellness</i> - <i>Mental Health and Addictions</i> - <i>Child and Youth Program</i> - <i>Child Welfare</i> 	<p><i>Rotholme Women's & Family Shelter</i></p> <p><i>Mission Services of London</i></p> <p><i>Unity Project</i></p>	
		<p><i>Mnaasged Child and Family Services</i></p> <ul style="list-style-type: none"> - <i>Prevention Services</i> - <i>Cultural Teachings and Services</i> - <i>Red Path Addiciton & Family Violence programs</i> - <i>Counselling</i> - <i>Advocacy</i> - <i>Group focused programs</i> - <i>One to one</i> - <i>Parenting programs</i> - <i>Family support</i> - <i>Youth programs</i> - <i>Life skills</i> 	<p><i>London Abused Women's Centre</i></p> <p><i>My Sister's Place</i></p> <p><i>Salvation Army, London Centre of Homeless</i></p> <p><i>Ark Aid Street Mission Inc.</i></p>	
		Mental Health Unit	Six Nations Mental Health:	

		<ul style="list-style-type: none"> - Individual counseling - Group counseling - Family counseling - Mental health workshops - Information sessions - Culturally-appropriate services for all ages 	<p>519 445-2143</p> <ul style="list-style-type: none"> - Mental Health First Aid Training - Culturally relevant and age appropriate presentations, workshops related a variety of topics: - Mental Health concerns; Well-Being; Understanding & Changing the Impacts of Colonialism/Assimilation; Suicide; Self-Awareness; Respect, Acceptance & Diversity; Character Development - ASIST (Applied Suicide Intervention Training) - safeTALK (Suicide Awareness for Everyone TALK, ASK, LISTEN KEEPSAFE) 	
			<p>Haldimand-Norfolk New Credit Victim Services: 1 800 264-6671</p> <ul style="list-style-type: none"> - Safety planning - The Victim Quick Response Program - VQRP - The Mobile Emergency Response System - MERS - Benevolent Fund - Emergency Accommodation 	
Mississaugas of Scugog Island	22521 Island Road PORT PERRY, ON L9L 1B6	<p>Health programs and Services</p> <ul style="list-style-type: none"> - Detoxification program - Community Wellness Worker program - Building Healthy Communities/Brighter Futures 	<p>Herizon House</p> <ul style="list-style-type: none"> - Emergency Shelters for Abused Women/Outreach support - Access to social 	Ontario Provincial Police

		<p><i>Program</i></p> <ul style="list-style-type: none"> - <i>Mental Health Crisis Management program</i> - <i>Problem Gambling</i> - <i>Federal Family Violence Program</i> - <i>HIV/AIDS program</i> 	<ul style="list-style-type: none"> - <i>housing</i> - <i>Homelessness Prevention programs</i> - <i>Emergency Counselling</i> 	
<p>Mohawks of Akwesasne</p>	<p>P. O. Box 579 CORNWALL, ON K6H 5T3</p>	<p><i>Department of Community and Social Services Program</i></p> <ul style="list-style-type: none"> - <i>Akwesasne Community Fund</i> - <i>Ionkwanonhsasetsi Adolescent Group Home</i> - <i>Akwesasne Child & Family Services</i> - <i>Iethinisten:ha Iethinonronhkwa Family Wellness Program</i> - <i>Akwesasne Child Care</i> - <i>Community Support Program</i> 	<p><i>Iethinisten:ha Women's Shelter</i></p> <ul style="list-style-type: none"> - <i>Emergency safe housing</i> - <i>Abusive situations</i> - <i>Self abuse</i> - <i>24 hour crisis hotline</i> - <i>Referral</i> - <i>Advocacy</i> - <i>Education</i> - <i>Counseling</i> 	<p><i>Akwesasne Mohawk Police</i></p>
		<p><i>Department of Health</i></p> <ul style="list-style-type: none"> - <i>Community Health Nurses</i> - <i>Medical Clinic</i> - <i>Traditional Medicine</i> - <i>Wholistic Health & Wellness</i> 		
		<p><i>Akwesasne Mohawk Police Commission</i></p> <ul style="list-style-type: none"> - <i>Community Policing/Service</i> - <i>Joint Investigations Team</i> - <i>Criminal Investigations</i> - <i>Anti-Drug/Smuggling Enforcement</i> 		
<p>Mohawks of the Bay of Quinte</p>	<p>R. R. #1, 13 Old York Road DESERONTO, ON KOK 1X0</p>	<p><i>Community Wellbeing</i></p> <ul style="list-style-type: none"> - <i>Family Health & Child Development</i> - <i>Maternal Child Health & Healthy Babies/Healthy Children</i> - <i>Early Childhood Development</i> - <i>FASD</i> 	<p><i>Red Cedars Shelter</i></p> <ul style="list-style-type: none"> - <i>Safe Shelter</i> - <i>One-on-one counseling</i> - <i>Advocacy</i> - <i>Referrals</i> - <i>Court Support</i> - <i>Educational Sessions</i> - <i>Circles</i> - <i>Traditional teachings</i> - <i>Speaking Engagements</i> 	<p><i>Tyendinaga Police Services</i></p>
		<p><i>Good Minds</i></p> <ul style="list-style-type: none"> - <i>Counselling</i> - <i>Grief Recovery</i> - <i>Ceremonies and Teachings</i> - <i>Addiction, prevention, promotion and follow-up</i> - <i>Referrals</i> - <i>Trauma counseling</i> - <i>Youth programming</i> - <i>Youth at risk</i> - <i>Speaking engagements</i> - <i>Community workshops</i> 		
		<p><i>Health Services</i></p>		

		<ul style="list-style-type: none"> - Community Health Reps - Workshops - HIV/Aids STD awareness 		
		<p><i>Mohawk Family Services</i></p> <ul style="list-style-type: none"> - One to One and family counseling - Parenting workshops - Advocates - Capacity building - Referrals - Assisting in protection investigations 		
Munsee-Delaware Nation	R. R. #1, 289 Jubilee Road MUNCEY, ON NOL 1Y0	<p><i>Health</i></p> <ul style="list-style-type: none"> - Health Program - Healthy Babies/Healthy Children - Canada Prenatal Nutrition Program - Health Promotion - Aboriginal Healing and Wellness - Building Health Communities - Brighter Futures - National Native Alcohol & Drug Awareness Program 	<p><i>Women's Community House, London</i></p> <p><i>Rotholme Women's & Family Shelter</i></p> <p><i>Mission Services of London</i></p> <p><i>Unity Project</i></p> <p><i>London Abused Women's Centre</i></p>	<i>Munsee Delaware Police Services</i>
		<p><i>Police Services</i></p> <ul style="list-style-type: none"> - General Law enforcement - Community Service 	<p><i>My Sister's Place</i></p> <p><i>Salvation Army, London Centre of Homeless</i></p> <p><i>Ark Aid Street Mission Inc.</i></p>	
Oneida Nation of the Thames	2212 Elm Avenue SOUTHWOLD, Ontario NOL 2G0	<p><i>Onyota'a:ka Family Healing Lodge</i></p> <ul style="list-style-type: none"> - Safety - Crisis Intervention - Support and Referrals - Advocacy - Counselling 	<p><i>Women's Community House, London</i></p> <p><i>Rotholme Women's & Family Shelter</i></p> <p><i>Mission Services of London</i></p> <p><i>Unity Project</i></p>	<i>Oneida Police Services</i>

		<p><i>Health Care Programs and Services</i></p> <ul style="list-style-type: none"> - <i>Mental Health</i> - <i>Band Representative</i> - <i>NNADAP</i> - <i>Maternal Child Health Promotion</i> - <i>Youth Prevention Program</i> 	<p><i>London Abused Women's Centre</i></p> <p><i>My Sister's Place</i></p> <p><i>Salvation Army, London Centre of Homeless</i></p> <p><i>Ark Aid Street Mission Inc.</i></p>	
<p>Six Nations of the Grand River Territory</p>	<p><i>P.O. Box 5000 OHSWEKEN, Ontario NOA 1M0</i></p>	<p><i>Six Nations Health Services</i></p> <ul style="list-style-type: none"> - <i>Early Childhood Development</i> - <i>Family Health Team</i> - <i>Health Promotion</i> - <i>Healthy Babies/Healthy Children</i> - <i>Mental Health</i> - <i>New Directions Group (Addictions)</i> - <i>Sexual and Clinical Health Nurses</i> - <i>Therapy Services</i> 	<p><i>Ganohkwasra Family Assault Support Services</i></p> <ul style="list-style-type: none"> - <i>Community Counselling (11 forms of counseling from Western, Traditional and Alternative)</i> 	<p><i>Six Nations Police</i></p> <ul style="list-style-type: none"> - <i>Community Services</i> - <i>Children's Safety Village of Brant</i>
		<p><i>Six Nations Social Services</i></p> <ul style="list-style-type: none"> - <i>Youth in Transition</i> - <i>Child & Family Services</i> - <i>Correctional Services</i> 	<ul style="list-style-type: none"> - <i>Community Education and Training</i> <p><i>Oha'hi:yo Group (Family Violence prevention)</i></p>	
		<p><i>Parks and Recreation</i></p>		
		<p><i>Six Nations Ontario Works</i></p> <ul style="list-style-type: none"> - <i>Ontario Works</i> - <i>Family Support Program</i> - <i>Innovations</i> 	<ul style="list-style-type: none"> - <i>Youth Training</i> - <i>Family Violence Prevention Training</i> - <i>Cultural Sensitivity Training</i> - <i>Lateral Violence Training</i> - <i>Celebration of Life-Working Through Trauma</i> - <i>Reiki Training Levels I & II</i> - <i>Housing, Shelter & Outreach Services</i> - <i>Youth Lodge</i> 	
<p>Wahnapiatae First Nation</p>	<p><i>259 Taighwenini Trail Rd.</i></p>	<p><i>Health Programs</i></p> <ul style="list-style-type: none"> - <i>Community Wellness Worker</i> - <i>Healthy Babies, Healthy Children</i> - <i>Healthy Child Development</i> 	<p><i>Sudbury</i></p> <ul style="list-style-type: none"> - <i>YWCA Geneva House</i> - <i>YWCA Sudbury</i> 	<p><i>Anishinabek Police</i></p>

	CAPREOL, Ontario POM 1HO	<ul style="list-style-type: none"> - Building Healthy Communities - BHC Mental Health - WFN Summer Day Camp - Health Promotion 	<ul style="list-style-type: none"> - Voices for Women, Sudbury Sexual Assault Centre - Mississauga Women's Shelter - Foyer Notre Dame House - Sudbury Womens Centre - Salvation Army - Elgin Street Mission - E Frye Society of Sudbury 	
Wahta Mohawks, (Mohawks of Gibson)	2664 Muskoka Road P. O. Box 260 BALA, Ontario POC 1AO	<p>Health Hub</p> <p>Health Services</p> <ul style="list-style-type: none"> - Family Support Worker - Healthy Babies/Healthy Children Worker 	<p>Muskoka Women's Shelter and Services</p> <ul style="list-style-type: none"> - Interval House - Children's Voices - Advocacy 	Ontario Provincial Police
Wasauksing First Nation, (Parry Island)	P. O. Box 250, 1508 Lane "G" Geewadin Road PARRY SOUND, Ontario P2A 2X4		Esprit Place Family Resource Centre	Anishinabek Police Services.

COO Environmental Scan of Service Delivery

"IAHTL PROJECT- ENVIRONMENTAL SCAN OF SERVICE DELIVERY (INDIGENOUS)"

Additional Resources:

- **Ontario Trillium Foundation** (on-going basis for grants) – check for currency and relevance: <https://otf.ca/population/indigenous-or-aboriginal>
- **Indigenous Dispute Resolution (IDR) Training Manual** for IDR Facilitators – introduces healing models and identifies approaches/frameworks that communities can adapt to meet unique needs and circumstances.
- **Innovation fund** → opportunity to explore for first nation specific fund?