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**REPORT OF THE
WAYWAYSEECAPPO FIRST NATION DOMESTIC VIOLENCE PROJECT**

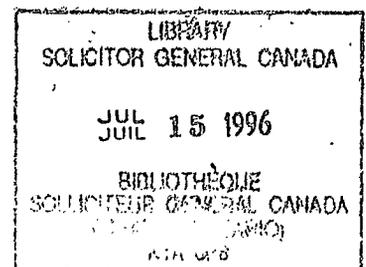
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**Submitted As The Final Report: Waywayseecappo Chief and Council
Re: Contract No. 1514-93/WA1-525
Solicitor General of Canada
Corrections Branch
Ministry Secretariat
December, 1993**

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ABSTRACT

Spousal abuse is an issue of pressing concern in Canada where conservative estimates suggest that atleast one of every ten women has been abused. This situation is not confined to mainstream Canada but is also an issue of concern among First Nations where it has been estimated that spousal abuse occurs at a higher rate. Unlike large urban centres where services for offenders and the victims are generally available, this is not the case in First Nation communities. Generally, resources and supports to combat this problem are unavailable. If programs are offered they are intransigent to the needs, concerns, and ways of Aboriginal people. This project is an attempt to redress this undesirable situation. By reviewing the literature and theory concerning spousal abuse the research team developed culturally appropriate measures to evaluate treatment of offenders who participate in a culturally relevant abuse program. A profile of an abuser from Waywayseecappo First Nation was also developed. Critical to this research was the investigation of causes and conditions that contribute to spousal violence. Feedback concerning the project inventories continues. Consequently, recommendations on how to improve the inventories and treatment program can not be made at this time. It is expected that further refinement of the inventories will be necessary to ensure cultural relevance and content. Further research and development is advocated as to the authors knowledge this is the first attempt in North America to develop inventories and treatment specifically for an Aboriginal population in their mother tongue.

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EXECUTIVE SUMMARY

This report constitutes a body of work that has been developed to address an undeveloped area in the literature and theory of spousal violence, that being direct intervention with spousal abusers in an Aboriginal population. As such the focus of this report is threefold:

1. to examine the literature on spousal abuse with an Aboriginal focus and to develop a theoretical framework with which to develop sound evaluative and clinical measures and intervention methods.

2. to develop a position paper that explains the working assumptions and theory concerning the causes of domestic violence in Waywayseecappo and propose ways of decreasing this violence.

3. to develop culturally relevant data collection instruments that would be appropriate for men and their partners under a variety of conditions.

LITERATURE REVIEW

1. There is a paucity of information available on North American Native men who abuse their partners and no research studies of domestic violence interventions in Canada with Aboriginal populations.

2. All current programs are geared for the dominant culture and are delivered in the English language.

3. Aboriginal groups have evolved a social structure that is different from the dominant North American culture.

4. Aboriginal networks and clans offer a familial structure that provides identity, support and resources to its membership and reinforces Aboriginal culture.

5. Aboriginal healing is systemic and contextual.

6. Aboriginal healers may be sanctioned by the community as medicine men or healing may come from the strength and customs of the community.

7. Many problems for aboriginal people can be linked to societal displacement otherwise referred to as "anomie".

8. Achieving harmony and balance is the goal of Aboriginal healing. Interventions used to facilitate this state include ceremonies of healing and purification such as with pipe ceremonies, sweat lodges, vision quests, shaking tent and sundance.

9. Many interventions or methods of healing also include the use of public disclosure, storytelling, introspection, humour and community involvement.

10. Western intervention practices typically focus on the individual over the collective and re therefore often unsuccessfully applied to Aboriginal people.

11. Anishinabe medicine wheel teachings provide the framework for establishing balance and harmony in Aboriginal culture.

CAUSES OF DOMESTIC VIOLENCE IN WAYWAYSEECAPPO FIRST NATION

1. An inventory was designed by the research team to investigate the underlying causes and conditions that contribute to the occurrence of spousal abuse in Waywayseecappo.

2. Thirty survey instruments were distributed to key informants in the community under the auspices of the Waywayseecappo Justice office. Twenty-five completed surveys which constitute a response rate of 83.8% were returned for analysis.

3. Alcohol, family of origin experiences, high unemployment and a loss of traditional values were perceived by community key informants as important contributing factors.

4. Key informants believed that a majority of Waywayseecappo families are affected by spousal violence.

5. A ringing endorsement for change in how the community deals with spousal abuse was observed from survey results. There was support for the concept of a reserve zero tolerance policy.

6. Intervention with abusers must be multi-faceted. Direct intervention programs for abusers should provide equal amounts of spousal abuse, drug/alcohol, and cultural programming to be relevant.

7. Chief and Council could consider implementing policies that would radically alter the way spousal violence is perceived and acted upon.

INTERVENTION PROGRAM

1. Group therapy is the model of intervention chosen to work with abusers in Waywayseecappo. This model has been recognized by mental health professionals to be an effected form of intervention with Aboriginal people.
2. It is critical that intervention with an Aboriginal population include traditional Aboriginal practices or ceremonies.
3. Intervention goals ranged from elimination of violent behaviours, to having participants learn to use healing circles as a vehicle to identify and express feelings.
4. Treatment groups consisted of 8 to 10 men who were court ordered to participate in the Waywayseecappo Spousal Abuse Program. Duration of the program was 12 weeks, one meeting per week with each meeting lasting approximately three hours.
5. Each session was structured to include a large Aboriginal component, teaching or ceremony.

DEVELOPMENT OF CULTURALLY RELEVANT DATA COLLECTION INSTRUMENTS

1. Research that related to Aboriginal people and domestic violence were synthesized to derive survey instrument that reflected critical components of cultural sensitivity and domestic violence.
2. Consultations were undertaken with the preeminent authorities in Canada and United States for this project.
3. The men's questionnaire was a collation of the relevant aspects of the DAP (Minnesota) scale and the DVI (Arizona) scale.
4. The partner's questionnaire for spouses is a modification of the Abusive Behaviour Inventory Partner Form.
5. Both of the above indicated questionnaires were translated into Sauteaux and modified by including Aboriginal references to reflect a culturally appropriate format.

PROFILE OF ABUSERS RESIDING IN WAYWAYSEECAPPO

1. Treatment program participants are likely to be male, Aboriginal, and in their late 20's.
2. Treatment program participants are likely to be married and have children.
3. Treatment program participants are likely to present concurrently with alcohol related problems.
4. Participants are likely to be non-voluntary.
5. Participants are likely to have witness the occurrence of domestic abuse in their family of origin.
6. Treatment program participants are likely to have an established pattern of abuse.
7. Treatment programs participants are unlikely to participate in cultural practices or ceremonies.

AN APPLICATION OF MIDWEWIN TEACHINGS IN THE DEVELOPMENT OF A CULTURALLY APPROPRIATE INSTRUMENT FOR USE WITH FIRST NATIONS

LITERATURE REVIEW - GENERAL

An extensive review of the literature has revealed that there are few studies which report treatment outcome for North American Aboriginal men. We found no studies which focused upon this subgroup exclusively although Anishinabe men are the focus of the "Mending the Sacred Hoop Project" in Duluth, Minnesota. This program is based upon cognitive restructuring techniques (mainstream intervention) and Anishinabe Medicine Wheel concepts of healing.

The relevant research studies which included Native men are:

1. Syers and Edelson (1992): 54 Native American men in a sample of 358 men.
2. Reilly and Gruszski (1984): 5% American Indian in a group sample of 88.
3. Edelson and Syers (1990): 3.8% Native American in a group sample of 193.
4. Edelson and Frank (1991): in a review of rural interventions received reports from 31 programs in rural Minnesota who reported serving 816 American Indian men (4.7% of the total of 2,242 men served).

The aforementioned programs are geared for the dominant culture and are delivered in the English language. The research team did not find any Canadian research studies of domestic violence interventions that mentioned Aboriginal populations. There is,

however, a description of an Aboriginal intervention approach in the Hollow Water First Nation descriptions of "Community Holistic Circle Healing" (Hollow Water, 1989, 1991).

ABORIGINAL NETWORKS AND CLANS:

Natural clans and networks can focus energy in a positive direction or have a negative impact. Aboriginal groups in North America have evolved a clan structure which Attneave (1979) characterizes as network-clans.

While close-knit extended family ties are not unique to American Indians, or even universal among them, extended families are often seen as viable social units. Predictable meetings of the extended family and a focus of concern for its members can be found in many tribes. In spite of the kinship of members, its composition is not technically an exact replica of the "clans" described by anthropologists. The term network-clan seems to describe its combination of contemporary social organization and its links with more classically described past. (p. 493)

Attneave outlines a number of characteristics of tribal network clans.

1. They have a constellation of reasons for existence. They provide identity and activities which satisfy social, religious and subsistence needs.

2. Family always seems to be a nuclear part of a network clan unit. Roles are often passed down in families, this inheritance is by group consensus and is not automatic. Many kinship titles and roles such as "grandparent", "uncle" and "aunt" fall somewhere between functional realities and their genealogical abstraction.

3. There is an organizational hierarchy present in each network clan. This provides for rapid mobilization to action and provides continuity and stability over time. They have a life pattern independent of a single personal crisis.

4. Informal rapid communication among members is characteristic of Aboriginal network clans.

5. There are significant unconscious components present, this accounts for the tremendous energy that can often be mobilized to accomplish a common goal. "In the clan or tribal setting one is somewhat protected by the need to fill a role and to use the language understood by the people in a literal and symbolic sense as well as a verbal one." This is one of the reasons non-aboriginal social workers have great difficulty working within these network clans.

Attneave believes that in healthy tribal cultures, the network clan permits individuals to deal with the tensions of living in two worlds: a non-Indian world and a social-religious-cultural world organized around "the Indian way."

ANISHINABE CONCEPTS OF HEALING

The major purpose of clans is to provide a support network of culturally appropriate resources for its' members. Members view their family group as being the sustaining circle of life that offers accessible support services fundamental to strengthening

family and community life. Numerous Aboriginal people may not know their original clan (ie. seven original clans of the Anishinabe), but still regard it to be a necessary base of support and view their relatives as their clan. This network of support nourishes and heals its' members throughout their physical, emotional and spiritual development within the context of their environment. These supports are rooted in images and symbols vital to the well being of entire families and thereby enables elders to better understand the psyche of their people in order to assist in healing broken spirits. Aboriginal people possess traditional healing methods that are better suited for integration in preventive practises rather than emphasizing after the fact intervention. For example, dreams and spirit helpers are very important. Families recognize and support this aspect of life. Elders may be approached to interpret these dreams for individuals.

In traditional society personism is subsumed by the clan. Individual personality is subsumed to the personality of the clan. The need for personism is also suppressed as the person becomes a member of the clan. Roles are taught by age and gender within the clan, but medicine people can not work with individuals in a non-voluntary fashion. The role of medicine people is to facilitate, empower, and enable the community to heal itself. When an individual has been fitted to an healthy role, everyone effected can also experience healing. Thus, when a son is healed then so is the mother, grandparents, and others effected by this process of

healing. The medicine people understand that human beings are not totally isolated, but rather are all connected.

Medicine people acknowledge that anomie exists but view this human condition as a result of cultural genocide. This perspective views individuals as not being able to be healed unless the person is back in the community where medicine people believe healing can only take place. However, given the steady migration of Aboriginal people into urban centres, this healing process as suggested by medicine people will require some adjustments for those seeking assistance in the cities and towns.

In the past, the Saulteaux/Ojibway/Anishinabe people experienced a sense of power due to their Midewewin beliefs and practises. Problems such as direct confrontation or conflict were suppressed by the individual because family clans depended on the group for sustenance and survival. Similarly, relationships with clan members, and not materialistic goods were valued and continue to be demonstrated in practises such as give-a-ways and feasts. Respect would be shown by relatives to family sponsors or medicine people. In regard to specific interventions, the most commonly used were conflict resolution, community and family methods. Intervention is often indirect and subtle.

Intrapsychic conflict can occur within the person, for example, you did something bad which you had to redress. As a result you were

considered out of harmony with your world, out of sync and not balanced. It was therefore important to achieve harmony and balance. Physical ailments were seen to be related to the psychic condition and emotional (mental and spiritual) state of Aboriginal people. Some ways of centering and balancing people were through ceremonies of healing and purification such as pipe, sweat lodge, vision quest, shaking tent and sundance ceremonies. In Anishinabe society, healing ceremonies are frequently done within the extended family setting. These ceremonies are often done in people's homes or in ceremonial places used by the whole community.

A common feature of many ceremonies is a public disclosure. This type of public confession is frequently found in traditional healing, particularly in "healing circles" and sweatlodge ceremonies. Generally, people are required to invest energy in their own cure and learning by way of vision quests or sundance ceremonies.

Storytelling is often an integral part of healing. This method provides a non-threatening and indirect way of structuring a problem. These stories (legends or metaphors or actual histories of relatives) serve to triangulate the problem by providing a comfortable distance to issues that would otherwise be too painful to deal with directly. This form of teaching at its base provided the forum for the preservation of beliefs and values necessary for the continuation of the clan system. Solutions and resolutions are

often more acceptable in this story form.

Humour is used to balance moments of great solemnity in Anishinabe ceremonies. Sacred clowns exist in many tribal traditions. For example, the Windigoken in Saulteaux tradition act to reframe the person's perception of a situation.

Rituals have an important place in Anishinabe healing. One must first purify or cleanse oneself as in the smudge or sweetgrass ceremony. One must enter the process with the correct attitude toward subsequent actions. Ritualistic cleansing is also important because anger is often conceptualized as a form of psychic energy that is thrown at another person. Envy and greed are also viewed as forms of spiritual pollution that will effect the spiritual and physical wellbeing.

Rituals also assist in obtaining a more creative state of mind. Rituals make for a safe context within which to disclose and deal with powerful emotions. Some rituals such as the sweatlodge represent a symbolic return to the womb and rebirth. Ceremonies such as "healing circles" bring the supports of the extended family to bear as well as creating a setting for others to reveal how the individual's behaviour is affecting them.

Traditional healing often involves "homework", routines and assignments that the individual or family are expected to follow.

for example the person may be encouraged to start each day in a focussed and purposeful manner by taking part in a sunrise ceremony.

PROBLEMS OF SOCIAL WORK IN ABORIGINAL COMMUNITIES

Popkewitz (1988, 78), points out that the dominant social science methodologies deny commitment to any values except those of process while, at the same time, focusing on procedures of inquiry that stress the individual over the collective. Thus the relative invisibility of culture in the social work literature belies its importance to minority group clients, and to the social work profession itself.

Green (1982) recommends a transactional approach to issues of cultural differences because the ways in which social boundaries are defended, asserted, preserved, abandoned or violated become of particular importance in social work practice. Because the maintenance and manipulation of the social boundaries between distinctive groups is often at issue, the persons who mediate the boundaries become critical actors. In the social work literature, these persons are often called "mediators, facilitators, ombudsmen, cultural brokers, go-betweens, and the like" (p. 13). Compton and Galaway (1989) identify five intervention roles for social workers. These include the roles of advocate, social broker, mediator, enabler and teacher. Secondary roles of therapist, encourager,

ombudsman, bargainer and lobbyist are also identified. They prefer a limited use of the concept of intervention, one which maintains the focus on activities which are identified in a specific service contract.

Green (1989), identifies four general methods of intervention with minority groups:

1. Advocacy: An approach that assumes conflict is inherent to minority-dominant group relationships. This approach emphasises the culpability of the dominant institutions in the problems experienced by minority groups.

2. Counselling: This is the classical clinical approach where the target of change is the individual, not the cultural group. Counselling techniques such as self-disclosure and short term task oriented contracts often are in conflict with the cultural values and accepted behaviours in Aboriginal groups.

3. Regulator: This approach reflects society's mandate to correct and control certain problems. This has great currency in corrections agencies, yet it is the function which cultural minorities have the most difficulty with, as it appears that the practitioners are more concerned with maintaining the status quo, than obtaining just and fair treatment. The standards for deviance, maladaptation and nonconformity become issues. Social workers are caught between legal and administrative codes, procedures and penalties from the dominant culture, while ethnic minorities make demands for different kinds of intervention and

regulation.

4. Brokerage: This approach stresses the dual responsibility of the social worker to both individuals and to society and demands that the social worker act as go-between. The suggestion here is that the minority person is able to evaluate his or her problem and assumes that the problem can be handled within the context of the persons cultural and social resources. Minority professionals are often forced into this approach. They experience a duality of roles and expectations and must balance two systems of values and norms.

It is interesting that although Canadian Social Work is moving towards holistic approaches, now taught under the rubric "the ecological model" or the "life model", there is little emphasis on spiritual beliefs and religious organizations as support structures and congregations of helpers to families in distress. With regard to Aboriginal people this is understandable given the long history of suppression of their religion by mainstream society.

ABORIGINAL CULTURE AND WORLDVIEW:

The essence of the Aboriginal world view lies in the desire to live with nature instead of mastering nature. Nature is a manifestation of the Creator, thus, when one is in harmony with nature, one is in harmony with the Creator, at peace with oneself and with the whole tribal group. Aboriginal people approach life from a holistic

perspective in which the spiritual, physical, mental, and emotional needs of the individual must be balanced. Conversely, imbalance in any of these areas leads to problems within oneself as well as in relationship to others. Harmony within the family and community is also of importance. As discussed above, the concept of family tends to be much broader than the typical nuclear family of western society. These network arrangements create strong loyalties and deep commitments and the good of the clan is valued over the good of the individual.

Thus, centring oneself going to "Oda aki" to achieve balance and personal harmony is given high valence. This process is outlined in the Medicine Wheel teachings of Aboriginal Elders.

THEORETICAL UNDERPINNINGS OF THE MEDICINE WHEEL APPROACH:

THE ANISHINABE MEDICINE WHEEL TEACHINGS

Midewiwin elders from Waywayseecappo First Nation have orally passed down the medicine wheel framework which views the universe and determining a person's position in it is critical to understanding the meaning of a good life. The elders define worldview as the interconnection among all beings and forces existing on physical and spiritual worlds. The medicine wheel has teachings for Anishinabe that are practical for the physical world while recognizing the direct link to *oda aki* or centre. The *oda aki* or centredness is the goal hoped to be achieved within the

medicine wheel circle. That is the achievement of balance, or peace and harmony with oneself and all other living things. Each individual travels within their own medicine wheel but is guided by the teachings given to all Anishinabe. One's life affects all others in the circle of life both in the present and the future. All living things are born with a spirit but it is the human beings which must find harmony within the circle due to the fact that all other living things such as the plants, animals, and elements are already in balance with the universe. Therefore, in order to achieve harmony and balance in the medicine wheel, the philosophy of interdependence is paramount. The medicine wheel demonstrates the absence of a hierarchy as it has no top or bottom and all living things have their place and responsibility in the natural order of life within the wheel. To achieve balance, people and nature were viewed as interdependent and connected. Whatever happened to one happened to all. Thus, utmost respect and reciprocity was practised with all others in the medicine wheel circle.

Insert Figure 1 here

The purpose of the medicine wheel, given this worldview, is to provide a process or framework for ensuring the balance and harmony of Anishinabe within the circle of life. Those who did not follow the ways proposed experienced imbalance and disharmony with all around them. The framework includes a way of living that

emphasizes responsibilities, values and ethics that ensure achieving balance and harmony. Ceremonies assist individuals in centring themselves and gives them strength to participate in a life long learning process. It was believed that people were born good but that throughout life, the teachings of the medicine wheel provided guidance and therefore protection from evil forces present in the universe that could lead people astray and off the good or red road. These evil forces were found in the spiritual realm as well as the physical realm. The evil forces of the spiritual world were manifested in the physical world through the use of bad medicine and was found all across Turtle Island, Mother Earth and Indian country. They were also found in physical substances such as alcohol and drugs as well as in the values of materialism, greed, jealousy, and dishonesty. Anishinabe were discouraged in adopting these values as they were viewed as encouraging the evil forces dominating one's personal medicine wheel and would prevent the individual from reaching a personal centredness. People who were involved with these evil forces were thought to be lost not only to themselves but to the nation. Therefore, given this direct connection to the spirit world, Anishinabe were careful not to offend any of their relations living or dead through their actions or thoughts lest they be the recipient of that spirit's wrath. The worldview then reinforces and determines ethics and values of the Anishinabe as the spiritual world is the context from within which most aspects of life are seen, defined and given significance.

Traditional ethics are a way of avoiding antagonizing those in the spirit world as well as determining acceptable and appropriate behaviour. Central life principles that determined behaviour of Anishinabe included the aspects of respect, kindness, caring, sharing, honour, and the attainment of wisdom, strength and truth. These ethics and values were operationalized within extended family groups or clans. Roles and responsibilities were outlined within the extended family groups or clans such as the bear clan who were responsible for protection within the nation or tribe. Responsibility for the extended family groups was inherent and based on the survival of the family.

There are defined ethics for use within the extended family groupings in addition to different ethics for use within the tribe and with other nations. Anishinabe are either part of an extended family or actual members of a clan and this reality creates a unique life experience. This unique life experience is viewed as participating in the circle of life that has different phases and responsibilities. The circle is a powerful symbol that demonstrates how all phases are interconnected and dependent on each other.

Parents are to make a gift of tobacco and cotton cloth to an elder with the specific role of naming young boys or girls. A child would enter the circle at birth and be given an Indian name so that the Manitou would recognize the child's spirit. Later in life, the

child's prayers would be heard by Manitou as the child would identify his/her Indian name before praying and it was believed that the prayers would be answered. This ceremony is a strong group identification activity that demonstrates family members accept their responsibility to raise the child in a prescribed way. Part of the ceremony includes the burial of the child's umbilical cord signifying that the child is forever a member of the nation. The child is recognized as not being the property of the parents and the name reinforces the deep connection to all of mother earth and enables the child to grow in spirit. The name provides guidance for as the child understands his name more fully, he/she will be able to distinguish some of the gifts that individual possesses. Frequently, the child receives their colours and the meaning of the colours is expanded upon through travelling through the circle. Colours are related to the name and are believed to give strength when worn by the child.

The elder shares with all clan or family members the dream or vision that came to him/her after the receiving of traditional gifts. When the time is right to share the naming celebration, a pipe ceremony is conducted at sunrise with family members and prayers of gratitude are expressed. The name is given to the child by the spirits via the elder. It is believed that the child now has a spirit guide which will look over him/her and guide the child over the course of the life journey. A feast is sponsored at mid-day by the extended family in order to feed the newly identified

spirit and to celebrate the family members commitment to the child.

Clan members continue travelling through the circle of life growing in ways of knowledge, spirit and wisdom. The four directions of the medicine wheel possess the teachings to assist in the acquisition of knowledge and wisdom. Beginning in the east, Anishinabe believe that this is the direction to look for illumination, peace, and spiritual influence. These gifts are represented by the eagle who flies closest to Manitou and is believed to have great vision or farsightedness. This is also the direction in which the sun rises to begin a new day therefore this is the direction of the child and also the colour of yellow to signify the sun's rays. Recent interpretations have denoted the eastern colour of yellow to signify the yellow race of mankind. The eastern direction is also represented by the elements such as wind and is the domain of the sky.

Moving in the direction that the sun travels as it crosses the sky, the next direction is that of the south. The south is represented by the mouse and the gifts received there include those of innocence and fear. This direction is viewed as the realm of the emotional and is signified within the circle of life as the time in a person's life between the ages of ten to twenty years of age. The south represents the worlds of plants and mother earth and is represented by the colour black signifying a time of letting go of security and belonging which can be a dark or unknown time.

Ceremonies such as the sweat lodges, pipe ceremonies, vision quests and other puberty rites applicable to male or female are introduced at this time to assist youth. These ceremonies are enriched with the right to conduct sharing circles, singing songs and chants, and dancing. The young Anishinabe person may be given the right to use sweetgrass, sage and other medicines depending on their ability to respect these gifts. The south begins making contact with the centre of the circle known as *oda aki* and experiences of being in harmony and being balanced are consciously felt. The more frequently this experience occurs, the greater the development of the ability to visit the spiritual world and the more the assurance of having a meaningful journey.

The next direction in the Midewiwin Medicine Wheel is that of the west which was represented by the buffalo which was leader of the hoof clan and represented the gifts of nourishment and introspection. This direction represented the age cycle of people 21-50 years of age and was the physical domain of the circle. The red represented the setting sun and the blood or water of the physical world. People in this phase of their life were like the buffalo who protected and provided nourishment for its' young as well as protecting the weak and old. This was also a time in many people's life when the opportunity for searching inwardly occurred and provided the strength for letting go of control which was necessary in order to continue the process of balance and harmony with all living things. During this phase, the vision received in

youth is given meaning and strengthened by participating as an *eshkabe* (helper) to an elder or medicine person. Gifts of songs, drums, and rattles reinforce the teachings in greater depth and provide greater insight. The Medicine Wheel teachings at this phase enable greater influence in healing circles and ensure a place of credibility in the midewiwin lodge. Giveaways are a necessary part of benefitting from the spiritual nourishment provided in this direction. Songs and dances at social gatherings such as powwows are expressed in a different style.

The fourth direction is the north which is represented by the bear and the gifts of this direction are those of knowledge, guidance and wisdom. This is the mental sphere in the circle of life when Anishinabe have lived over forty years and are the teacher elders of the young and old alike. This direction is represented by the colour white to denote blanket of wisdom found in the winter of an Anishinabe's life cycle. The elements of fire and rock signify the powerful symbols of completing the foundation within the Medicine Wheel. The rock because of the recognition as being the oldest substance on mother earth is referred to as grandfathers (*Mishomiss*) and are used in the sacred sweatlodge ceremony. The rocks or grandfathers are placed in a fire where they are heated and then placed with great reverence in the centre of the sweatlodge where when the water is sprinkled on the rocks with medicines, the spirit of the grandfather rocks are released to heal the individuals participating in the sweatlodge ceremony. When an

Anishinabe has reached this phase in his life and has practised the ways of his people as outlined in the medicine wheel teachings, he will now be prepared to assume leadership in the conducting of certain ceremonies as learned or given to an Anishinabe by the spirits. Therefore, elder Anishinabe are those who conduct the sweatlodge, pipe ceremonies, standing sweats, sundance, shake tents, council dance, naming ceremonies, burial rites, feasts, as well as the passing on of teachings through stories. Elders are those who knowledgeable of the medicines available from the plant world and are the healers of the Anishinabe. Because of their great wisdom and life experience, Anishinabe are very respectful of the elders in their life and clan as well as that phase in life being one to look forward to with great anticipation and not dread. Elders have been said to have let go not only of control but also of recognition so that they live life not for themselves but for their Manitou. In addition, elders are seen as returning to the beginning of the circle in the east which is the spiritual world and are also becoming a child once again particularly towards the end of their life in the physical world.

The last three directions within the midewiwin medicine wheel are the vertical which represents *Kitche Manitou*, the horizontal which represents mother earth, and the inward which represents the heart or centre. It is understood that although one may travel on the medicine wheel circle in a chronological sense, it is not necessarily so that one will attain the gifts and teachings of each

direction. For example, contrary people will do everything backwards while others may travel vertically or horizontally or start at a certain direction and work their way around the circle. The process is not linear but cyclical in that the time must be right. Anishinabe may be born in one direction, learn those teachings but never progress throughout their lifetime and these people are referred to as warriors. A chief or clan mother would travel through two phases and receive the teachings and gifts. An elder would have travelled and obtain the gifts and teachings of three phases while the medicine person will have completed or travelled through all four phases and be knowledgeable of the teachings and gifts. Medicine people would then supervise people in obtaining the four degrees of the midewiwin lodge. According to the Waywayseecappo elders, there were four laws or ceremonies given to the Anishinabe in order for them to obtain balance and harmony. These are the *midewiwin*, *aniba-gwayshimoong*, *anishanabe-nee-mide-wing*, and *ape-tong*. Of the four, the Midewiwin is most frequently practised by Anishinabe while the other three have been modified such as the council dance which is held for peaceful purposes and not for war as in traditional tribal times. Waywayseecappo elders may be the only Anishinabe practising these four laws therefore this report has focussed on Midewiwin.

CAUSES OF DOMESTIC VIOLENCE IN WAYWAYSEECAPPO FIRST NATION

In order to develop a domestic violence program in Waywayseecappo there was a requirement to understand the context for violence in this community. Therefore a 15 question inventory was developed by the research team and circulated to key informants in the community to glean a clear understanding of why domestic abuse occurs in this community and to determine what direction and structure intervention programs should take to address the legitimate concerns of Waywayseecappo residents.

SURVEY INSTRUMENT (Appendix A)

The Waywayseecappo First Nation Domestic Abuse Survey is a 15 question instrument that has 14 likert-like questions that require respondents to answer from 1 to 5 (fully agree to totally disagree). Question #15 is an open ended question that asks respondents to indicate which factors they feel are critical to the incidences of spousal violence in Waywayseecappo First Nation.

The 14 likert-like questions were developed to test various assumptions on why spousal abuse is occurring in Waywayseecappo. Assumptions such as a lack of traditional teachings, changing roles of women and men within the community, the influence of drugs and alcohol, unemployment, family of origin experiences, intransigent leadership, and situational stress were tested. To review this survey instrument, please refer to Appendix A.

SAMPLE

Thirty survey instruments were distributed to key informants in the community under the auspices of the Waywayseecappo Justice office. Of these, 25 completed surveys were returned for analysis to the research team. This constitutes a response rate of 83.3%. Of the respondents 13 identified their gender as male and 9 identified their gender as female. Three respondents elected to not provide this information. The age distribution for the respondents ranged from 15 to 56. Three respondents elected not to provide information on their age. Only one respondent was in their teens. Eight respondents were in their 20's, nine respondents were in their 30's, three respondents were in their 40's and one respondent was in their 50's. The breakdown in gender and in age reflects a broad collection of perspectives which is vital to understanding spousal abuse in Waywayseecappo.

RESULTS

Question #1 asked if participation in traditional ceremonies and practices was a factor which kept men from committing acts of spousal violence. The community was split on this question. Twelve respondents indicated that they did not agree with this statement whereas eight respondents concurred. Five respondents did not have a strong opinion, one way or the other, and replied with a neutral value. It is clear that the community is unsure of

the merit and value of maintaining traditional ceremonies and practices in their every day life.

Question #2 attempted to extrapolate the community's perception of women in Waywayseecappo. The respondents again were split equally on this question. Eleven respondents (44%) agreed with the statement; "Women are not considered equal to men on-reserve" whereas eleven respondents (44%) disagreed. Three respondents indicated that they were not sure if women and men were equal. This suggests to the research team that women in the community do not have equal status.

"Roles for men and women in the community are clear" was the statement used for question #3. Twelve respondents (48%) disagreed with this statement and eight respondents (32%) agreed. Five respondents (25%) did not have a clear opinion on this question and responded with a neutral value. The ambiguous nature of the responses suggests that gender roles are not clearly defined in the community.

Question #4 asked respondents to consider sexual practices in the community. Specifically, respondents were asked if; "Monogamous (single partner) sexual practices are the community standard." A majority of the respondents clearly stated that monogamous sexual practices were not the community norm. Eleven respondents (44%) disagreed with this statement, six respondents (24%) agreed, seven

respondents (35%) replied with a neutral value and one respondent did not answer the question at all.

Question #5 asked respondents to consider if witnessing abuse between parents contributed to men repeating similar behaviour as adults in their community. Fully 88% of the respondents (n=22) agreed with this statement. Only one respondent (male) disagreed with this statement and two people replied with a neutral value. It is clear to the research team that family of origin experiences contribute to recycled patterns of behaviour with ensuing generations.

Question #6 asked key informants if a zero tolerance policy (absolutely no violence) regarding abuse in the community should be adopted. The community was very clear where it stood on this question. Eighty-eight percent (n=22) of respondents agreed with this statement and 76% (n=19) of respondents fully agreed with the idea of implementing such a policy in their community. Two males disagreed with this statement and one respondent replied with a neutral value.

Question #7 asked respondents if; "Drug and/or alcohol abuse contributes to spousal abuse in this community". An overwhelming number of respondents agreed with this statement (80% or n=20). Only two informants disagreed with this statement and three respondents answered with a neutral value.

Question #8 asked key informants if; "High unemployment contributes to spousal abuse in this community". Sixty percent of respondents (n=15) offered some support for this statement with the largest group 44% (n=11) responding to the "somewhat agree" category. Twenty percent (n=5) of respondents replied with the neutral "don't know" category and 20% (n=5) offered some disagreement with the statement. Only one respondent (male) totally disagreed with this statement.

Question #9 tested the assumption that a loss of Aboriginal values contributes to spousal abuse in Waywayseecappo. Sixty percent (n=15) of respondents agreed with this hypothesis and 36% (n=9) of respondents fully agreed with this statement. Only 28% of informants disagreed with this assumption (n=7) and three respondents replied with the neutral "don't know" value. A majority of respondents agree with the nature of this statement but there is not overwhelming support for it.

Question #10 asked respondents to consider if "Changing Native role expectations for men and women contribute to spousal abuse in this community". The largest group of responses indicate that 44% (n=11) of respondents disagree with this statement. Only 28% (n=7) of respondents offered some support for this statement and a further 28% (n=7) of respondents replied with the neutral "don't know" category.

Question #11 asked respondents if "Men who observed spousal violence in their family of origin are more likely to behave in the same way". Again as with question #5 there was overwhelming support for this statement. In all, 76% (n=19) of respondents agreed with this statement with 48% (n=12) offering full agreement. Only 12% (n=3) of respondents offered some disagreement with this statement and 12% (n=3) responded with the neutral "don't know" value.

Question #12 asked respondents if "The problem of domestic violence should be handled more openly (not covered up) in this community". Respondents unanimously supported this statement. One hundred percent (n=25) agreed with this statement and 88% (n=22) fully agreed. The research team are of the opinion that the respondents are not satisfied with current conventions or policies concerning domestic violence in their community.

Question #13 tested the assumption of whether domestic abuse among the residents is the result of situational or exogenous circumstances. Specifically question #13 asked respondents if "Spousal violence in the family is a result of family crisis". Sixty-eight percent of respondents (n=17) agreed with this statement but only 12% (n=3) fully supported the statement. Twenty percent (n=5) offered mild disagreement for the statement and three respondents answered with a neutral value. The answers to this question suggest to the research team that many episodes of spousal

violence follow periods of heightened family stress or crisis.

Question #14 asked key informants their perception of the prevalence of spousal violence in Waywayseecappo. Specifically, respondents were asked if "Spousal violence often occurs in a majority of families in this community". Not one respondent disagreed with this statement. Sixty-eight percent of respondents agreed with this statement and 48% (n=12) fully supported same. Eight informants (38%) responded in the "don't know" category. The research team is of the opinion that the respondents answers to this question are indicative of a high level of spousal violence in the community.

Question #15 was an open-ended question that asked respondents to isolate in their minds the most important factor which might contribute to spousal violence. Eighteen respondents offered their opinion on this question while seven declined to comment. In total there were 34 comments offered by 18 respondents. Twelve comments (approx. 35%) referred to alcohol and/or drug use as the most important contributing factor. Four comments (approx. 12%) referred to high unemployment as a factor. A loss of aboriginal identity was cited twice as was a loss of moral values. A decline of family skills or life and problem solving skills in the community was cited twice (approx. 6%). Misunderstanding between sexes was also cited twice as a contributing factor. The socialization of men was cited twice as well. Other reasons cited by respondents include

family of origin experiences (once), lack of resources in the community (twice), family breakdown (once), community breakdown (once), and community leadership on alcohol issues (once).

ANALYSIS

Upon close examination of these survey results, several themes emerge which may help to explain the etiology of spousal abuse in Waywayseecappo. It appears that alcohol use may contribute to episodes of spousal violence at Waywayseecappo. Family of origin experiences also appear to condition men to learn violent behaviour and reproduce such behaviour in their relationships with women as adults. High unemployment and a loss of traditional values are also seen as important contributing factors. Spousal violence is also regarded by the community as a learned reaction to situational stress. No respondents in the survey disagreed that a majority of Waywayseecappo families are affected by spousal violence.

A ringing endorsement for change in how the community deals with spousal abuse came through loud and clear in the survey. There was unanimous agreement for advocating the opening up of domestic violence in the community. There was also very strong support for the idea of instituting a zero-tolerance policy regarding spousal abuse at Waywayseecappo. All of the above described factors were also reinforced by the respondent comments. The only assumption

that the research team had that wasn't supported by the survey concerned the global perception of women as a factor which contributes to spousal abuse in the community. Survey results clearly suggested that women do not have equal status in Waywayseecappo and that gender roles are not clearly defined. However the inventory did not word the questions in a way that could suggest such a relationship. It is hoped that further research opportunities can remedy this situation.

RECOMMENDATIONS

Based on the survey results and analysis of data the research team is of the opinion that social, institutional and cultural interventions might be considered in the community to stem the tide of spousal abuse. Direct intervention programs should provide equal amounts of spousal abuse, drug/alcohol and cultural programming to provide appropriate support to community residents. New formal policies could also be considered by Chief and Council that would radically alter the way spousal violence is perceived and acted upon in the community. Public awareness programs could also assist with this cause.

MISSION STATEMENT

The mission of the Waywayseecappo domestic abuse intervention program is to promote harmony in interpersonal relationships within Waywayseecappo First Nation through the use of traditional holistic healing methods.

GOALS OF INTERVENTION PROGRAM

Domestic violence is understood in this project to be the abuse of spouses, in the home, by a male partner. Domestic violence also refers to the social problem in which one's property, health and life are endangered or harmed as a result of the intentional behaviour of a male partner (Barker, 1991).

There is very little literature on treatment and intervention with Aboriginal people (Thompson, 1991; Koverola, 1992). Most of the literature reports anecdotal accounts. The paucity of empirical data weakens the ability of clinicians and mental health professionals to provide relevant and proven treatment. Koverola (1992) also acknowledges the dearth "of appropriate, culturally sensitive psychological instruments with which treatment outcomes could be evaluated" (p.250).

The model of intervention that this project wishes to incorporate is the group therapy model. Group activities have historically been an integral component of Aboriginal culture (Edwards & Edwards, 1978; Koverola, 1992). Group therapy has also been regarded by many clinicians and mental health professionals to be an effective form of intervention with Aboriginal people (LaFromboise & Rowe, 1983; Ashby, Gilchrist & Miramontz, 1988; Edwards, Edwards, Daines, & Eddy, 1988, Koverola, 1992). The one consistent factor which surfaces in group therapy intervention is the critical inclusion of traditional Aboriginal practices or ceremonies (Koverola, 1992).

In keeping with the information discussed above the goals of the Waywayseecappo First Nation domestic abuse project are as follows:

1. To provide group therapy intervention for Waywayseecappo residents who have been identified through the courts as domestic offenders.
2. To reduce or eliminate the number of violent behaviours directed at spouses by offenders.
3. To have participants recognize the anomie (sense of detachment) in their lives.
4. To assist participants to achieve harmony and balance in their lives by introducing them to traditional teachings and ceremonies.
5. To have participants learn to use healing circles as a vehicle to identify and express feelings.

STRUCTURE OF INTERVENTION PROGRAM

Presently there are groups of 8-10 persons being court ordered to participate in Waywayseecappo spousal abuse treatment program. These men are mandated by Community and Youth Corrections and will be referred to the treatment program. The basic structure of the program follows:

Timing: Once a week
Duration: Two - three hours
Number of Sessions: Twelve
Number of Participants: Eight - ten

SESSION CONTENT

Session 1: Pre - Test and The Sacred Circle
Session 2: The Four Medicines
Session 3: The Sweatlodge
Session 4: The Great Spirit
Session 5: Feasts, Celebrations, Women's Roles
Session 6: Tipi
Session 7: Names and Colours
Session 8: Drums and Music
Session 9: Pow Wow Dancing
Session 10: Participation in Traditional Ceremonies
Session 11: Participation in Traditional Ceremonies
Session 12: Closure and Post - Test

The structure of the spousal abuse project is predicated on the philosophy of the Waywayseecappo First Nation. Briefly, the philosophy of Waywayseecappo First Nation flows from the Ojibway worldview that regards life as an interconnection among all beings and forces existing in physical and spiritual space. Specifically, the following tenets constitute the fundamentals for social service delivery at Waywayseecappo First Nation:

- A respect for the spiritual social, economic, and political solutions to meet the needs and rights of Waywayseecappo First Nation.
- A respect for the extended family systems, clans, and many networks within Waywayseecappo First Nation.
- A respect for the holistic services that focus on healing Waywayseecappo families and enable them to exercise their rights to establish self government.
- A respect for the need to consider all preventive, development, restorative and emergency service goals and objectives.
- A respect for the importance of providing services that are accessible to all.
- A respect for the need to integrate the community based conceptualization and delivery of programs and services.
- A respect for the need for culturally appropriate support programs and services.

DEVELOPMENT OF THE SURVEY INSTRUMENT

After completing a thorough literature review the research team for the Waywayseecappo Domestic Abuse project compiled the items deemed most relevant to the context of Waywayseecappo residents. The research that related to Aboriginal peoples and domestic violence were synthesized to come up with a survey instrument that reflected the critical components of cultural sensitivity and domestic violence. It was hypothesized by the research team that any domestic violence program that did not incorporate elements of Aboriginal culture would only contribute to a further sense of anomie with offenders. The literature review confirmed wholeheartedly that Aboriginal practices, rituals, and ceremonies were vital in a group context to successful intervention. However, the lack of empirical studies has made testing the efficacy of this relationship somewhat tenuous. Therefore one of the goals of this project is to systematically test this relationship.

SURVEY DEVELOPMENT

Consultations were undertaken with the preeminent authorities in Canada and the United States for this project. In particular Dr. Lindeman of Phoenix, Arizona was personally consulted regarding his consent to modify the Domestic Violence Inventory. Dr. Edelson, Research Director of the Domestic Abuse Project in Minneapolis and Professor, School of Social Work, University of Minnesota, upon

consultation supported the thrust of the project. Specifically, Dr. Edelson observed that the study would be important as there are presently no outcome studies on domestic violence with Native American men. Dr. Edelson further supported the concept of adapting available inventories to produce a culturally relevant instrument. Dr. Galaway, Professor, Faculty of Social Work, University of Manitoba, provided the initial direction regarding who to contact and issues to consider for this project. The research team discovered the existence of an Aboriginal domestic abuse program located in Duluth, Minnesota. This program called "Mending The Sacred Hoop Project" provides clinical intervention based on the medicine wheel model to Aboriginal men who batter. However, the Mending The Sacred Hoop Project upon examination was felt to be directed to an Aboriginal constituency that was very different in comparison to the experiences of Waywayseecappo residents (refer to Appendix G for characteristics of the diversity of Aboriginal cultural groups). The research team felt it was vital to develop a program and instrument to meet the local and unique needs of Waywayseecappo.

The men's questionnaire was a collation of the relevant aspects of the DAP (Minnesota) scale and the DVI (Arizona) scale. The partners questionnaire for spouses was a modification of the Abusive Behaviour Inventory Partner Form (ABIPF). Both of these questionnaires were translated into Saulteaux (Ojibway) to reflect a culturally appropriate format. Dr. Hanson, Senior Research

Officer, Corrections Branch, Ministry Secretariat, provided guidance and recommendations to ensure the validity of the instruments.

PRE-TESTING

Pre-testing of the English versions of the Waywayseecappo Domestic Abuse Inventory and the Waywayseecappo Partner Form was completed with the following groups:

- men starting group,
- men completing group,
- partners of men participating in group,
- partners of men who completed group,
- on-reserve comparison group, men
- on-reserve comparison group, women.

DESCRIPTION OF SURVEY INSTRUMENTS

This report is based on data from a comprehensive study of First Nation families that was conducted in 1993-94 and was designed to develop a culturally relevant survey instrument and to examine how First Nation intervention methods effects the behaviour of on-reserve First Nation offenders. As discussed under section 2.3 the development of an appropriate survey instrument was created to fully take into consideration the unique aspects of reserve life. In order to make the survey instrument relevant to all on-reserve

citizens the survey instruments were translated verbatim into Ojibway (Saulteaux) which is the mother tongue for Waywayseecappo.

Our survey questionnaire is a series of surveys which attempts to measure an offenders perception and numbers of behaviours regarding occurrence of violent acts directed toward partners. At the start of treatment an intake assessment (refer to Appendix B) is completed with court ordered offenders. This 41 question form asks respondents open and closed styled questions, likert like questions and open ended questions to obtain a comprehensive profile of an offenders pattern of abusive behaviour. Questions 1 and 2 of this form asks respondents for basic demographic data. Questions 3 through 21 asks open ended questions which can be answered by either yes or no. These yes or no responses attempt to ascertain critical pieces of background information. For examples, question #12 asks: "Have you had a problem with drugs in the past?". Question #17 asks: "Have you spent time in jail as a result of assaulting your partner?". Question #19 asks: "Are you participating in this program as a requirement of a court order?".

Questions 22 through 31 asks offenders to rate their experiences both as an abuser and as an abused person in order to make the contextual realities of their situation explicit. For example,

- question #28 asks: "Select the answer that applies to you.
1. Father (or stepfather) physically abused family members.
 2. Mother (or stepmother) physically abused family members.
 3. Both father and mother physically abused family members.
 4. Parents were not physical abusive."

Question #23 asks:

Other than your present case, how many times have you been involved in domestic violence cases or disputes before?

1. None
2. Once
3. Twice
4. Three or more

Survey questions 32 through 38 has respondents reply to open ended statements which solicits their opinion on family rules, partners, and cultural familiarity. For example, question #32 asks: "For you what are some of the important rules in families?". Question 34 and 35 asks respondents to examine what is good or bad about having a partner. Questions #37 and #38 asks respondents to discuss their identity and affiliation with their native culture.

The three remaining questions are directed at offenders who do not cohabit on a permanent basis with a partner. These questions attempt to determine an offenders' level of contact with partners.

The Index of Controlling Behaviour (male) is a forty-two question likert-like survey instrument (refer to Appendix C) which is designed to be used for pre intervention and post intervention measurement of controlling and violent behaviour. This is a comprehensive instrument which covers all aspects of abusive behaviour, from emotional to physical. Specifically, this index asks respondents to count the number of unacceptable behaviours over a variety of conditions. The research team were reasonably optimistic that the items of this index were conceptually meaningful as they were derived from appropriate existing

instruments. The answer format follows and asks respondents to check the appropriate item from the code list:

1. Once
2. Twice
3. 3 to 5 times
4. 6 to 10 times
5. 11 to 20 times
6. More than 20 times
0. Never
- NA Not Applicable

Question #4 of the index asked the number of times that respondents "Insulted or swore at her?". Question #7 asks the number of times respondents "Yelled and screamed at her?". Question #12 asks the number of times that a respondent "Accused her of having an affair?". Other questions on this index ask how often respondents embarrassed their partner, or threatened to take children away, or blamed their partner for the offenders' problems. To examine physical abuse several questions were directed at actual violence for instance, question #25 asks how often a respondent "Pushed, grabbed or shoved her?". Other questions of this nature ask how often a respondent hit his partner (question #28), "Beat her up?" (question #29), "Choked her?" (question #30), or "Threatened her with a knife or gun?" (question #31).

Questions #33 - #37 of the index asked respondents to consider their level of involvement with sexual abuse of partners. For example question #36 asks respondents how often they "Pressured her for sex against her will?" and question #37 asks respondents if

they "Hurt her sexually or made her have intercourse against her will?".

The final portion of the index asks respondents to consider the direct implications of their violence. For examples, question #38 asks how often "Your partner needed medical attention due to injuries you caused?". Question #40 asks respondents how often "You were in trouble with the police?". Question #41 asked respondents to determine how often "Your partner had to leave home for her own safety?".

Each of the forty-two items comprising the scale has the time frame "over the previous three months?" and each question contains eight response options representing an intensity or frequency gradient. The exception to this is question #43 which has a five option response format.

The Waywayseecappo domestic violence project built in a consumer feedback component (refer to appendix D) to assess respondents impressions of the intervention program and whether or not they considered the intervention program to have been of value. Seven questions with a five options response format was asked of participants. For examples, question #1 asked "The program helped me learn a lot about myself." Question #3 asked "The program taught me about Anishinabe values and ways of dealing with anger." Question #5 asked respondents to consider how the program helped

them develop in terms of "I learned about traditional Anishinabe respect, and the program helped me to treat my partner with respect."

To obtain an accurate assessment of the offenders' level of violent behaviour towards their partner, the partners' were asked to complete a thirty-one question Abusive Behaviour Inventory (refer to Appendix E) before and after their partners' treatment. Partners were asked to estimate how often they were subjected to abusive behaviour during the three months prior to their partners' entering intervention. Each question contains five response options representing an intensity or frequency gradient (never to very frequently). Examples of several questions from this inventory follows:

- | | | | | | |
|---|---|---|---|---|---|
| 7. Pushed, grabbed, or shoved you | 1 | 2 | 3 | 4 | 5 |
| 18. Pressured you to have sex in a way that you didn't like or want | 1 | 2 | 3 | 4 | 5 |
| 25. Kicked you | 1 | 2 | 3 | 4 | 5 |
| 30. Used gun, knife, or other weapon against you | 1 | 2 | 3 | 4 | 5 |

The research team is of the opinion that without this outside objective component that the results of the intervention program would not be meaningful. This critical piece of information strengthens the research component of the project.

WAYWAYSEECAPPO FIRST NATION DOMESTIC VIOLENCE PROJECT

FIRST ASSESSMENT: PROFILE OF OFFENDERS

What is the profile of the spousal abuser in Waywayseecappo? The Waywayseecappo First Nation Domestic Violence Project, First Assessment Form was used to determine this. Information was obtained from group participants who were part of the first treatment program.

The first treatment program had ten male participants at intake and first assessment. The average age for participants entering the program was 29.6 years. The ages of participants ranged from 22 to 56, with a medium age of 27 years. These men had been in a close relationship with their partners for varying periods of time. The average length of a relationship with a partner of the opposite sex was 10.9 years. The range for relationship duration was from 1 to 37 years.

Eighty percent (n=8) of participants were married and currently living with their partners. Seventy percent (n=7) of participants had children. Most participants were in their first marriage (70%, n=7) and only three (30%) had been previously married. Only 50% (n=5) of the men had been employed for 12 or more of the past 24 months and only one of the participants partners (10%) was currently working outside of the home.

A clear majority of participants consider themselves to have a problem with alcohol (80%, n=8) and all participants (100%, n=10) stated that they have had a previous problem with alcohol in the past. None of the participants indicated a current problem with drugs although one participant (10%, n=1) had indicated a previous drug problem.

All ten participants (100%) had been charged by the police for assaulting their current partner and three participants (30%) indicated that at some point in their lives they were also charged by the police for assaulting someone else. Only 20% (n=2) of the participants had been incarcerated for assaulting their current partner and only one (10%) participant indicated serving time in jail for having assaulted someone else at another time of their life.

Ninety percent (n=9) of the participants at assessment time indicated that they were participating in this treatment program as a requirement of a court order. Eighty percent (n=8) of participants also indicated that they were currently on probation. Only 50% of participants (n=5) had ever received some form of counselling for their violent behaviour prior to this treatment program.

Seventy percent (n=7) of participants felt they had some problem with violence. Ninety percent (n=9) had indicated that they were involved in disputes that lead to domestic violence one or more times before. Forty percent (n=4) of the participants felt that they were potentially dangerous to themselves or others during the past year. Eighty percent of the treatment program participants (n=8) felt somewhat motivated and desirous of intervention to improve domestic relations and 60% (n=6) felt highly motivated to receive same. Fifty percent (n=5) indicated that they had a parent figure who physically abused family members. Seventy percent of participants reported being raised with the English language. Finally, 60% (n=6) of participants referred to their identity as solely an Aboriginal person in "treaty Indian" terms. One participant identified himself as Metis and two other participants identified their Aboriginal heritage as a combination of legal, spiritual and traditional terms. One participant elected not to disclose how they identify themselves as an Aboriginal person. Despite having 90% of participants indicating their Aboriginal heritage only 20% (n=2) participated regularly in cultural or spiritual ceremonies in the community. Eighty percent of participants were uninvolved with their cultural heritage or practices.

To summarize, treatment program participants are likely to be male, Aboriginal, and in their late 20's. They are also likely to be married and have children. A majority of participants are also

likely to present concurrently with alcohol related problems. Most participants are likely to be non-voluntary. A majority of participants are also likely to have used violence against their partners before. Fifty percent of participants are likely to have observed domestic violence early in their lives. A clear majority of participants are unconnected with their cultural heritage.

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APPENDIX A

WAYWAYSEECAPPO FIRST NATION DOMESTIC ABUSE SURVEY

This survey is a project of Waywayseecappo First Nation Chief and Council, the information obtained from all first Nation members will be very important to us in our examination of the incidences and prevalence of spousal abuse in our community. All responses will be kept confidential. As key informants in the community you have been selected to assist in developing an understanding of domestic abuse issues in our community. Information regarding this project is available from Tim Cloud, Councillor. Meegwetch (thank you) for your assistance and cooperation.

Please respond to the following and circle one answer per question:

eg. Men are more violent than women.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

Age: _____

Gender: F M

1. Traditional ceremonies/practices eg. pipe, sweats, sundance are factors which keep men from committing acts of spousal violence.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

2. Women are not considered equal to men on-reserve.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

3. Roles for men and women in this community are clear.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

4. Monogamous (single partner) sexual practices are the community standard.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

5. Witnessing physical abuse between parents may contribute to men in this community repeating the same behaviour.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

6. There should be a zero tolerance policy (absolutely no violence) regarding spousal abuse in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

7. Drug and/or alcohol abuse contributes to spousal abuse in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

8. High unemployment contributes to spousal abuse in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

9. Loss of traditional ways and cultural values contributes to spousal abuse in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

10. Changing native role expectations for men and women contribute to spousal abuse in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

11. Men who observed spousal violence in their family of origin are more likely to behave in the same way.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

12. The problem of domestic violence should be handled more openly (not covered up) in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

13. Spousal violence in the family is a result of family crisis.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

14. Spousal violence often occurs in a majority of families in this community.

- 1 = fully agree
- 2 = somewhat agree
- 3 = don't know
- 4 = somewhat disagree
- 5 = totally disagree

15. Of all the many factors which might contribute to spousal violence in this community, I feel that the most important factor is _____

APPENDIX B

WAYWAYSEECAPPO FIRST NATION
DOMESTIC VIOLENCE PROJECT
First Assessment

1. Your age _____
2. Length of relationship with your partner _____
3. Are you and your partner married?
(Including common-law) Yes _____ No _____
4. Do you and your partner live together? Yes _____ No _____
5. Do you and your partner have children? Yes _____ No _____
6. Have you been married before?
(Include common-law) Yes _____ No _____
7. Have you worked for 12 or more of the
past 24 months (employed 50% or more
of the past 2 years)? Yes _____ No _____
8. Is your spouse/partner currently
employed? Yes _____ No _____
9. Do you currently have a problem
with alcohol? Yes _____ No _____
10. Have you had a problem with alcohol
in the past? Yes _____ No _____
11. Do you currently have a problem
with drugs? Yes _____ No _____
12. Have you had a problem with drugs
in the past? Yes _____ No _____
13. Have you been charged by the police
for assaulting your partner? Yes _____ No _____
14. What date were you charged? _____
15. Have you been charged by the police
for assaulting someone else? Yes _____ No _____
16. What date were you charged? _____
17. Have you spent time in jail as a
result of assaulting your partner? Yes _____ No _____

18. Have you spent time in jail as a result of assaulting someone else? Yes _____ No _____
19. Are you participating in this program as a requirement of a court order? Yes _____ No _____
20. Are you currently on probation? Yes _____ No _____
21. Have you previously received counselling for violent behaviour? Yes _____ No _____
If so, briefly describe the program: _____
-
22. Select the statement that best describes your domestic violence problem.
- | | |
|-------------------|---------------------|
| 1. Severe problem | 2. Moderate problem |
| 3. Slight problem | 4. No Problem |
23. Other than your present case, how many times have you been involved in domestic violence cases or disputes before?
- | | |
|----------|------------------|
| 1. None | 2. Once |
| 3. Twice | 4. Three or more |
24. During the past year, I have been:
1. Potentially dangerous to myself
 2. Potentially dangerous to others
 3. Both 1 and 2
 4. None of the above
25. Select the statement that indicates your motivation and desire for counselling to improve your domestic relations.
1. Highly motivated (want help)
 2. Somewhat motivated (undecided)
 3. Little motivation (can handle it myself)
 4. No motivation (see no need)
26. How long have you been involved in domestic violence or partner relationships that became violent?
1. 1 year or less
 2. 2 to 3 years
 3. 4 or more years
 4. None of the above
27. Select the statement that indicates your opinion of the severity of the domestic violence injuries you have caused.
1. Serious injury (broken bones)
 2. Moderate injury (treated by doctor or nurse)
 3. Mild injury (no medical treatment)
 4. None of the above

28. Select the answer that applies to you.
1. Father (or stepfather) physically abused family members.
 2. Mother (or stepmother) physically abused family members.
 3. Both father and mother physically abused family members.
 4. Parents were not physically abusive.
29. If you lived apart from your family of origin prior to age 16 select the answer that applies to you.
1. I attended a residential school
 2. I was placed in a foster home (not with relatives)
 3. I was placed with relatives (example, grandparents, aunts, uncles)
 4. I was placed in a residential treatment centre
 5. I was placed away from home because of trouble with the law
 6. More than one of the above (give numbers) _____
 7. None of the above
30. What language were you brought up in? _____
31. Can a couple expect to be together on a permanent basis or is it likely that they will separate/divorce?
1. Can expect to stay together
 2. 75% of time will stay together
 3. 50% chance of staying together
 4. High expectation of separation or divorce
32. For you what are some of the important rules in families?
- _____
- _____
- _____
33. Who enforces the rules in families?
(Eg. fathers, mothers, both, outside people, relatives, the community, etc.) _____
- _____
34. What is good about having a mate or partner?
- _____
- _____
- _____
35. What is bad about having a mate or partner?
- _____
- _____
- _____
36. Who usually has the responsibility of resolving problems or conflicts in the family? _____
- _____

37. In terms of your identity as an Aboriginal person, how do you identify yourself? (Eg. Legal status, Treaty Indian; Cultural/Spiritual status, traditional, non-traditional, mix, Christian etc.; Nation/Culture, Sauteaux etc; or combinations of the above descriptions; or other ways.

38. Are you involved in traditional cultural activities or spiritual ceremonies within the community?
Yes _____ No _____

If yes, which activities or ceremonies? _____

The following questions are only to be answered if you are not living with any woman in a spousal type relationship right now.

39. If you are separated from your most recent partner, how often do you see her in person?

1. Never
2. Once every couple of months or less
3. About once a month
4. About once a week
5. A few times a week
6. Daily

40. If you are separated from your most recent partner, how often do you talk to her on the telephone?

1. Never
2. Once every couple of months or less
3. About once a month
4. About once a week
5. A few times a week
6. Daily

41. If you are currently separated from your partner, do you think that you will reconcile with her?

1. Definitely yes
2. Probably yes
3. Don't know
4. Probably no
5. Definitely no

APPENDIX C

INDEX OF CONTROLLING BEHAVIOUR (MALE)
WAYWAYSEECAPPO DOMESTIC VIOLENCE PROJECT

The following questions will be used to measure changes in your behaviour over time. You will be asked to complete this questionnaire three times: now, immediately following the completion of the treatment group and several months after completion of treatment. All answers are confidential.

- CODE LIST:
- 1. Once
 - 2. Twice
 - 3. 3 to 5 times
 - 4. 6 to 10 times
 - 5. 11 to 20 times
 - 6. More than 20 times
 - 0. Never
 - NA Not Applicable

Thinking back over the last three months (if you have just been released from jail, the last three months before you went to jail), was there ever an occasion when you:

- 1. Discussed an issue raised by your partner, in a calm manner? 1 2 3 4 5 6 0 NA
- 2. Got information to back up your side of things? 1 2 3 4 5 6 0 NA
- 3. Brought in, or tried to bring in, someone to help settle things? 1 2 3 4 5 6 0 NA

As above, thinking of types of emotional or verbal aggression with your partner, was there ever an occasion when you:

- 4. Insulted or swore at her? 1 2 3 4 5 6 0 NA
- 5. Criticized her clothes or how she looks in appearance? 1 2 3 4 5 6 0 NA
- 6. Criticized how she cares for the children? 1 2 3 4 5 6 0 NA
- 7. Yelled and screamed at her? 1 2 3 4 5 6 0 NA
- 8. Sulked or refused to discuss an issue? 1 2 3 4 5 6 0 NA
- 9. Stomped out of the house, room or yard? 1 2 3 4 5 6 0 NA
- 10. Questioned her in detail on how she spends money? 1 2 3 4 5 6 0 NA

CODE LIST:

- 1. Once
- 2. Twice
- 3. 3 to 5 times
- 4. 6 to 10 times
- 5. 11 to 20 times
- 6. More than 20 times
- 0. Never
- NA Not Applicable

11. Made a decision to spend a large amount of money, without consulting her?	1	2	3	4	5	6	0	NA
12. Accused her of having an affair?	1	2	3	4	5	6	0	NA
13. Discouraged her contact with friends or family members?	1	2	3	4	5	6	0	NA
14. Did not allow her to go out of the house when she wanted?	1	2	3	4	5	6	0	NA
15. Restricted her use of the car or the phone?	1	2	3	4	5	6	0	NA
16. Embarrassed her in front of others?	1	2	3	4	5	6	0	NA
17. Drove the car recklessly to frighten her?	1	2	3	4	5	6	0	NA
18. Interrupted her sleeping to bother her?	1	2	3	4	5	6	0	NA
19. Threatened to take the children away from her?	1	2	3	4	5	6	0	NA
20. Blamed her for your problems?	1	2	3	4	5	6	0	NA
21. Threatened to hurt yourself or her, if she left you?	1	2	3	4	5	6	0	NA

Next consider the following types of physical abuse, over the previous three months. Was there ever an occasion when you:

22. Physically harmed a pet?	1	2	3	4	5	6	0	NA
23. Threw something in your partner's presence?	1	2	3	4	5	6	0	NA
24. Threw something at your partner?	1	2	3	4	5	6	0	NA
25. Pushed, grabbed or shoved her?	1	2	3	4	5	6	0	NA

CODE LIST:

- 1. Once
- 2. Twice
- 3. 3 to 5 times
- 4. 6 to 10 times
- 5. 11 to 20 times
- 6. More than 20 times
- 0. Never
- NA Not Applicable

26. Slapped her?	1	2	3	4	5	6	0	NA
27. Kicked, bit or hit her with a fist?	1	2	3	4	5	6	0	NA
28. Hit, or tried to hit her with something?	1	2	3	4	5	6	0	NA
29. Beat her up?	1	2	3	4	5	6	0	NA
30. Choked her?	1	2	3	4	5	6	0	NA
31. <u>Threatened</u> her with a knife or a gun?	1	2	3	4	5	6	0	NA
32. Used a knife or fired a gun in her presence, while making threats?	1	2	3	4	5	6	0	NA

Now we want to consider some forms of sexual abuse, over the past three months was there ever an occasion when you:

33. Withheld affection from her?	1	2	3	4	5	6	0	NA
34. Withheld sex from her?	1	2	3	4	5	6	0	NA
35. Were insensitive to her sexual needs and desires?	1	2	3	4	5	6	0	NA
36. Pressured her for sex against her will?	1	2	3	4	5	6	0	NA
37. Hurt her sexually or made her have intercourse against her will?	1	2	3	4	5	6	0	NA

Finally some general questions about the effects of violence. Over the past three months, was there ever an occasion when:

38. Your partner needed medical attention due to injuries you caused?	1	2	3	4	5	6	0	NA
---	---	---	---	---	---	---	---	----

CODE LIST:

- 1. Once
- 2. Twice
- 3. 3 to 5 times
- 4. 6 to 10 times
- 5. 11 to 20 times
- 6. More than 20 times
- 0. Never
- NA Not Applicable

39. Your partner was unable to perform regular activities due to injuries caused by you?	1	2	3	4	5	6	0	NA
40. You were in trouble with the police?	1	2	3	4	5	6	0	NA
41. Your partner had to leave home for her own safety?	1	2	3	4	5	6	0	NA
42. Your partner has had support from a women's group, shelter or relatives because of your behaviour?	1	2	3	4	5	6	0	NA

43. How frequently during the past three months did your partner feel the following things? Circle the number of the answer that applies.

- 1 = All the time
- 2 = Most of the time
- 3 = Sometimes
- 4 = Almost never
- 5 = Never

	All the time	Never			
1. She felt in danger around me?	1	2	3	4	5
2. She felt it was safe to argue or disagree with me?	1	2	3	4	5
3. She wanted to leave me but was afraid of what I might do.	1	2	3	4	5
4. She felt worthless because I treated her badly.	1	2	3	4	5
5. She felt I was controlling her.	1	2	3	4	5

APPENDIX D

WAYWAYSEECAPPO DOMESTIC VIOLENCE PROJECT
MEN'S QUESTIONNAIRE PART B
TO BE COMPLETED AFTER FINISHING GROUP

The following questions ask about what you thought about the abuse program you attended. Please answer each question using the rating scale shown below. Place the number of the appropriate answer in the space provided. Thank you.

- 1 = Very true, for me
- 2 = Somewhat true, for me
- 3 = Cannot tell/ no opinion one way or the other
- 4 = Not true, for me
- 5 = Very untrue, for me

- _____ 1. The program helped me learn a lot about myself.
- _____ 2. The program helped me learn a lot about the traditional role of Native men.
- _____ 3. The program taught me about Anishinabe values and ways of dealing with anger.
- _____ 4. I now have a better idea of how achieving personal harmony and balance can make me a better person.
- _____ 5. I learned about traditional Anishinabe respect, and the program helped me to treat my partner with respect.
- _____ 6. I would recommend this program to my friends if they were having the same problems I was having.
- _____ 7. I liked the people who ran the program, they were good role models.

APPENDIX E

WAYWAYSEECAPPO DOMESTIC VIOLENCE PROJECT
 ABUSIVE BEHAVIOUR INVENTORY
 PARTNER FORM

Here is a list of behaviours that many women report have been used by their partners or former partners. We would like you to estimate how often these behaviours occurred during the three months prior to your partner beginning this program (use the last three months at home if your partner has recently been in jail). Your answers are strictly confidential, no names are to be used on this form only code numbers.

CIRCLE a number for each of the items listed below to show your closest estimate of how often it happened in your relationship with your partner or former partner during the three months before he started the program.

- CODE: 1. Never
 2. Rarely
 3. Occasionally
 4. Frequently
 5. Very frequently

- | | | | | | |
|--|---|---|---|---|---|
| 1. Called you a name or criticized you | 1 | 2 | 3 | 4 | 5 |
| 2. Tried to keep you from doing something you wanted to do (example, going out with friends, going to a meeting) | 1 | 2 | 3 | 4 | 5 |
| 3. Gave you angry stares or looks | 1 | 2 | 3 | 4 | 5 |
| 4. Prevented you from having money for your own use | 1 | 2 | 3 | 4 | 5 |
| 5. Ended a discussion with you and made the decision himself | 1 | 2 | 3 | 4 | 5 |
| 6. Threatened to hit or throw something at you | 1 | 2 | 3 | 4 | 5 |
| 7. Pushed, grabbed, or shoved you | 1 | 2 | 3 | 4 | 5 |
| 8. Put down your family and/or friends | 1 | 2 | 3 | 4 | 5 |
| 9. Accused you of paying too much attention to someone or something else | 1 | 2 | 3 | 4 | 5 |
| 10. Put you on an allowance | 1 | 2 | 3 | 4 | 5 |
| 11. Used your children to threaten you | 1 | 2 | 3 | 4 | 5 |

CODE: 1. Never
 2. Rarely
 3. Occasionally
 4. Frequently
 5. Very frequently

- | | | | | | |
|--|---|---|---|---|---|
| 12. Became upset with you because dinner, housework, or laundry was not ready when he wanted it done or the way he wanted it | 1 | 2 | 3 | 4 | 5 |
| 13. Said things to scare you, example: told you something bad would happen | 1 | 2 | 3 | 4 | 5 |
| 14. Slapped, hit or punched you | 1 | 2 | 3 | 4 | 5 |
| 15. Made you do something humiliating or degrading (eg. begging for forgiveness, asking his permission for normal things) | 1 | 2 | 3 | 4 | 5 |
| 16. Checked up on you (examples: listened to your phone calls, called repeatedly at work, followed you) | 1 | 2 | 3 | 4 | 5 |
| 17. Drove recklessly when you were in the car | 1 | 2 | 3 | 4 | 5 |
| 18. Pressured you to have sex in a way that you didn't like or want | 1 | 2 | 3 | 4 | 5 |
| 19. Refused to do housework or childcare | 1 | 2 | 3 | 4 | 5 |
| 20. Threatened you with a knife, gun or other weapon | 1 | 2 | 3 | 4 | 5 |
| 21. Spanked you | 1 | 2 | 3 | 4 | 5 |
| 22. Told you that you were a bad parent | 1 | 2 | 3 | 4 | 5 |
| 23. Stopped you or tried to stop you from going to work or school | 1 | 2 | 3 | 4 | 5 |
| 24. Threw, hit, kicked, or smashed something | 1 | 2 | 3 | 4 | 5 |
| 25. Kicked you | 1 | 2 | 3 | 4 | 5 |
| 26. Physically forced you to have sex | 1 | 2 | 3 | 4 | 5 |
| 27. Threw you around | 1 | 2 | 3 | 4 | 5 |
| 28. Physically attacked the sexual parts of your body | 1 | 2 | 3 | 4 | 5 |

29. Choked or strangled you 1 2 3 4 5

30. Used gun, knife, or other weapon
against you 1 2 3 4 5

CODE:

- 1. All the time
- 2. Most of the time
- 3. Sometimes
- 4. Rarely
- 5. Never

31. How frequently during the past three months did you feel the following things about your partner? (Circle an answer)

a) I felt in danger around him. 1 2 3 4 5

b) I felt that it was safe to argue or disagree with him. 1 2 3 4 5

c) I wanted to leave him but was afraid of what he might do. 1 2 3 4 5

d) I felt worthless because he treated me so badly. 1 2 3 4 5

e) I felt he was controlling me. 1 2 3 4 5

**APPENDIX B
(Saulteaux Version)**

WAYWAYSEECAPPO NITAM ANISHINAABEG
MAAZHI GAANAWAABANDIWIN ANOKIIWIN

- | | | |
|--|-----------|----------|
| 1. Anin enda sa po-na-in? _____ | | |
| 2. Anen ta sokeh kekenimut kejiikah | Yes _____ | No _____ |
| 3. Key we dikah dim n a keyjikah | Yes _____ | No _____ |
| 4. Key we ji a yeah dim na keyjikah | Yes _____ | No _____ |
| 5. Abinojiiuk na keyda youwk keyjiikah | Yes _____ | No _____ |
| 6. Key key we dikah na katah | Yes _____ | No _____ |
| 7. Key gt a no key na gowayke ka ma
oshem owah neeshowke asisak | Yes _____ | No _____ |
| 8. May gawna magaw a nokey | Yes _____ | No _____ |
| 9. Key minikweh na mangaw | Yes _____ | No _____ |
| 10. Wekah na minkwahn keykey beodampinan | Yes _____ | No _____ |
| 11. Mangaw na kago takeyoshqwe nosewen
ki do da pe nan. | Yes _____ | No _____ |
| 12. We ka na ka go ta keyoshqwe nosowun
ki key o da pin an | Yes _____ | No _____ |
| 13. Key ge o na sho wah nik na
shimaganish key dimat key jiikah | Yes _____ | No _____ |
| 14. Ana pe a na sho wa so win | Yes _____ | No _____ |
| 15. We kan na key gi ona sho was
awayah pa kahn meganut. | Yes _____ | No _____ |
| 16. A na pe a na sho wa so wun | Yes _____ | No _____ |
| 17. We ka na ege peojikibogo
keydimut keyjiikah. | Yes _____ | No _____ |
| 18. We ka na ege peojikbogo pakahn
awayah key dimat. | Yes _____ | No _____ |

19. Gii-wiijiiyaa na-iwe ishichigewin ezhi andenimigowin iwe onashwayin Yes _____ No _____
20. Mey gona giinagajii'igog onashweyininiway Yes _____ No _____
21. Wiikaa na gi-gi-wiijii'igo iye ga izhi maazhi'izhiyebiziyan.
 Yes _____ No _____
 Giishpin sa debaadadaan kinomaagaayin _____
-
22. Gagiginaan bezhig iwe ga izhi nitaa mazhi ganawaabaandiyeg.
 1. Giigichi izhichigewin 2. agaawaaigo izhichigewin
 3. baangis izhichigewin 4. Gaangeygo izhichigewin
23. Wey noongom ga izhiseyin aaniin minik dasing azhaa i' bizhi maazhi izhiyebiziyan, gemaa bii-gii-kandiiyeg.
 1. gaawiin wiikaa
 2. abiding
 3. nizhing
 4. oshime niizing.
24. Wey odanang gizhigandon gii bii
 1. ngi bi naniizaanidis
 2. ngi bi naniizaaniyaak obimaadiziik
 3. izhi niishigin bezhig dago niish
 4. ganganage bezihig ono ishpiming
25. Gagiginaan bezhig aaniin mii iwe gey wiisiigoweg owe gaa mashi ganawaabaandiyeg
 1. apiisi noonde wiijiigoiziyan
 2. noonde wiijiigoiziyan gaawiin dash ngechinawaasi
 3. gaawiin memwech awiy jiiwiijiiyt.
 4. gaawiin gego dizhi waabaandaziin jiiwiijiigwan.
26. Aaniin aazhaa minik biiwii jii'yamadaaw ongo giiwiijiigikaag gaa mashi'izhebiziyaat.
 1. Ngoki gemaa noont.
 2. Niizhoki gemaa niishaaki
 3. Niiyaw aki gemaa oshime
 4. gaawiin ono ishpiming
27. Gagiginaan bezhig aaniin mii iwe giin gaa bi maashi-izhiechigey in gaa-bii-wiisigaapinaanadaaw.
 1. Ogi-gichi inaapinaan, omaakobinaan
 2. Baangi wiisagishimaa (mashki'ki'wininiwan ogi andawiigoon).
 3. Baangi gii inaapinaanigaazo
 4. Gaangego gii inaapinaanase jii andawi'int.

28. Gagiginaan nakwetaan aaniin mii iwe giin gaa igow
1. Giibaabaa ogi miigaanaa odinaymagaanaa
 2. Giimaamaa ogi miigaanaa odinay magaanaa
 3. Nigigoog ogi miigaanaawaa udinaymagaaniwaan
 4. Gaawiin nigigoog onji miigaasisiwag
29. Giispin baakaan gi ayaayin onji gii dinaawemaganag apii jibwaa
16 endawsokinayin gagiginaan nakwetaan giin i' gaa igowaan
1. mooniyaa ogikinomaaday gamigoon ngi kino'a mago
 2. baakaan ngi bii ombigigo
 3. dinaaweymaganaag ngi umbigigoog.
 4. aying ngi asigo nanandaweigaamigoong
 5. baakaan ngi asigo ngi begonaan onashweywin.
 6. oshime bezhig ishping (angidasonaan) _____
 7. Gaawiin ono ishping
30. Aaniin giin ga bi izhi ombigigowan jii izhi giigidowan? _____
31. Owidigeg na odabagosedanaawaa jii wiijiiyaandi waad apanego, gemma jii bakaynindiwad apii maashisewaad.
1. obagosendaanaawaa jii wiijiiyaandiwaad.
 2. 75% dawiijiyaandiwig
 3. 50% magizhaa dawiijiigaandiwig
 4. gechinago dabaakeynindigoog.
32. Waagonen giin gechi inendamaan aaniin geyizhi minoseg wiijii yandiwin endaayandiwin endaayeg?

33. Wenan niganishkang endaaweg? eg) giibaabaa, giimaamaa, ezhiniizhiwaad gemaa baakaan awiya dasko gidinaaweymaganag gemaa gii wii jii anishinaabeg

34. Wegonen maawach wenishishing jii-owii jii waganiyan?

35. Weyonen maawach onizhishizinoog jii ayaawaat wiijii wagaan?

36. Wenan ako niibitang gego mashisek giikaandawin endaaweg?

37. Weh ga-izhi anishinaabeyan aaniin ezhi ozhibi'gasonwan, gemaa izhibiminizhaman? agowagan. Anishinaabe gema miidewaadiz win, gemaa anamiya waadiziwin gemaa ojibway gemaa aanid onowen izhi bimaadiziwinaan.

38. a) Giiwiijiye na, anishinaabe ichigeyin gemaa miide' comigaak? eyaa _____ gemaa gawiin _____
b) Giigaa aazhidendaanaan ono gagweydeynaan eshpin gegaa wiijiyaamaad ikwe _____

39. Giishpin megwaa wey baakeynndiyeg gii wii jiiyagan, waawiiba na ko gi daawbaamaa?
1. Gaawiin wiikaa
2. abiding niizho giizhig izhiseg.
3. abiding awe gizhig izhised
4. abiding gonaamegiizhig
5. eshkam ako ngonamegiizhig
6. endaaso giizhig

40. Giishpin megwaa baakeynndiyeg giiwiijiwaagaan aaniin minik ako dasing gaanonad giigidowining.
1. Gaawiin wiikaa
2. Gooding abiding niisho gitzisag
3. abiding bezhig awe giizis
4. abiding gonaamegiizhig
5. eshkam alo ngonamegiizhig
6. endaaso giizhig

41. Giishpin noomaayegii-baakeynndeyeg giidinendam na jii wii jii di yeg minaawaa?
1. Gechina'igo
2. Maagizhaa
3. Gaawiin gikendaziin
4. Gaawiin maawiin
5. Gechina'igo gaawiin

APPENDIX C
(Saulteaux Version)

MAAMOBINIGAN AANIIN GAY IZHI ANISHIITOONG GAAWAANISHISHIZINOG
INAADIZIWIIN ONJII ININI.

WAYWAYSEECAPPO GWAAYAK DAZHIKAMOWAAD MAAJI BIMAADIZIWIIN
ANOKAADAMOWAAD.

Onowen gaawedeynaan daa a baadadoon aaniin gayizhi waabaadany odinaadiziwiin owedi niigaaan ogiizhigaadomen. Gii-gaa gwejiimigo jii doodaman wey gaagwedwywin niising. Zhigwaa aapi giiznitowan nanandaweyin zhemaag minaawaa gii gaa doodanaan aanind ongo giizisoog gii be misewaad. Gakina ini gaa aazhidendaang iniwe gaawiin wiikaa awiya ogabaabaadaazhindazinaan.

- Aangidasonan
1. abiding
 2. niizhing
 3. niising ako naaming minik
 4. ngodaaso ako miidasang
 5. miidaasonshwi bezhig ako niishtana
 6. oshime niishtana
- O .Gaawiin wiikaa
NA.Gaawiin ozhiibegaadesinoo

Naagaadendaman odanang apii ishkaach niiswe giisisog jii bwaa gaa bii gebowgowan wiikaa na bii izise apii?

1. Jii dazhindaang gi-wii-jiiwaagan gego gaa gii bi-izhiseg gwayakgii-ganodinyeg? 1 2 3 4 5 6 0 NA

2. Gi Gii ayaan gwayak gagwedenda moyin jii debweyin?
1 2 3 4 5 6 0 NA

3. Gi Gii gagwe biinaa gemaa biidoon awiya jii wii jii gwayak jii izhiseg? 1 2 3 4 5 6 0 NA

Ishpiming ono gaa ozhibi'i gaadegin, naagaadendaman onowen gag gii miigooshka jii gowan gemaa maajiinig gii wii jii wagan wiikaa na gii izhise gego ini niiswe giiziiso apii giin

4. Niishibaapinodoot gemaa jii maajiinaat? 1 2 3 4 5 6 0 NA

5. Daazhindomowad odiye'iman gemaa aaniin ezhinaagosid?
1 2 3 4 5 6 0 NA

6. Daazhindomowad aaniin ezhi ombige'yaad oni jaanisa?
1 2 3 4 5 6 0 NA

7. Biibaagimad gemaa ishpanamowaad gii wii jii waagan?
1 2 3 4 5 6 0 NA

8. Gidimaagendizowaan gemaa moonde-daazhindaziwan gego?
1 2 3 4 5 6 0 NA

9. Maajiigidazowan enda'yin onjii? 1 2 3 4 5 6 0 NA

10. Gaawejiimaad aaniin endoso aanaabajiyad ozhooniyaman?
1 2 3 4 5 6 0 NA

- Aangidasonan
1. abiding
 2. niizing
 3. niising ako naaming minik
 4. ngodaaso ako miidasing
 5. miidaasoshwi bezhig ako miishtana
 6. oshime miishtana
 0. gaawiin wiikaa
 - NA. Gaawin ozhiibigaadesinoon

11. Niin igo ngo giizhendam jii abajjiyak nibowaa zhooniyaa, gaawiin ngi wiindaamaawsiin? 1 2 3 4 5 6 0 NA

12. Anoojiigo ngo ina dasko baakaan awiyan baa baawiijiyat? 1 2 3 4 5 6 0 NA

13. Ngi anishendaamia gegga jiibaa baa wiijiiyot wiijiiyogaanaa, dago odinemaganaa? 1 2 3 4 5 6 0 NA

14. Gaawiin ngi bagidinasin jii zaagaang onji waaki'iganing, apii adendang? 1 2 3 4 5 6 0 NA

15. Ayaapichinag eta ngi baagidina jii abajitout odaabaan dago giigidowabijiigan? 1 2 3 4 5 6 0 NA

16. Ngi agajiiyaa ako baakaan aanind anishinaabeg maano jii waabaamigod? 1 2 3 4 5 6 0 NA

17. Anoojgo ngi izhi bimibizonike jiizegiyaak? 1 2 3 4 5 6 0 NA

18. Onjiidaa ngi miigoshkaji'yaamegwaa niibaad? 1 2 3 4 5 6 0 NA

19. Ngi maaji ashodaamo wii odaapinamog abinoojaa? 1 2 3 4 5 6 0 NA

20. Ngi anamaa wiin odoodamowin wenji minosesiyan gego? 1 2 3 4 5 6 0 NA

21. Ngi azhoodaamowaa wii wiisagapinaandizowan dago geywiin eshpiin naagaazhit? 1 2 3 4 5 6 0 NA

Miizhigwaa naagaadendan nanandook miigaaso'inan ongo niiswe giizisog gaa-gii bimiiyaawaad, wiikaa na gii bii izhise:

22. Makapinanad awesi ganawenimiind endiyin? 1 2 3 4 5 6 0 NA

23. Gii donjii apagindon na gegoo gi-wiijiigogaan imaa ayaat? 1 2 3 4 5 6 0 NA

24. Wiikaa na gegoo gi-doonji apagidaamo gi wii jii yo gaan? 1 2 3 4 5 6 0 NA

- Aangidasonaan 1. abiding
 2. niizhing
 3. niising ako naaning minik
 4. ngodaaso ako miidaso minik
 5. miidaasoshwi bezhig ako niishtana
 6. oshime niishtana
 0. gaawiin wiikaa
 NA. Gaawiin ozhiibigandesinoon.

25. Wiikaa na gi-gii ganjiyebinaa, depinaa, gemaa gi-gii apaginaa?
 1 2 3 4 5 6 0 NA

26. Wiikaa na gi gii baasingwegaanamaa? 1 2 3 4 5 6 0 NA

27. Dangishko, dagkoma, gemaa baakitewaa gii ninj onji?
 1 2 3 4 5 6 0 NA

28. Baakitewaa gemaa gagwe onjii baakitewaad gegoo onji?
 1 2 3 4 5 6 0 NA

29. Gii chinooji'ya gidikwem? 1 2 3 4 5 6 0 NA

30. Gii gii gi binenaa gidikwem? 1 2 3 4 5 6 0 NA

31. Gi Gii wiizegiyaa mookoman gemaa baashkizigan gi gii a
 baajitooon? 1 2 3 4 5 6 0 NA

32. Gi Gii abaajitooon mookoman gemaa baashkizigan imaa ayaat wiii
 inapinaanat? 1 2 3 4 5 6 0 NA

Miizhigwaa naagaadendan nanandook niizhiibaapino'inaan ongo niiswe
 giizisog gaa-gii bimiiayaawaad, wiikaa na gii bii izhise:

33. Gaawiin ngi wiii-zhaawenimasii? 1 2 3 4 5 6 0 NA

34. Gaawiin ngi-wii-baagidenaamosi? 1 2 3 4 5 6 0 NA

35. Gaawiin ngoodino ngi enedaziyan ndikwen noonde wiipemid, gemaa
 jii zhawenimag 1 2 3 4 5 6 0 NA

36. Daabida ngi gagwejimaa jii-wiipemaag manoo miisaww inendazig
 1 2 3 4 5 6 0 NA

37. Ngi wiisagapinananaa megwaa wiipemag manoo miisawaa indendazig.
 1 2 3 4 5 6 0 NA

Gegaapi shigwaa aanind gagweydaynan ezhisegiin maajaadizid awiyaa.
 Niiswe giizisog gii bi mi'aya waad aazhau wiikaa na gii-izhise
 aapi:

- Aangidasonaan
1. abiding
 2. niizhing
 3. niising ako naaning minik
 4. ngodaaso ako miidaso miniik
 5. miidaasoshwi bezhig ako miishtana
 6. oshime miishtana
 0. gaawiin wiikaa
 - NA. Gaawiin ozhiibigaadesinoon.

38. Jii nanandaawind gii-wii-jii waagan i'gii-inapiinaanad
1 2 3 4 5 6 0 NA

39. Agi-boneytoon gii-wiijiiwagaan gwayak jii danak-aamigizid
ishkwaa wiisagapiinanad? 1 2 3 4 5 6 0 NA

40. Gi-Gii maajiidodaawak zhimaaganiishag. 1 2 3 4 5 6 0 NA

41. Gii-wii-jiiwaagan gii-daabazi onjii wendaat jii-zegiziisig.
1 2 3 4 5 6 0 NA

42. Gii wiijiiyaa gidiikwem onjii ikew wiijiidiwiin igamigong dago
odineymaaganaa ge onjii ga mashi'izhiyebiziyin?
1 2 3 4 5 6 0 NA

43. Aaniin miinig dasing ako gaa-bii mooshitod onowen giidigkwen
apii ongo niiswe giizesog gaabii mi'ayawaad? Ozhibi'iyaan bezhig
amaa ono ga-ozhiibi'igaadegin aaniin giin mii iwe.

1. apanego
2. gegaa apanego
3. gooding eta
4. gegaa go gaan wiikaa
5. gaawiin wiikaa

1. Gii naniizaanedam ishpin imaa ayaan? Apanego Gaawiin wiikaa
1 2 3 4 5

2. Gaawiin onjii zegizisiin jii-giikaamiid 1 2 3 4 5

3. Ngi noonde nagaamig ngii goosik dash aaniin gey izaakamigiziyin?
1 2 3 4 5

4. Gii daabasendizo ozaam ngi gidimaa 1 2 3 4 5

5. Gii inendam ozaam gi niishe diibenimag 1 2 3 4 5

APPENDIX D
(Saulteaux Version)

WAYWAYSEECAPPO GWAAYAK DAZHIKAMOWAAD MAAJI BIMAADIZIWIIN.
ANOKAADAMOWAAD AANIIN MINIWWAG GWAAYAK GEY IZHI GAGEWJIMINDAA
ODAAKOZI'INIWAAN PART B JII BIMILGIIZHIBI'YAMOWAAD ISHKWAA
MAAMOBOWAAD ININIWAG

Aanniin giin gaa inendamaan onw wen gaagwedey'inaan gaa ishkwa
giishtowan odishchiige'iniyan goo gii' izhaayan. Gwayak gakina
giigaa azhidendanaan onowen gaa gagwejii miigowan. Gii gaa
aabajiitoon dibaabiishkojiigan daabazhiish. Giigaa ozhiibiyaan imaa
bimija'i aaniim miiwe weapinaman. Miigwetch.

1. Debwemagan niin onji
2. Gegaa igondebwetaan
3. Gaawiiin ndadibaaajimosiin
4. Gaawiiin debwetaziin
5. Gaanganage debwetaziin

_____ 1. Nibwaa ngi wii-jigon onwe gaa-gii-kino'amago waan
aaniin gaa bi-izhe bimaadiziyan.

_____ 2. Nibwaa ngi kino'amaago aaniin anishinabe inini ezhi
bimaadizit wey gaagii izhi'miinigo isid jii-izhe bi
maadizid.

_____ 3. Owe gaa-gii kno'amaageng anishinabe ichegewiin aaniin
gey iizhe anishitoong niishkaadedamowin giche wiijiigon.

_____ 4. Miizhigo gikendanaaniin gey izhi gwegitoan gwayak
mbimaadiziyan wiinge ego jii ayaangwaamiziyan

_____ 5. Ngi kino'amago weyweni anishinabe manaajidiwiin mii
zhigwaa nga gashkitoon jiii manajiyag nii-wiijii'yo gan.

_____ 6. Bigopii nda inaaq niijii aanishinaabeg jii-odaapinam
owad owe kino'amagawin ishpin geywin naawaa i'bii
izhisewaad daabizhko niin.

_____ 7. Ngi jii kenimag inge gaagiii niiganitaa-mowaad
kino'amageyin, weweni igo-daa mino nagootoonaawaa aaniin
geyizhit bimaadizid anishinabe oada kinosaaba miigowan
yeh izhii bimaadiziwin baakaan anishimaabeg.

APPENDIX E
(Saulteaux Version)

WAYWAYSEECAPPO MIIGAADIWIN ANOKAADAMO WAAD DAGO ANI,
OZHIIBI'AMOWAAD. GIIWIIJIIYOGAN OMAZINI'IGUN.

Miiawe ojibiigun nibawa ikwewak ekitawat anin eji kanawah-bimindaw onabeman, kema ini kagiionabemit ako. Ninoonde kikendamin anin minik kabiijiieyat gibwa imajitoot nisookisis owey (abagitooon nisookisis gaabit gishpin ginabemem noomaya gaagiboont). Owey ga ikitowin ganawiiyah gakendasiin, gawiin giwiiszowin omma jii-wabatchtooin ooma masenayegun. Aginjigun eta.

Peshibiiyan pejik aginjigun niisaii enendiman anin minik gakiibizasemagug mengaa gagiiwiigiwat ginabemen, gemaa aako gagiiwiigiwat, giibwa nisookisis gatii machitoot owey.

1. Kaniika
2. Wawiika
3. Ningooding
4. Naningooding
5. Paanego

1. Kego kigii izinkanik, kema gigiimaji dijimik. 1 2 3 4 5
2. Ki gagwe gibitinik kego ganoonde doodumun (daabishko baa-baa wiiji'yaagaw nii wiijiiyoganaag, gemaa ando maamobiyang)
1 2 3 4 5
3. Kigii nishkazabmik. 1 2 3 4 5
4. Gawiin kigii pukitnikooswii tchi ozooniiyamiiyun. 1 2 3 4 5
5. Kigii boone kagunoonik, shigo wiin ga inendung kii doodum.
1 2 3 4 5
6. Kii gagwe pukitewok, kema kii gagwe pukitooon gego.
1 2 3 4 5
7. Kaanjiwebinik, kema wiikoobinik. 1 2 3 4 5
8. Aumbiizooma gidinimaganak, kema giwiijiauganuk. 1 2 3 4 5
9. Baakan awiya gemma gego gii-naagaadoke. 1 2 3 4 5
10. Wiin enendung anin minik zooniia tchi auyaawut. 1 2 3 4 5
11. Ogi aubajiya gi niijanisak tchi zegiik. 1 2 3 4 5
12. Gii nishkadizi oozaam kaangawek gigii kiisisekoonasii, kesijigesii gawek, gema gisiibiigaasii zemak. 1 2 3 4 5

Gaawiin wiikaa
Gooding eta
Apiichinag
Aanego
Daabidaa

13. Gi-gii gaagwe zegiimig, daabishko gegoo jii-maajiseyin.
1 2 3 4 5
14. Gi-gii baakitewag gemaa baasidoneyig. 1 2 3 4 5
15. Aanoojigo gi-gii doodak (eg. dago gi-gii'ik manoo dash goodinojii- enenimasiyod). 1 2 3 4 5
16. Gi-gii naagajiig endaso izhichigeyin (eg. ogi bizindaan gakina gegoo awiya bi-gaanonig dagi daabidaa gi-gii-bii-gaanonig, gemaagi-gii baabaa miinizhag). 1 2 3 4 5
17. Gi-naanizanibizinike megwaa wii-jii'yod odaabaaning
1 2 3 4 5
18. Gi-gii wiipemig misawaa gegaa inendaaman dago miinendaziyan.
1 2 3 4 5
19. Gaawiin gii-daanaakamigizisiin endaaweg gemaa onji gaanenimawaasisiin. 1 2 3 4 5
20. Gi-gii gagwe zegi'ik onji mookoman gemaa baashkezigan.
1 2 3 4 5
21. Gi-gii baasidiyegaanamig. 1 2 3 4 5
22. Gii-gii'ik gegaa mino ombigenaasowan. 1 2 3 4 5
23. Ogi gashkitoon jii-boonitowan jii-ando kino'amaagowan gemaa gegaa jii ando anokiyan. 1 2 3 4 5
24. Ogi gashkitoon jii-boonitowan jii ando kino'amaagowan gemma gegaa jii-ando anookiyan. 1 2 3 4 5
25. Gi Gii daangishka. 1 2 3 4 5
26. Gi-Gii miigaanig jii-wiipemaad. 1 2 3 4 5
27. Gi-Gii apaagining 1 2 3 4 5
28. Gi-Gii miigaanig gi-wiiaawing maawoch imma gegaa jii-gii wiisagaapinasiinog 1 2 3 4 5
29. Gi-Giigibiinenig 1 2 3 4 5
30. Baashkezigan, mookoman gemaa baakaan gegoo ogi aabaajitoon.
1 2 3 4 5

1. Piishik
2. Nanigooding
3. Ingooding
4. Wawiika
5. Kaniika

31. Anin minik taasing, nisookisis gaboonsek gaa inenimat
giiwiigiiwagun.

a. gii niizaananima 1 2 3 4 5

b. gawiin gii gootaasiin tchi giikamak, gema tchi aunetook.
1 2 3 4 5

c. Gii noonde naagaana, aahii dash giigosaa oogodaawen ge doodung.
1 2 3 4 5

d. Kaangego doongiinendisii oozaam gii maajiddoodaak.
1 2 3 4 5

e. Gii inendaam tchi taabenimiit. 1 2 3 4 5

