

Kizhaay Anishinaabe Niin: I am a Kind Man

Community Action Kit

To Encourage Aboriginal Youth and Men
To Speak Out Against Violence Against Women



White Ribbon Campaign
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Ontario Federation of Indian Friendship Centres
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Kizhaay Anishinaabe Niin: I am a Kind Man
TOOL KIT FOR ACTION



Community Action Kit to Encourage Aboriginal Youth and Men to Speak
out Against Violence Towards Women



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White Ribbon Campaign



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This toolkit was created with the involvement of many generous people who have made the choice to speak up to end violence against Aboriginal women across Indian country. Their contribution was invaluable and to them I am grateful.

We dedicate this kit to our sister, Sandra Kakeeway, who has journeyed on to the spirit world and who has left us with her legacy of resilience and courage. We keep her fire strong through this work and accept the responsibility to carry on her purpose in ending violence against women.

I would also like to acknowledge the Aboriginal Male Voices Advisory Committee. This committee of Aboriginal men from across Ontario saw the need and without hesitation offered to volunteer their time to assist in this project. Their dedication and commitment to engage men in the cause to end violence has made an enormous impact on women's lives. Many thanks to our Elder Bill Messenger for his kindness, honesty and guidance throughout the creation of this project, other committee members include:

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Ernie LaFontaine	Brian Bird
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To all Friendship Center Aboriginal Healing and Wellness Coordinators and to everyone who continues to make positive change in their communities, many thanks.

All My Relations,

Terrellyn Fearn
Spirit Moon Consulting

The Name of this Toolkit, Kizhaay Anishnaabe Niin, was offered by Sandra Kakeeway. It is the name of the Aboriginal Men's Violence program in Thunder Bay. It was named by the Old Man, an Elder who recently has journeyed to the spirit world and who understood the responsibility of men and honoured men's traditional role in family and community.

Kizhaay Anishinaabe Niin (an Ojibway phrase) translates to "I Am a Kind Man", guiding us throughout this project to understand how to engage youth and men to speak out against violence and abuse towards women in Aboriginal communities. It provided direction to the Men's Advisory committee and contributed to the development of their mission statement:

We are Aboriginal men from across Ontario who are very concerned about the problem of men's violence and abuse against women in Aboriginal communities.

The overall purpose of the initiative is to engage the men of our communities to speak out against all forms of abuse towards Aboriginal women.

1. To provide education for men to address issues of abuse against women;
2. To re-establish traditional responsibilities by acknowledging that our teachings have never tolerated violence and abuse towards women;
3. To inspire men to engage other men to get involved and stop the abuse;
4. To support Aboriginal men who choose not to use violence.

The project logo was derived from the White Ribbon Campaign's logo. We choose to circle the ribbon with sweetgrass. Sweetgrass is a sacred medicine and through its many teachings, we begin to understand the meaning of kindness towards oneself and others.





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About This Kit

Violence against Aboriginal women is an epidemic in our communities. It is time for communities to acknowledge that it must stop. Aboriginal men across Ontario have acknowledged their responsibility in ending this violence and have committed to supporting communities in engaging men and youth to speak up against violence towards Aboriginal women.

Kizhaay Anishinaabe Niin was created to provide an opportunity for communities to engage Aboriginal men and youth in understanding violence against women and to support them in joining together to end the violence. It is designed to offer Aboriginal men and youth a safe place to begin to understand their roles and responsibilities to end violence against Aboriginal young girls and women. It recognizes the challenges youth and men face and encourages opportunities for them to reconnect to their traditional roles within families and communities. It provides a supportive, wholistic model for community healing and can be easily adapted to suit individual communities.

Aboriginal men and youth in Ontario are joining this movement and speaking out against violence towards women in Aboriginal communities. Their vision is of healthy communities where women and children are safe and respected.

This kit was created out of the community action model of the White Ribbon Campaign which supports grass roots men's movements in ending violence around the world. In almost 50 countries, the White Ribbon Campaign supports men and boys to examine their attitudes and actions. They are asking important questions about creating healthier and happier relationships and are proudly joining with women and girls to end the many forms of violence against women. They are proclaiming "our future has no violence against women".

This project is a partnership between the Ontario Federation of Indian Friendship Centres (OFIFC) and the White Ribbon Campaign (WRC). The OFIFC has been actively promoting health and healing among urban Aboriginal people since 1973. They are committed to combating the alarming conditions of poor health and family violence that Aboriginal People in Ontario endure.

In 1991, a handful of Canadian men started the White Ribbon Campaign. In many countries, the focus of the campaign is around November 25, proclaimed by the United Nations as the International Day for the Eradication of Violence Against Women and, in many countries, referred to simply as "White Ribbon Day". In some countries, White Ribbon Days continues for one or two weeks. In Canada, it runs from November 25 to December 6, the anniversary of the 1989 murder of 14 women in Montreal by a man who resented women's achievements and independence. In other countries, the focus is other times of the year. Whenever it is, these focus days are a time for public awareness efforts in schools, workplaces, places of worship, the media and communities.

How to Use This Resource

This resource can be used to assist you in organizing a Kizhaay Anishinaabe Niin campaign in your organization or community. You can use the activities provided to facilitate awareness workshops for Aboriginal young men or adults. Most exercises and activities can be modified for large or small groups and can be used as stand alone activities or used to run a more extensive workshop. The Community Action Section provides you with a template of ideas to host your campaign.

Defining Violence

What Are We Talking About?

Defining Violence

We define violence as any Behaviour used to injure, abuse or harm another individual. It is the misuse of power over another person which violates their rights. It can be physical, mental, emotional or spiritual in nature.

Every person has the right...

- To be treated fairly and with respect;
- To say 'no' to unwanted Behaviour;
- To feel safe;
- To be included;
- To ask for help when they need it;
- To make their own decisions.

Types of Abuse

“When a man chooses to use violence towards a woman he is dispiriting her. He is changing the very spirit she entered the world as.”

Pauline Shirt (Cree Elder)

Spiritual Abuse

Not allowing her to attend ceremonies (sweats, fasts, smudges or prayer circles)
Isolating her from Elders or Traditional teachers
Forcing her to practice your spiritual beliefs
Stopping her efforts at personal growth
Putting her down because of her spiritual beliefs
Isolating her from family, friends or community

Physical Abuse

Spitting on her
Pinching her
Pushing her
Restraining her
Grabbing her
Slapping her
Pulling her hair
Punching her
Kicking her
Burning or scalding her
Biting her
Choking or strangling her
Attacking her with a weapon

Mental Abuse

Threatening her
Intimidating her
Controlling her
Criticizing her
Humiliating her
Isolating her from family and friends
Restricting her access to money
Using Cruel Mind Games
Belittling her

Emotional Sexual Abuse

Withholding Affection
Threatening to have sex with someone else
Criticizing her body
Unwanted touching
Refusing to accept "no" as an answer
Forcing her to act out sexual fantasies
Telling her she is not good enough
Calling her names
Talking down to her because of things she can't change
Stalking her

Examples of Abuse

Spiritual Abuse:

Any action that does not allow her the freedom to practice her own spiritual way of being.

Emotional Abuse and Sexual Abuse:

Using ridicule, fear, intimidation, terror, threats, intentional put-downs; and using what is known about the other person's needs, fears, hopes and dreams, weaknesses and vulnerability to hurt and control her; any strategy calculated to make the victim feel bad about herself. Sexual abuse also incorporates elements of physical abuse as well as emotional and psychological abuse.

Physical Abuse:

Any physical act intended to control, harm, injure or inflict physical pain on another person.

Mental (Psychological) Abuse:

Intentionally undermining a person's sense of self-worth, individual identity, confidence in their own perceptions of what is real, or sense of agency, capacity and empowerment (i.e., their ability to act, and have an impact in the world).

Violence Against Aboriginal Women

“It is important to honour the missing and murdered women. It is unacceptable to marginalize these women. The Creator did not create garbage. He created beauty.”

Elder Dan Smoke, closing a healing ceremony following the suspicious death of his sister, Deborah Anne Sloss.



At the World

Conference on the Prevention of Family Violence, 2005, in Banff, Alberta, Irene Khan, Secretary General of Amnesty International Secretariat, London, England, named the violence of Aboriginal woman in Canada an extreme violation of human rights.

Aboriginal women have the right to be safe and free from violence. Statistics show that Aboriginal women between the ages of 25 and 44 are five times more likely than other women of the same age to die as the result of violence. Racism and discrimination underpin the violence Aboriginal women of all backgrounds experience - First Nations, Métis and Inuit women alike.

Today, Aboriginal women and their families face systematic discrimination. They endure the lowest standard of living in Canada. Aboriginal women are the poorest of the poor. We must address the social and economic factors that lead to an Aboriginal woman's extreme vulnerability to violence.

There are other root causes such as laws passed in the 1800's that stripped women of their Aboriginal status and position in their communities if they were to marry a man



from another community, even if the man was also Aboriginal. This left women in danger to be dependant on their spouses. They were frequently unable to return to their home communities for support.

Residential schools eroded the sense of identity between the children who attended and their parents. These children were not allowed to speak their languages or to practice their own customs. Some children faced inhuman living conditions, and were sexually and physically abused.

For many women and children exposed to repeated abuse the consequences stay with them their whole lives and impact subsequent generations. They carry a sense of shame and self-loathing. Instead of learning good examples of parenting they learn violence and abuse. Aboriginal children are four

to six times more likely to be removed from their families and placed in the care of the state.

All of this contributes to a loss of sense of identity, belonging and self-worth. We need to understand and address this as a critical factor that contributes to self destructive behaviour and vulnerability to exploitation by others. Many victims resort to self medication using drugs and alcohol to cope with the pain of violence.

The result has been far too many Aboriginal women and girls placed in harm's way, denied adequate protection of the law, and marginalized in a way that allows some men to get away with carrying out violent crimes against them.

Violence against Aboriginal women often goes unreported and unpunished. It affects Aboriginal women from all age groups, religions and socioeconomic classes.

A study by the Ontario Native Women's Association found:



- That 8 out of 10 Aboriginal women in Ontario had personally experienced family violence. In other words, Aboriginal women are eight times more likely to suffer abuse than women in society at large. Of those women, 87% had been injured physically and 57% had been sexually abused (Health Canada, 1997);
- In some northern Aboriginal communities, it is believed that between 75% and 90% of women are battered;
- Children witness more than half of the violence that occurs between the adults in the home and are also targeted for abuse, especially sexual crimes, with up to three-quarters of Aboriginal girls under the age of 18 having been sexually assaulted.

In summary, these statistics estimate that, at a minimum, 25% of Aboriginal women experience violence at the hands of an intimate partner; however, in some communities, that figure can be as high as 80-90%. In most instances, this abuse happens repeatedly and involves serious physical harm, as well as psychological and emotional abuse. It is also important to realize that up to half of the men report that a family member has abused them. They are much less likely, however, to experience physical injury at the hands of their spouses than are women.

What about violence against Aboriginal men?

Violence against Aboriginal men is also a huge problem, although most violence is committed by men. It occurs in the forms of violence by non-Aboriginal men rooted in racism, with boys and male teens against their peers, sexual assault against boys, physical assault by parents (often fathers) against sons. There also can be violence by women against their spouses. But surveys by Statistics Canada tell us that spousal violence by a woman against a man is less likely to cause injury than the other way around (18% versus 44%).

Even though some men, like women, do experience violence from their spouse, they are much less likely to live in fear of violence at the hands of their spouse. They are also much less likely to experience sexual assault. And many cases of physical violence by a woman against a spouse are in self-defense or the result of many years of physical or emotional abuse.



I admire her strength

While there are many forms of violence in relationships, this campaign focuses its efforts on ending violence against Aboriginal women.

Violence in Aboriginal Families and Communities

Violence invades whole communities and cannot be considered a problem of a particular couple or an individual household; it is a community problem.

Many Aboriginal communities are struggling to cope with this emerging culture of violence that is rapidly being established into almost every aspect of social life.

Family Violence

The problem of family violence is simply too large and widespread to treat it as a social abnormality. It is the norm. Violence and abuse against Aboriginal women have become a part of the way of life of many communities. In the past, there were traditional cultural values that were the foundation of all Aboriginal societies across North America. These values, which encompassed all members within the community, included acceptance, protection, support and nurturing within that circle. This warm and protective embrace was the birthright of every Aboriginal person. In exchange for the rights and privileges accorded by community membership, each person owed a debt of respect for the community's values and traditions, service to its ongoing requirements for well being and prosperity, and vigilance in protecting the integrity and strength of the circle. Clearly the current patterns of violence and abuse show that the circle has been broken, the trust of the whole has been breached and violated, and individuals and families have been abandoned to their fate. More than this, there now exists a wide range of community Behaviours and characteristics that actually nurture, protect, encourage and permit violence and abuse to continue as a community trait.

The Royal Commission on Aboriginal Peoples defines family violence as: "a serious abuse of power within family, trust or dependency relationships" (RCAP, 1996:54).

While this definition has much in common with many others, the Commission also notes that: "The pattern of family violence experienced by Aboriginal people shares many features with violence in mainstream society, [however] it also has a distinctive face that is important to recognize as we search for understanding of causes and identify solutions."

These are three distinctive features RCAP has identified:

- 1) Aboriginal family violence is distinct in that it has invaded whole communities and cannot be considered a problem of a particular couple or an individual household;
- 2) The failure in family functioning can be traced in many cases to interventions of the government, deliberately introduced to disrupt or displace the Aboriginal family;
- 3) Violence within Aboriginal communities is fostered and sustained by a racist social environment that spreads demeaning stereotypes of Aboriginal women and men and seeks to diminish their value as human beings and their right to be treated with dignity.

These distinctive features speak as much to root causes as they do to the actual nature of the problem, but also introduce several features that define Aboriginal family violence and abuse as an essentially different order of problem than the abuse that takes place in the non-Aboriginal communities.

Impact on Aboriginal Communities

There is a direct relationship between the historical experience of Aboriginal people and current patterns of violence and abuse in Aboriginal communities. While it is generally acknowledged that family violence and abuse did occur prior to European contact, both the historical and anthropological records indicate that it was not a normal feature of everyday life. Indeed, in many Aboriginal societies, an abusive man would soon be confronted by his male relatives (or the relatives of the victim) and, if the abuse continued, the abuser could face dire consequences, including banishment, castration and death. On the contrary, the women and children were almost universally honoured, loved, protected and cared for with great respect and, in some Nations, women were accorded high rank, far-reaching social and political powers, and weighty leadership responsibilities.

(Brizinsky, 1993; Chester, Robin, Koss, Lopez and Goldman, 1994; McGillivray and Comaskey 1996; Morrisson and Wilson, 1995; Bopp, 1983; Deloria, E.C., 1988; Brant, 1990).

There was a general pattern where communities were in balance within themselves, in which internal conflict and abusive behaviour were discouraged, and a climate of harmony, respect and mutual cooperation was considered a survival necessity. The wave upon wave of trauma that hit many Aboriginal societies after European contact directly impacted family life and, in the case of residential schools, assaulted the very essence of cultural solidarity, identity and continuity by introducing institutionalized patterns of violence and abuse into Aboriginal family and community systems.

(Nuxalk Nation, 2000; McEvoy, 1990; Nuuchah-nulth Tribal Council, 1996; Knockwood, 1992; Faine, 1993; Furniss, 1995; Abadian, 1999; Sagamok Anishinabe First Nation, 2003; Lane, Bopp, Bopp and Norris, 2002).

The Causes of Men's Violence Against Aboriginal Women

Men choose to use violence as a way of maintaining power and control over women. There are many reasons why men choose to use violence. The following factors contribute to the cause of men's violence against Aboriginal women.

Society Permits the Violence to Occur

Violence against Aboriginal women also results from a society that has permitted the violence to occur. It is estimated that approximately 500 First Nation Women have been reported missing/ murdered in Canada over the past 15 years with little or no media attention. There have been few arrests and most cases are non-active. How Canadian society values Aboriginal women drastically affects the incidence of violence against them. A Canadian government statistic reveals that Indigenous women between the ages of 25 and 44, with status under the Indian Act, are five times more likely than all other women of the same age to die as the result of violence. Rooted in the violence are racist and sexist stereotypes that deny the dignity and worth of Aboriginal women, encouraging some men to feel they can get away with acts of hatred against them.

All forms of racialized and sexualized violence against Aboriginal women must stop.

Men's Life Experience

Violence is not only about the power of men over women it also comes from men's own life experiences and fears. For some young men, the use of violence is a way of proving to themselves and those around them that they are "real men". Raised by fathers who may have attended residential school or who do not know how to nurture or show affection, some young men grow up unable to feel what others feel, unable to be empathetic. If you do not feel what others feel, you are more likely to commit violence because you are not fully aware of the damage you are doing. Many young men are taught to suppress their emotions. They have been taught that feelings make them weak and feminine. But feelings are a part of being human. When we try to suppress feelings, they often re-emerge in the form of aggression and violence. Many young men grew up witnessing violence in the home or directly experiencing violence themselves. Although this leads some to refusing to use violence themselves, it has taught others that the use of force is acceptable in personal relations. None of these factors are an excuse for individual acts of violence but by understanding these factors, we get closer to changing the conditions that create violence in the first place.

Absence of Consequences and Personal Immunity

In communities where violence against women is common and considered “normal”, a woman who receives a beating from her spouse may be told by other women, you must have done something to deserve it”. In Aboriginal communities, it is very difficult to conceal a pattern of domestic abuse for very long. Families are large and people talk. News soon gets out. The question that must be asked is: “What happens when it becomes common knowledge in the community?”

Do extended family and community members intervene to stop the abuse?

Do the elected authorities, mental health workers and child protection workers intervene?

Are the police and the courts notified? Are they responsive?

Do the men of the community confront the abuser?

In short, what consequences do abusers face?

Research in the United States confirms that, “men most likely to re-offend [after completing a batterer’s intervention program] are those that have the least to lose...”

~ Bennet and Williams, 2001:3,6

In other words, if men stand to lose employment, family, home, status and freedom, they are less likely to re-offend than men who have none of these things to lose, or for whom there is little risk that offending will result in any loss. Consequences do matter.

Men’s Beliefs and Attitudes Regarding Women

There can be little doubt that one of the factors that determines the presence, extent and nature of violence against women is the belief systems and attitudes in the communities; specifically men’s attitudes and beliefs about women and about male privilege and sexism. The extent to which violence towards women has been “normalized” and taken for granted as “the way it is” creates the psychological and social space where abuse can flourish.

Community Wellness

The lack of infrastructure and capacity of many Aboriginal communities to effectively respond to patterns of violence contributes to the further growth and development of this emerging culture of violence and its normalization within the community. The continuation of persistent alcohol and drug abuse and the disproportionate incarceration of young Aboriginal men who learn to identify with the belief systems and values of prison gangs and criminal networks, which are then taken back to Aboriginal communities, is the reality.

The Exercise of “Male Privilege”

“Male privilege” is the belief, enforced on his female victims, that a man has rights and privileges that are due to him simply because he is a man. The underlying assumption of male privilege is that women exist to gratify the needs of men, who are somehow superior beings, because they were born male.

Examples of exercising male privilege

- Insisting that she gives him sex whenever he wants it, no matter how she feels;
- Making her clean up after him (leaving a messy kitchen, bathroom, not picking up clothes, etc.);
- Making her fetch for him (“get me a drink”, “go to the store and buy me cigarettes”, etc.);
- Making decisions that impact her without consulting her, insisting on being the decision maker (on everything from which restaurant or house to choose, to which school the children will attend, where to live or whether or not to incur a debt);
- Expecting her to want what he wants when he wants;
- Making her do the nasty jobs (clean the toilet, warm up the freezing car, etc.);
- Demanding that she serves the food he wants, when he wants it;
- Requiring her to “act as if you want it” in the bedroom.

Your Role as Facilitator

Your role as a facilitator is to acknowledge the courage and strength of all participants. The facilitator who is leading an activity about ‘Violence Against Aboriginal Women’ has a particularly important role in helping create a safe environment.

Co-Facilitate: If you are not fully comfortable with the topic of Violence towards Women it is important that you do not run these activities on your own. Ask a colleague to assist you or offer tobacco to an Elder seeking their guidance and assistance.

Be flexible: It is important to be respectful of different cultural norms, such as language, traditions, geography, experiences.

Be Creative: There are many different ways to engage men, young and old, to begin to discuss these issues. Examples are: at a healing circle teaching, a regalia making workshop or a traditional feast.

Safety and ground rules: Before you begin the workshop you might ask the participants to develop some discussion guidelines. What do they need from you and from each other in order to feel safe when they talk about these issues? Do they require that the participants agree to confidentiality? That no one has to speak who doesn’t want to! That discussions are respectful and people listen to each other! Another way to provide safety for certain discussions is to have a question box where participants can pose questions anonymously. We have provided a sample set of ground rules at the beginning of the Exercise section.

Model respect: It’s important to encourage participation in the discussion and model the type of behaviour we expect from participants. Providing safety means respecting all levels of participation. This includes not putting anyone on the spot who might feel uncomfortable talking about these issues. If you are providing a circle format, using a talking feather, rock or other sacred item to encourage respectful listening and to provide an opportunity for everyone to speak or pass.

Generalizations and judgments: Be careful to avoid generalizations, stereotypes and judgments, such as “boys will be boys,” “girls are powerless victims” or “men commit violence” (as opposed to some men).

Disclosures: Since many Aboriginal people have experienced violence, these exercises and activities sometimes provide the safety they need to come forward and disclose their experiences. Understand your role in dealing with disclosures and be familiar with your organization’s policies procedures.

Facilitator Tips

- 1) Keep in mind the purpose of the activities in the kit is:
 - To encourage dialogue between Aboriginal youth and men about their role in understanding and ending violence against women;
 - To initiate self reflection about men and youth behaviours that contribute to the violence;
 - To inspire Aboriginal men and youth to speak up and actively commit to ending violence against women in Aboriginal communities.
- 2) Start a dialogue with open-ended questions that prompt reflection. These are usually questions starting with “how”, “what” and “why”. For example, “How does this affect you?”, “Why is this an issue?”, “What can be done to change this situation?”
- 3) Acknowledge different opinions. When a participant introduces a controversial point, try to separate fact from opinion. Should a disagreement occur, encourage participants to challenge the ideas without putting down the person expressing them. Communicate to the participants that the purpose of these discussions isn’t to win an argument but to share information and ideas. Understand that a youth might make outrageous statements to be provocative or because he thinks it will impress other youth.
- 4) Encourage lively discussions, but avoid arguments. Violence is an emotionally charged topic so discussions can become heated. Consider discussing why this is happening.
- 5) Stay focused. When discussions get off track, try to reintroduce the original issues. For example, “Terry, I think you have a point there, but can we get back to talking about ...”.
- 6) Listen. Ask everyone to listen to each person’s point of view before responding. It’s important to understand what a person is trying to say, but also to provide safety and trust in the group.
- 7) Don’t feel you have to be an expert on the issues. If you can’t answer a question, say so. Ask others if they know. If it’s important, promise to look into it. Ask the participating Elder to share their thoughts.
- 8) State that abusive, hurtful or insulting language or behaviour isn’t acceptable in these discussions. Ask the Elder to talk about respect of all participants within the circle/ group.
- 9) Know the resources in your community. You may need to make referrals to support services.

Addressing Challenging Questions or Statements

It is a good idea to be prepared to meet some potentially challenging questions or statements that may come up within the group discussion. You may come across difficult questions from participants or may encounter statements that are sexist. We have included some guidelines that may assist you in addressing any challenging questions you may face:

- Always listen with attention and interest.
- Remember that the purpose of any encounter — whether the person is very sympathetic or a bit hostile — is not to “win” an argument. It is to listen to other people’s concerns, correct inaccurate ideas and encourage guys to get involved. Try to be friendly and positive and try not to get defensive.
- When someone is hostile and trying to bait you, stay cool. Be respectful. But be firm.
- Don’t let that person dominate a discussion. Don’t get into an endless debate.
- If someone poses a challenging question or statement, ask the other group participants what they think. Sometimes the group can provide the answers.
- Challenge any inaccurate information or sexist comments in a good way. Always provide accurate information.

Homophobia, Sexism and Men’s Fears

Group discussions on these issues can bring up sexist remarks against Aboriginal men and youth. The form that this often takes is homophobic comments. (For example, “He looks like a fag!”, “That’s so gay”, “He throws like a girl”). This doesn’t necessarily have anything to do with the issue of someone’s actual sexual orientation. Rather, they are comments that say someone isn’t a “real man,” especially if he doesn’t “fit the norm”. There is an important link between homophobic teasing of young men and violence. Because men and youth fear not being a “real man”, some will use verbal and even physical violence against girls or boys to prove themselves. Not only is this hurtful it also directly feeds into sexism. Much of the problem is based on the belief that anything a male does that is remotely “feminine” is a negative thing. Because of this, homophobic harassment contributes to sexism.

Facilitators can play a very important role in challenging homophobic and sexist remarks. Always remember that if we are silent, participants will perceive this as condoning the behaviour and because boys take their cues for behaviour from other boys and men, male facilitators have a particularly important role to play. They can set the bar for how to live in a respectful and peaceful way with Aboriginal women and towards their brothers.

Seven Exercises For Youth Or Adults

Establishing Ground Rules

Before you begin we recommend you set some ground rules with the group. Ask the group to come up with things they feel are important to consider while in the group process (and consequences for breaking these ground rules). Write everything shared on a flip chart and post them in a place visible by all members of the group. This will make them readily available if you need to refer to them during your activities. Here are some examples of ground rules and some of the things you may wish to say about them:

Suggested ground rules for group discussions

1

Listen. Share time. Respect others' opinions. Everyone has a unique perspective and contribution to make to our learning. Respect and listen to what others have to say, how they say it and the experiences they bring to the group. Ask yourself if the way you are speaking or acting towards this person is the way you would like to be treated.

2

Non-judgmental. There is a great deal of diversity, knowledge and wisdom in this group. The only way we can learn about each other is through open, non-judgmental and peaceful communication. Only one person can speak at a time.

3

No put-downs. Discussion and debate are great. Hurtful words are not. Words or ideas that put down a person or group don't help us learn from each other. Sometimes people mix up opinions with facts. You can disagree with a person without name-calling or insults. You can start your sentence with the word "I"- for example, "I don't agree with that point..." or "I think that...".

4

Respect confidentiality. If you want to tell the group something that is confidential (not to be told to anyone outside the group), say so before you speak. Specifically, what is said in the circle/group stays in the circle/group!

5

Respect the ground rules. You are an equal, valuable member of this group. You have a responsibility to point out to the group if these ground rules are broken.

6

Outside the group, find someone to talk to. Learning about violence can remind us of violence that we or someone we know has experienced. If you or someone you know has suffered violence, please talk to a friend, Elder or adult who you trust so you can get the support you need. If you still don't get the support you need, tell another person. It isn't your fault.

The Seven Grandfathers

The Creator gave seven Grandfathers, who were very powerful spirits, the responsibility to watch over the people. The Grandfathers saw that people were living a hard life. They sent their helper to spend time amongst the people and find a person who could be taught how to live in harmony with Creation. Their helper went to the four directions to find a person worthy enough to bring to the Grandfathers.

While the boy was travelling with Otter they were visited seven times by spirits who told them about the gifts. Here is what they said:

To cherish knowledge is to know wisdom;
To know love is to know peace;
To honour all of Creation is to have respect;
Bravery is to face the foe with integrity;
Honesty in facing a situation is to be brave;
Humility is to know your self as a sacred part of Creation;
Truth is to know all of these things.

Otter returned to his friend, who, because of all the time spent in the spirit world, was now an old man. The Old Man gathered all the people around and told them of his journey to the Seven Grandfathers lodge. He explained how to use the gifts. He explained that the opposite of any of the gifts would lead to ruin. He gave them the understanding of opposites. It was now up to the people to follow the path laid out before them. The Old Man gave them all they needed for the development of the spiritual side of life.

Compiled from The Mishomis Book, Edward Benton-Banai, 1988



The First Teaching

Wisdom

There are many different forms of violence. From this teaching, we will learn about the different types of abuse. We will then gain understanding and knowledge to make changes in our behaviour.

Wisdom is to acknowledge and practice values that are respectful of men and women. We will change those behaviours that are not positive or respectful.

To Cherish Knowledge
Is To Know Wisdom

The First Activity

Wisdom

Purpose:

1. To create awareness of the different types of violence and abuse against Aboriginal women.
2. To promote discussion of violent behaviours.

Materials:

Cue cards (Enough for each member or group to have 5 or 6 cards each)

8.5" x 11" paper

Flip chart paper

Masking tape

Marker

Description:

- A.** On a separate piece of paper write the following 5 headings for each type of violence: Physical Violence, Mental (Psychological) Violence, Emotional Violence, Sexual Violence, and Spiritual Violence. These headings should be prepared in advance of the workshop.
- B.** Place each heading on the wall, side by side.
- C.** On each cue card write several different examples of violence (refer to "Examples of Abuse" on pages 14 - 15).
- D.** Provide each participant with 5-6 cue cards.
Ask each participant to place their cue cards in the appropriate category under the heading
- E.** that describes their type of violence. Go around the circle with each participant taking individual turns. Make sure that every card is placed in a category.
- F.** Have a group discussion.

Variation:

Adjust number of cue cards for group size.

You may want to give each participant a blank card to write a form of violence that has not been used.

Group Discussion Questions:

1. Were there any cards that were hard to place?
2. Did any card fit one or more categories?
3. Are there any examples of violence against women that are not on the wall?
4. Are there any examples that you find surprising?
5. Where do men learn these behaviours of violence?

The Second Teaching

Love

To live with love is to show kindness and respect to others.

You must learn to love and be at peace with yourself. Once you love yourself then you will be able to love others.

To Know Love Is To Know Peace

The Second Activity

Love

Purpose:

- 1.** To identify messages about love, kindness and respect we learn from the media about women and men.
- 2.** To understand how lyrics of songs and the images of music videos shape how we form healthy or unhealthy relationships.

Materials:

One copy per participant pair of the Music Question Checklist

A CD player

Pens/ pencils

Songs to use as examples (participants can bring or you can have a few popular ones on hand)

Description:

- A.** In pairs or groups, ask participants to play their song within their group and answer the questions on the worksheet; the questions will inspire a larger group discussion.
- B.** One group at time, have students present their songs by working through the checklist.
- C.** Encourage dialogue as a larger group about each presentation.

Group Discussion Questions:

- 1.** Are there similar messages in the advertising of products you buy, food you eat or movies you see?
- 2.** Are there some artists who are giving positive messages about women?
- 3.** Are there some artists who are giving positive messages about relationships?

Facilitator's Note:

We suggest participants work either in pairs or small groups for this activity. Before starting, ask participants to bring song lyrics of music they enjoy. If possible, ask them to bring the song itself and material from the band's website. Many band websites have discussion blogs and boards. Encourage participants to gather as much information as they can about their song. Music expresses part of who people are or what they aspire to be. Your participants will closely identify with the songs they like and may react defensively in the face of criticism. You may want to consider that when you are critiquing songs, they may feel you are attacking who they are.

Music Question Checklist

Group member names

Name of Band

Name of Group

1. What is the song about?

.....
.....

2. Describe the behaviour of the women in this song.

.....
.....

3. Describe the behaviour of the men in the song.

.....
.....

4. How do the characters in the song relate to each other?

.....
.....

5. Is the relationship that exists healthy or unhealthy?

.....

6. What type of additional information does the listener get from lyrics?

.....
.....

7. How do the men in the song relate to the world? (For example, do they see themselves as superior or “in charge” of things?)

.....
.....

8. How do you respond to this music?

.....
.....

9. Would you consider the men/women in this song a role model?

.....
.....

The Third Teaching

Respect

Respect is about accepting everyone as they are and not being judgmental. It is about listening openly to women and being sensitive to their feelings and space. Respect is about safeguarding women's dignity and individual rights.

Our grandfathers and grandmothers tell us to honour and respect everyone, especially ourselves, and to realize we also have personal boundaries and the right to be respected.

To Honour All of Creation
Is To Have Respect

Respect

Purpose:

1. To understand healthy boundaries in relationships.
2. To define participants' own personal boundaries.

Materials:

One photocopy of each worksheet per participant.

Pens/ Pencils / Optional: Flip chart and markers.

Description:

- A.** Begin the group with the following “icebreaker”: Instruct participants to form two lines facing each other, standing about 10 feet apart. Participants should slowly walk towards their partner, and get as close as they feel comfortable. At the point they do not feel comfortable getting any closer, participants should put their hand up and say “stop!”. Process with a brief discussion of the concept of personal space, and explain to participants that in doing this activity they have set boundaries around their personal space.
- B.** Provide each participant with a copy of Understanding Boundaries and read or have participants read aloud the introduction and discuss.
- C.** Read or have participant read aloud directions under Different Boundaries with Different Relationships.
- D.** Draw a copy of the diagram on flip chart and complete example by putting “parents”, “best friend”, “sister” and “girlfriend” in circle 1; “Other Friends” in circle 2; “Teachers” and “neighbours” in circle 3; and “someone who hurt me” outside the solid circle.
- E.** Ask participants to fill in the names of people with whom they have different relationships and different boundaries in the appropriate circles.
- F.** After participants have completed the diagram, invite them to share with the group what names they wrote and why.
- G.** Distribute copies of the second page of Understanding Boundaries and read or have the participant read aloud the introductory paragraph and discuss.
- H.** Write “Comfortable” and “Uncomfortable” on flip chart and draw a line between the two. Ask participants to offer examples of Behaviours that might be acceptable or unacceptable to different people.
- I.** Ask participants to fill in Behaviours they are comfortable/ uncomfortable with on either side of the “Boundary” line on their worksheet.

Group Discussion Questions:

- 1.** What are some boundaries you have drawn in your relationships?
- 2.** How do you make sure other people are aware of your boundaries?
- 3.** What are some reasons people sometimes have difficulty setting boundaries?
- 4.** How could it be helpful in your relationships for you to be clear about your own boundaries?
- 5.** What are some things you can do to respect people's boundaries?

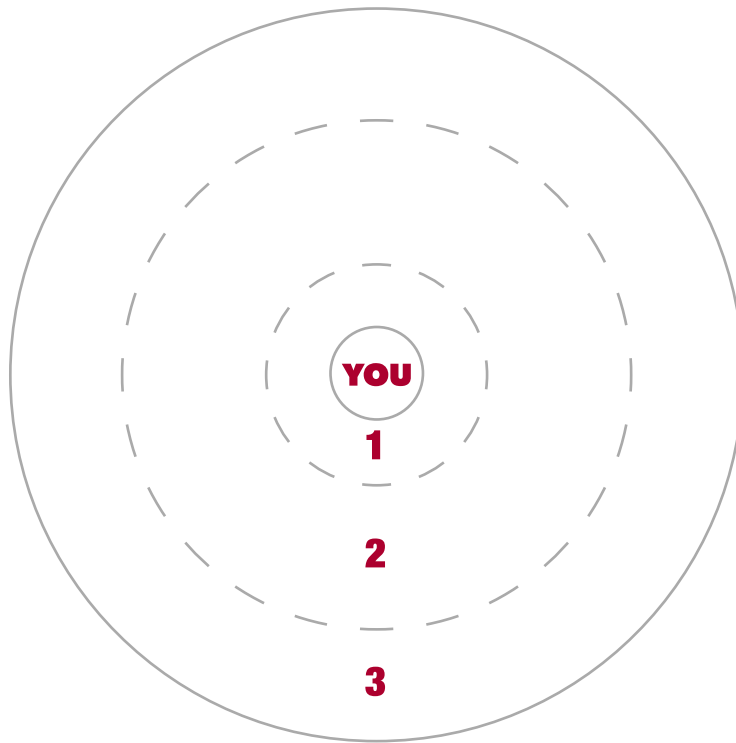


I respect his mother.

Man should talk to women as he would speak to the Creator

Understanding Boundaries (1)

One important way to respect yourself and others is to set strong healthy boundaries around yourself and your life. A boundary is like an invisible line around you. It is what separates you from other people. It is the line between what you are comfortable with and what you are uncomfortable with, what is acceptable to you and what is unacceptable to you. Boundaries help protect not only our physical safety, but also our emotional well being. Healthy boundaries are flexible. For example, you might open your boundaries to let people you trust closer to you – you might share more information with them and feel more comfortable being physically close to them. With people you don't know as well or people you distrust, you will probably keep your boundaries closed more tightly by not getting too personal.



DIFFERENT BOUNDARIES WITH DIFFERENT RELATIONSHIPS

In circle 1 around “you”, write the names of the people who are closest to you, and for whom you open your boundaries most. In circle 2, write the names of a few people who you have a good relationship with but are not as close as the people in the inner circle. In circle 3, mention names of people who you have relationships with that are not very personal. Is there anyone who has given you a good reason not to trust them - from whom you have to protect yourself. Write these names on the outside of the solid line, which indicates that your boundaries are very firm with them. Note that participants may be reluctant to name people.

Understanding Boundaries (2)

Boundaries aren't just for controlling which people we want to be close to us. Healthy boundaries allow us to control all sorts of things in our lives, including our own behaviour and which behaviours we will accept from others. For example, a person may be comfortable with kissing her partner in public, but “draw the line” at her partner touching her in a sexual way in front of other people. That “line” is her boundary. Abuse happens when one person violates another person's boundaries.

Think about your boundaries around physical touch, sexual behaviour, language, morals and values. Write some examples of your boundaries below.

Behaviors I'm Comfortable With

Behaviors I'm Uncomfortable With

The Fourth Teaching

Bravery

Courage and bravery are needed when you begin to challenge and speak out against men's violence against Aboriginal women.

You can practice positive role modeling to other men and boys and walk your talk with integrity.

**Bravery Is To Face the Foe with
Integrity**

The Fourth Activity

Bravery

Interviewing an Elder or Traditional Person

Purpose:

To understand how people can be influenced by others

To understand how role modeling can influence behaviour

Materials:

Pen / Paper

Tobacco to give to Elder or Traditional Person

Description:

- A.** Interview question development: Arrange group participants into pairs. Have them help each other make up a list of questions they might want to ask their Elder or Traditional Person. Ask participants to consider how growing up now might be different from, or the same as, growing up a long time ago.
- B.** Write a letter of invitation: Participants will write a letter to their chosen person asking him or her to meet to discuss what it was like growing up.
- C.** Interview role play: Participants will work in pairs practicing their interviewing skills. Have them practice interviews by using the interview tips sheet and interviewing each other in pairs as if they were interviewing their Elder or Traditional Person.
- D.** Writing a thank you letter: Ask participants to write a thank you letter to their influential adult. They might tell their influential adult what they learned from their meeting.
- E.** Participants will present their findings to the group.

Group Discussion Questions:

What is one thing that surprised you about your interview?

What is one thing you learned during your interview?

Has any new information influenced you to view things differently?

Will anything you learned change your behaviour in the future?

Facilitator's Notes: Some of the questions they could ask their influential adult could be:

- How was growing up the same or different years ago?
- What did you learn about traditional roles of men and women? Who did you learn them from?
- What examples of sexism or discrimination against women and girls did you hear about from your elders?
- Did communities address these issues in the past?

- Who has taught you the most about being a man and what did you learn from them?
- What women have influenced you the most in your life and how?
- What men have influenced you the most and how?
- Were you ever teased or bullied as a child?
- What would you like to do or say if you saw someone being teased like that now?
- What has changed the most for women during your lifetime?
- What has changed the most for men during your lifetime?
- What do you wish had been different when you were younger?
- What do you wish someone had told you about being male/female when you were my age?
- What do you wish your father or mother had done differently or in what way do you wish they had been different?
- What do you like the most about being a man/woman?

Interviewing Tips for Participant

- Ask the person you choose as your influential adult if he or she could set some time aside to talk about his or her experiences growing up. Describe this project.
- Set up a time and quiet place for the interview where you will be undisturbed by people and calls.
- Choose the questions you will ask and write down some of your own.
- Ask the most important questions first (so you won't run out of time).
- In a notebook, jot down specific things that stand out in your conversation.
- If possible, with permission, take a photo or video with your influential adult.
- Thank your interviewee for generously talking about his or her life with you.

Presentation Guidelines

- Describe how you know your influential adult.
- Describe how the interviews went.
- List three new things that you learned.
- What has changed the most for men and women over your influential adult's lifetime?
- What, if anything, surprised you?
- Has anything you learned changed the way you look at or see things?
If available, show a photo or video of the interview.

The Fifth Teaching

Honesty

To be honest is to be truthful about your behaviour and to be open to understanding how your actions affect others. It is important to learn about power and control and how it can be misused in relationships. Honesty is to practice fairness.

Honesty is being up front in everything that you say and do without a hidden agenda or ulterior motive.

Honesty in facing a situation is to be brave

Honesty

Purpose:

To identify and understand some of the many different ways abusers gain power and control.

Materials:

One photocopy of each worksheet per participant

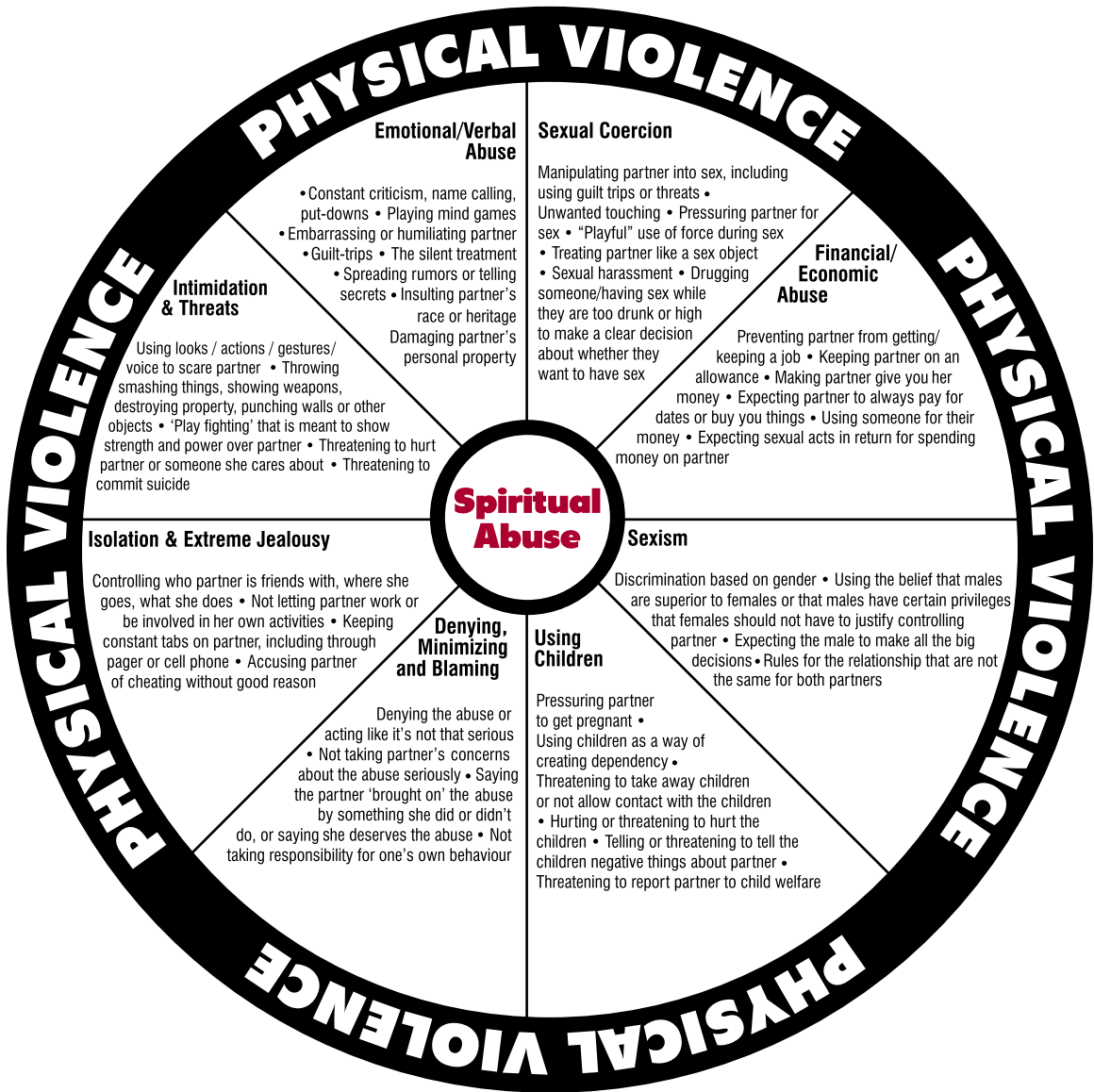
Pens / Pencils / Markers / Flip chart / Masking Tape

One additional copy of second worksheet, cut into eight pieces with one situation on each paper.

Description:

- 1.** Ahead of time, draw a large outline of the wheel on flip chart with the headings for each section written in.
- 2.** Distribute first worksheet and the wheel of Power & Control. Review the wheel visually, explaining that the centre is power and control because abusive relationships are based on one person wanting power and control over another. In between the “spokes” of the wheel are the behaviours abusers use to gain power and control. On the outside of the wheel is the physical violence, because that is the most visible and extreme way of gaining power and control. Often, the tactics inside the wheel lead to physical violence.
- 3.** Review each section of the wheel, reading the heading and the examples listed on the worksheet. Ask group members if they can think of any examples in their own lives, in the lives of people they know or in TV shows, movies or music videos.
- 4.** Pass out pieces of paper with scenarios from the second worksheet. If you have more than 8 group members, you can make up additional examples, or just ask for 8 group members to volunteer.
- 5.** Ask each group member with a paper to read his or her scenario aloud, decide where on the wheel that example falls and tape the piece of paper on the large wheel. Ask the rest of the group if they agree, and if not, where they think it should go.
- 6.** Repeat this with each scenario until there is an example taped to each section of the wheel. Provide the “answer key” and review the answers.
- 7.** Distribute photocopies of second worksheet and instruct the group to draw a line from each scenario to the tactic it represents.
- 8.** After the group has finished matching the examples to the behaviour, provide the “answer key” and review each answer, explaining any mistakes.

Answer Key: (1)G (2)E (3)C (4)B (5)A (6)F (7)H (8)D



Understanding Power & Control Strategies

Consider the following definition of abuse: Abuse is any attempt to gain power or control over another person using physical, emotional or sexual strategies. The “Wheel” you see on this page shows that Spiritual Abuse (Power and Control) are at the centre of an abusive relationship. In other words, abuse occurs is when there is a pattern of one person trying to gain Power and Control over another. One of the most obvious ways to control another person is by using violence – such as hitting someone, holding them down or sexually assaulting someone. However, there are other ways of controlling a person that do not include physical violence and are not so easy to spot. Instead of using physical or sexual violence, many abusers may use verbal, emotional or mental (psychological) or financial tactics to control the other person. Some examples of these forms of abuse are shown in between the “spokes” of the wheel. They are more subtle (not so obvious). Often people do not recognize them as abuse. But they are abuse, and they often lead to physical violence.

Understanding Power & Control Strategies

Each sentence below is an example of one of the tactics described in the “Power and Control” wheel on the previous page. Draw a line to match the example on the left to the “Power and Control” tactic on the right.

- 1.** Jason has never hit Terry, but when he’s angry he often scares Terry by punching walls or throwing things.
- 2.** Davis makes Julie quit her job because he doesn’t trust the guys she works with. Instead, he says he’ll give her a weekly allowance – as long as she’s “good”.
- 3.** Bill tells Denise that if she leaves him, he’ll make sure that he gets full custody of their son and he will never let Denise see him.
- 4.** After hitting her, Denis tells Kim to stop crying and making such a big deal out of nothing, adding “I just get so out of control when I see you flirting with other people like that. If you didn’t act like that I wouldn’t have to hurt you”.
- 5.** Steve bad-mouths Doris’s friends all the time. Finally, he tells her he doesn’t want her hanging out with them anymore because “they’re all a bunch of whores”.
- 6.** Andrew wants to have sex and Susan isn’t ready. Andrew says if she doesn’t want him, he’ll have to tell everyone she is a lesbian, and get his sexual needs met by a “real woman”.
- 7.** Jeremy and Theresa are eating dinner with friends when Jeremy says jokingly to Theresa, “Are you sure you’re going to have dessert? I don’t know, baby, that stuff is going right to your butt”.
- 8.** While Bruce listens to his girlfriend’s ideas, he expects that he should always make the final decisions because he is the man.

- A. Isolation & Extreme Jealousy**
- B. Denying, Minimizing and Blaming**
- C. Using Children**
- D. Sexism**
- E. Financial/ Economic Abuse**
- F. Sexual Coercion**
- G. Intimidation & Threats**
- H. Emotional/ Verbal Abuse**

The Sixth Teaching

Humility

Humility is about having sensitivity towards others, respecting their way of doing things and listening to them. It means having self awareness of personal strengths and limitations and knowing you have the capacity for growth and change.

Humility is to Know Yourself as a
Sacred Part of Creation

Humility

Purpose:

1. To understand what is a healthy relationship.
2. To identify some behaviours found in healthy relationships based on equality.

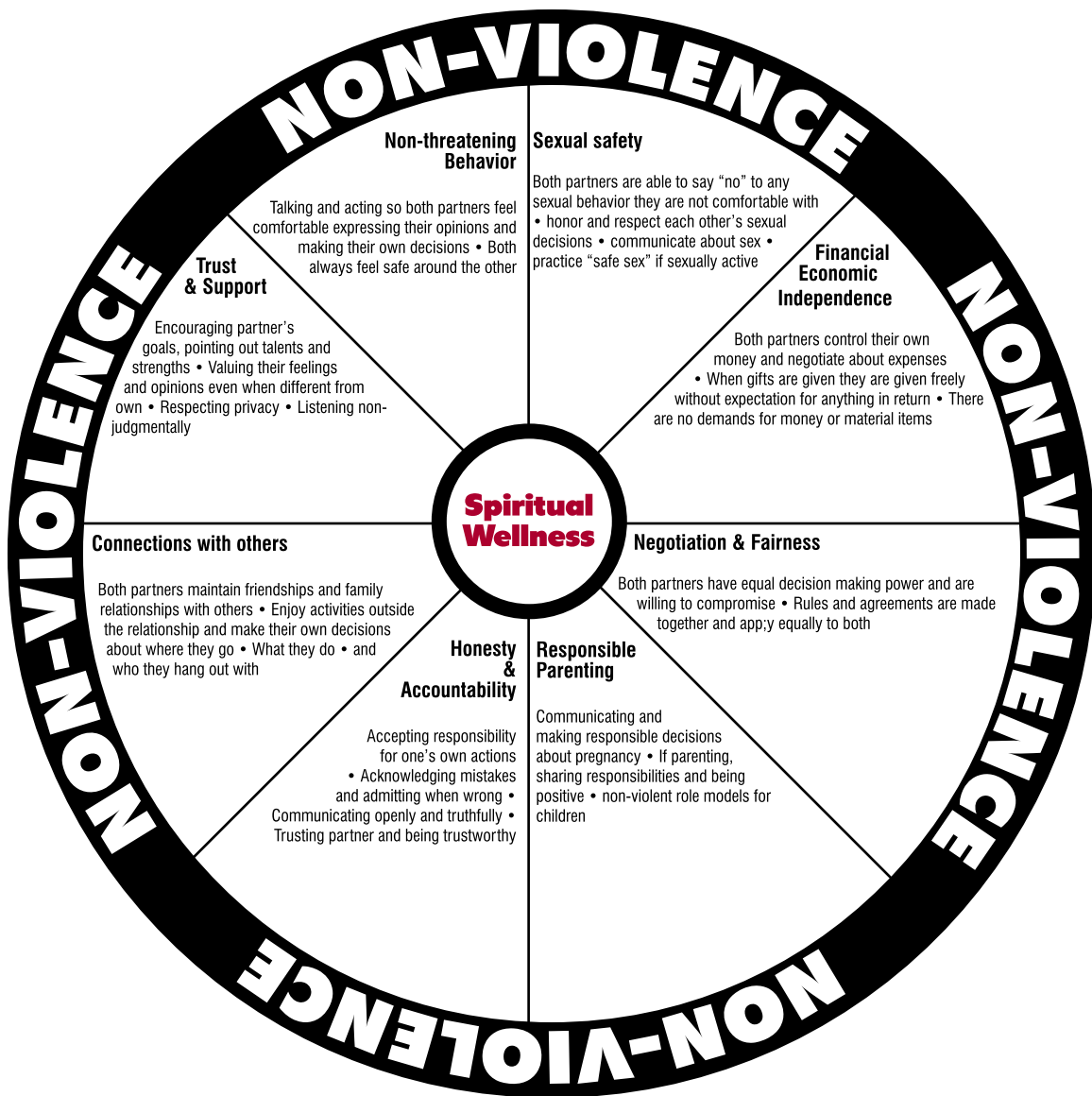
Materials:

One copy of each worksheet for each participant
Pens / pencils / Masking Tape / Flip chart / Markers.

Description:

- A.** This activity should be done as a follow-up to Understanding Power & Control Strategies. Explain that this activity is about the opposite of a relationship based on power and control – it's about a healthy relationship, one based on equality.
- B.** Ahead of time, draw a large outline of the wheel on the flip chart with the headings only written for each section.
- C.** Pass out the Equality Wheel handout to each participant. Review the wheel with the group visually first, explaining that the centre is equality because healthy relationships are based on a 50-50 partnership where both partners are equal. In between the “spokes” of the wheel are the behaviours that support equality. On the outside of the wheel is non-violence. If people in a relationship believe both partners are equal and practice the behaviours inside the spokes of the equality wheel, it should lead to a completely non-violent relationship.
- D.** Review each section of the wheel, reading the heading and the examples listed on the worksheet. Ask the group participants if they can think of examples in their own lives, in the lives of people they know, or in TV shows or movies.
- E.** Pass out pieces of paper with scenarios from page two. If you have more than 8 participants you can make up additional examples, or just ask for 8 participants to volunteer.
- F.** Ask each participant with a paper to read their scenario aloud, decide where on the wheel that example falls and tape the piece of paper on the large wheel. Ask the rest of the participants if they agree, and if not, where they think it should go.
- G.** Repeat this with each scenario until there is an example taped to each section of the wheel. Provide the “answer key” and review answers with the participants.
- H.** Pass out photocopies of page 2 and instruct them to match each scenario to the behaviour it represents.

Answer Key: (1)C (2)A (3)E (4)G (5)F (6)D (7)B (8)H



Understanding Spiritual Wellness

The opposite of an abusive relationship (one based on power and control) is a healthy relationship, which is based on equality. When both people in a relationship believe they are equal, and neither tries to gain power or control over the other, the result is a non-violent and healthy relationship. The “Spiritual Wellness Wheel” illustrates a healthy relationship. Inside the “spokes” of the wheel are examples that occur in a relationship based on equality.

Understanding Spiritual Wellness

Each sentence below is an example of the Behaviours described in the “Spiritual Wellness Wheel” on the previous page. Match the following eight examples to the Healthy Behaviours on the bottom.

- 1.** Sarah is a member of a successful co-ed soccer team and has the chance to go on a week-long tour with the guys and girls in the group. Her boyfriend Ben tells her he will miss her, but encourages her to go because he knows she wants to go and will have a good time traveling.
- 2.** Chris and Lydia had a bad fight last night and Chris punched a hole in the wall. Chris apologizes and says Lydia doesn’t deserve to be treated that way. He agrees to see a counselor, and follows through with his promise.
- 3.** Bill and Kim have a child together. Bill works at night so he can take care of the baby during the day while Kim is in school, and once a week they share the cost of paying Kim’s niece to look after the baby so they can take parenting classes.
- 4.** When Joan tells Dennis that the girls are getting together for a friend’s birthday on Friday, Dennis says he is happy she is going out with her friends and encourages her to have a good time. Dennis makes plans to play ball with the guys.
- 5.** When Cindy tells Brian she would like to take him out to dinner, she pays for it. Brian then offers to pay for the movie, and Cindy agrees to this.
- 6.** Steven and Sylvia often argue. Even though Steven is twice Sylvia’s size, he never uses his size or strength to intimidate her, and Sylvia is never afraid to say what she thinks. They respect each other’s opinions and feelings.
- 7.** On their third date, Ken wants to have sex but Susan isn’t ready, so he doesn’t pressure her. Although it’s awkward, they discuss their feelings about sex. They decide when they are ready they will go to the health center for HIV tests and birth control.
- 8.** Marie wants to go to a movie tonight and Sam wants to go to Bingo. They agree that since the movie is a one time thing, they will go to that tonight and Marie will change his schedule around tomorrow night so they can go to bingo.

- A.** Honesty and Accountability
- B.** Sexual Safety
- C.** Trust and Support
- D.** Non-threatening Behaviour
- E.** Responsible Parenting
- F.** Financial/ Economic Independence
- G.** Connection with Others
- H.** Negotiation and Fairness



I embrace my responsibility

To Honour All of Creation
Is To Have Respect

The Seventh Teaching

Truth

Truth is walking and living by the Seven Grandfathers teachings.

You are truthful when you know and understand how to prevent and end violence against Aboriginal women and you are committed to promoting change.

Truth is to know all of the Seven Grandfathers Teachings and to live by them

Truth

Purpose:

1. To know how to help someone who is in an abusive relationship.
2. To know how to speak out against someone who is choosing to be violent.

Materials:

One photocopy of worksheet per participant
Flip chart or poster paper-size paper
Markers

Description:

- A. Split participants in half. Give each group a piece of flip chart paper and marker.
- B. Assign one group to write down a list of things a person can do when they have a friend who is being abused by a boyfriend. Assign the other group to write down a list of things a person can do when they have a friend who is being abusive to a girlfriend or boyfriend.
- C. Allow the groups 5-10 minutes to create lists.
- D. Ask each group to post its list. Ask for a volunteer from each group to read and explain the group's strategies. After each group reads its lists, ask participants of the other groups if they have anything to add to the lists.
- E. Pass out the worksheets and read or have participants read aloud the strategies for helping a friend and discuss as necessary. If there are any strategies that participants brainstormed that are not included in the worksheet, instruct participants to write them in the space provided.
- F. Split groups into smaller sub groups of 2-4 participants.
- G. Instruct them that each group will have 5-10 minutes to develop a role-play in which one or more participants are confronting a friend who is in an abusive relationship (either being abusive or abused).
- H. After the groups have developed the role-plays, allow each group to perform its role-play for the other participants.
- I. Have a group discussion.

Group Discussion Questions:

1. How realistic do you think the strategies on the worksheet are for people to follow? Which ones would be more difficult?
2. Why is it important not to pressure a person who is being abused to break up with his or her partner?

- 3.** What does “victim blaming” mean and why can it be so harmful to a person who is being abused?
- 4.** Would it be difficult for a person to confront a friend who is being abusive? What would you do when other friends are “going along” with the abusive talk or behaviour?
- 5.** What if you knew that repeatedly confronting your friend about his or her abusive behaviour would mean you would lose your friend?
- 6.** Could these same strategies apply to a family member or co-worker who’s in an abusive relationship?

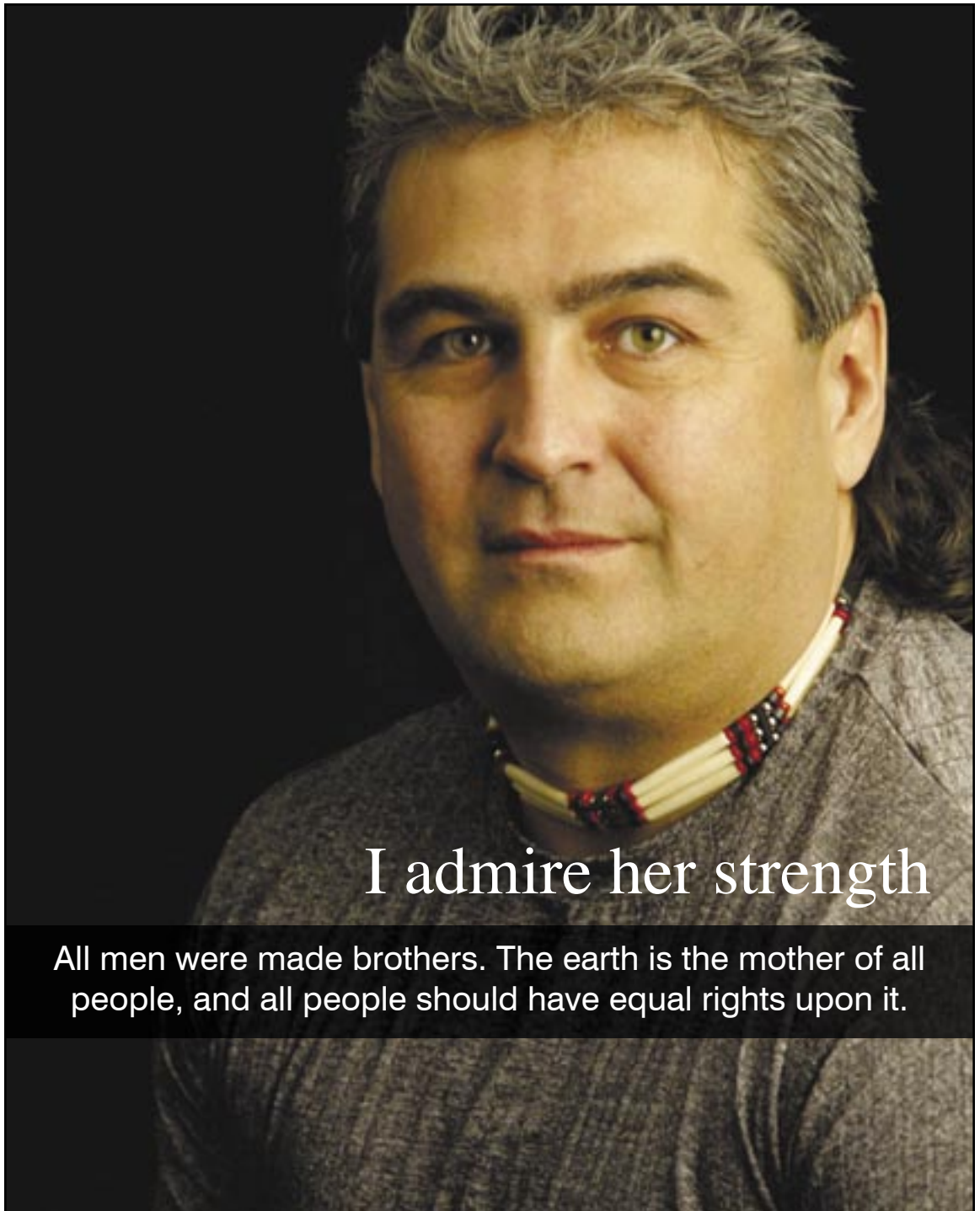
How to Help a Friend

If you know someone who is being abused, here's what you can do to help:

1. Be there. Listen without giving advice, unless it is asked for, and believe what he or she tells you.
2. Don't pressure your friend to break up with his or her partner and don't put the other partner down. This may drive your friend away from you when they need you most.
3. Acknowledge your friend's confused feelings. Don't tell your friend how they should feel. Recognize that it is still possible to love someone who hurts you.
4. Encourage your friend to get help. Offer to help him or her find a counselor they can trust, and offer to go with them to meet the counselor.
5. Call a Domestic Violence hotline anonymously to find out what you can do to help your friend.
6. Get written information for your friend on relationship abuse and share it with your friend.
7. Don't make victim-blaming statements like "You're stupid to stay with him" or "Why do you let him treat you like this?". This will not help your friend.
8. Don't ever place conditions on support – let your friend know you will support him or her no matter what their decisions are.
9. Allow your friend to make his or her own decisions, and respect those decisions even if you don't agree with them.
10. Call the police if you witness physical violence.

If you know someone who is abusing a girlfriend, here's what you can do to help:

1. Tell your friend very clearly that his or her behaviour isn't cool.
2. Don't laugh at jokes or make light of talk about abusive behaviour.
3. If your friend grew up in a violent home, try to get him or her to talk about how that affected his or her own relationships.
4. Encourage your friend to get help. Offer to support them to find a counselor they can trust, and offer to go with them to meet the counselor.
5. Be supportive to your friend's partner. Let them know they don't deserve to be abused.
6. Call a Domestic Violence hotline anonymously to find out what you can do to help your friend stop the abusive behaviour, and what you can do to help your friend's partner.
7. Get written information on relationship abuse and share it with your friend and your friend's partner.
8. Be a role model for healthy relationships by treating your partner and friends with respect.
9. Speak up when peers make disrespectful remarks or sexist jokes.
10. Call the police if you witness physical violence. In many cases, an abuser can be required to get counseling.



I admire her strength

All men were made brothers. The earth is the mother of all people, and all people should have equal rights upon it.

Community Action

This section of the toolkit will guide your organization or community to participate in an effort to build healthy and equal relationships. It's a way for all communities to say that our future does not include violence against Aboriginal women. This part of the kit is directed at community members in the hope you will take the lead in organizing a Kizhaay Anishinaabe Niin campaign at your community.

Your Kizhaay Anishinaabe Niin Campaign

To help you with your campaign, this section provides information and advice on how to:

- Organize a Kizhaay Anishinaabe Niin Committee.
- Attract media coverage.
- Organize a range of organization or community-based activities.

We have attempted to provide all the information and handouts you will need to hold a successful campaign.

Getting prepared

Here are key things to do as you get started:

1. Select a community resource person

One of your first tasks is to identify a community resource person to assist with your campaign. Your resource person could be a community leader, youth worker, or other staff member. He or she should be someone you feel comfortable with. You may even wish to have more than one resource person (for example, both a woman and a man).

The role of this resource person should be to:

- Provide support by acting as a liaison between you and the organization's community leadership.
- Provide additional information, ideas and support.
- Help you in organizing your organization's community campaign and arranging resources.

2. Get approvals

Your resource person can help you identify what types of activities will require prior approval from your organization's community leadership. Your campaign will get a boost if they support your efforts.

3. Consider the timing of events

- When planning events, it is important to ensure that your events do not conflict with other scheduled activities or holidays.
- The timing of your events should be convenient for community members and should be planned to receive maximum exposure. You may want activities to take place over several days.

4. Publicize your committee and events

There are many ways to generate interest in your campaign and publicize your events. Put up posters and use newsletters to advertise your event.

5. Work as a team

Committee members should make every attempt to attend all events. Share responsibilities. If possible, members should be identifiable (for example, wearing a white ribbon or a special T-shirt during events) and be available for questions.

6. Think about sponsorship

If you are organizing an activity that includes prizes or items that need to be purchased, consider approaching local merchants about sponsoring a campaign activity (for example, a grocery store might donate hot dogs and buns; a florist might donate helium-filled balloons).

7. Form an ongoing Kizhaay Anishinaabe Niin Committee

As you plan your activities you might want to discuss whether your committee could evolve into a regular discussion/action group.

8. Develop ideas

The spirit of the White Ribbon Campaign is to encourage people to find creative and effective ways to reach and actively involve more people in the campaign. The primary focus of the campaign in Canada is White Ribbon Days, from November 25 to December 6. One of the things that happens in many organizations and communities is blending White Ribbon activities with December 6 commemorations. December 6 is Canada's National Day of Remembrance and Action on Violence Against Women. That day was chosen because it marks the anniversary of the murder of 14 female engineering students in Montreal in 1989 by a man who thought women did not have the right to be educated as engineers, a traditionally all male occupation. It is a day for men, young and old, to step back and listen to what women, young and old, have to say about men's violence against women. Men listen because women are the ones who are most affected by this violence. Men listen so they can learn. Men listen out of respect. Men listen because they care about the women in their lives. And men listen because we are dedicated to ensuring that our future has no violence against women.

Organizing a Kizhaay Anishinaabe Niin Committee

Organizing your own campaign, whether it will be one event or ongoing, will involve bringing interested people together, deciding what you want to do, and then getting other youth and men to help out. A few of you will have to take a leadership role to ensure that nothing falls between the cracks. The Kizhaay Anishinaabe Niin Campaign is aimed at Aboriginal men and youth. In some communities, men will play the central role; in others, campaigns will be developed with both men and women taking leadership. Having activities jointly organized by young men and women is a great way to model equal relationships and respect. It's critical that men, young and old, are clearly saying that our future has no violence against Aboriginal women.

Four Steps to Developing a Committee

Here are a few of the keys to get things going. Once people are interested, the campaign should take on a life of its own.

Step 1. Talk to your friends and colleagues about the Kizhaay Anishinaabe Niin Campaign. If they sound interested, plan a small meeting to discuss organizing a campaign at your organization's community. Think about any community members, Elders, volunteers or parents you might want to invite to this meeting.

Step 2. Hold an initial meeting. Discuss the type of campaign you want to organize. What activities would best suit your organization's community? How can you integrate these with activities commemorating December 6? What about other things happening at your community (This kit contains lots of action plan ideas in the Community Action Section)? Brainstorm about how to get more people involved in planning. Set your next meeting time, and have everyone commit to bringing one or two new people to the next meeting.

Step 3. Organize and hold your next meeting. Talk to more people. At your next meeting, explain the goals to new group members. Discuss the action plans you developed at your first meeting. Be open to new ideas. Don't be discouraged if you don't have a lot of participants at first. Before you end the meeting, set a new meeting time and decide who else you want to get involved.

Step 4. Get to work. With your plans established, the key to success is ensuring that everyone keeps in touch and is responsible for what they have said they will do. If someone cannot do something they said they would, it is important to find another volunteer. As anyone who has ever organized anything in the organizations' community knows, there will always be a few unexpected difficulties. The key to avoiding these, or dealing with them when they arise, is good planning and good communication.

Helpful hints for organizing a committee meeting

- Identify a resource person (or two). He or she should be someone you trust and respect.
- That person's role is to support your activities, act as a liaison between administration and yourselves, and provide additional help.
- Establish when and where your next meeting will take place. Ensure that all participating are informed about the meeting. Try to encourage male participation.
- Designate a minute-taker. It is a good idea to record the main ideas that come out (especially any decisions) and identify the responsibilities taken on by each member. Your minutes can then be used as a task checklist.
- Think about how to engage young men and women working together.

Attracting media coverage

As you decide what activities you want to hold at your community during Kizhaay Anishinaabe Niin campaign, consider whether you want to try getting some coverage from your local media. This could help you spread the message of your campaign, get other organization's or communities involved and also attract community interest and recognition.

If your group is interested in getting some publicity, you should develop an activity that would most likely be of interest to the media. There is no way to guarantee media coverage, and try not to be disappointed if your activity doesn't get covered (it is particularly difficult in large cities). The media is always looking for stories that are:

- **Timely** - for example, an event near December 6 makes for a timely story.
- **Highly visual** - newspaper editors and television news directors look for stories that are visual.
- **Have good sound bites or sound images** - in the case of radio coverage, reporters look for stories that have a sound element. That way, they use background sounds from an event to tell the story, or have someone interesting to interview.
- **Break stereotypes and expectations** - if your event or action breaks the media's stereotypes that might get attention.

If your event is to be timely, interesting and visual, you should plan the date, time and location of your activity, seek approval from your organization and then prepare a news release for distribution.

Outreach to the media

For your main activity or activities, it might be helpful to appoint a publicity team to prepare a news release, identify where to send it, then send it and do follow-up phone calls. A sample news release has been included in this section. It indicates, in square brackets, the information that your publicity team would have to add.

Your news release should:

- Be error-free and typed on organizational letterhead if possible.
- Announce the event at the beginning and detail its newsworthiness.
- Include short, direct quotations from youth, staff people or community members, if possible, which elaborate what is being said in the news release.
- Use action verbs in its description of what will be taking place.
- Be clear, to the point and concise (not more than a page).
- Answer the questions, who, what, when, where, why?

Your news release should be hand-delivered, faxed, or emailed to your local media outlets at least a few days before the event. For newspaper coverage, the release should be addressed either to a specific newspaper columnist who covers local issues or to the city editor. It's okay to send it to more than one person. For radio and television coverage, the release should be addressed to the news director. In addition to a local newspaper, TV and radio station (or ones that serve your community from a neighbouring city), also send your release to any local publications, a local talk show host, your local cable television station or even to a community group that produces a newsletter.

It's important to follow up your fax with a phone call a day before the event. Indicate who you are, where you are calling from, that you are calling about the event that will be taking place at your community or organization tomorrow, and ask if any further information is required. In small communities with a weekly paper, it's important that you contact the paper a few days before the event. (For example, if the paper comes out on Thursdays, you may have to contact them on Monday or Tuesday to be assured of getting in).

Sample media release

(space the main text about 1.5 spaces)

[Organization Letterhead]

- NEWS RELEASE -

FOR IMMEDIATE RELEASE

[Your organization name here]

Is taking an important step to say

“Our future has no violence against Aboriginal women.”

[City -Month, Day, Year] - at [your organizations’ community name] will be [describe event] to launch the Kizhaay Anishinaabe Niin Campaign in their community.

At [give exact time] [detail what will be taking place and where]. More than [give number] community members will be participating in the event. [Your organizations’ community name] is located at [intersection]. [Add details that will be particularly attractive to the media.]

[Your organization name] is holding this event to create awareness in the community about the commitment by Aboriginal men that their future has no place for violence against women.

“[Add a short quotation from a community member on your activities or about what participating in Kizhaay Anishinaabe Niin means to him/her],” says [name and title if any].

[Your organization name] will be joining thousands of community groups, schools, unions, businesses and individuals across the country and around the world that are all participating in various White Ribbon events.

Launched in Canada in 1991, the White Ribbon Campaign has spread to almost 50 countries. The media are invited to attend.

For more information, contact:

[Your name] or [facilitator’s name]

Kizhaay Anishinaabe Niin Committee Member

[his/her title]

[Telephone #]



Kizhaay Anishinaabe Niin Activity Checklist

- ☐ Have you asked an Elder/Traditional Person to participate in your event?
- ☐ Have you notified your community's organizational staff and leadership about your plans for a Kizhaay Anishinaabe Niin Campaign?
- ☐ Have you approached volunteers and staff about any equipment (tables, chairs, etc.) you might need during your campaign?
- ☐ Have you made arrangements with your organization about any equipment you may require (VCR, TV, overhead)?
- ☐ Have you booked the room, gym or other space that you will need to hold your activity?
- ☐ Have you contacted your local media (television stations, radio stations, newspapers) about your upcoming events?
- ☐ Have you made copies of the materials you will be distributing?
- ☐ Have you invited your local Aboriginal Leadership to participate?
- ☐ Have you notified your organization or community newsletter of your event?
- ☐ Do you have the supplies you will need (straight pins, tape, scissors, paper, stapler)?
- ☐ Are all committee members aware of their responsibilities, and are they aware of when and where activities are taking place?
- ☐ Have you coordinated plans with events to commemorate December 6th?

Summary of possible Kizhaay Anishinaabe Niin Campaign activities

Think how your campaign can reflect the energy, and interests of your organization or community. On the next pages are ideas about a variety of activities, but don't hesitate to come up with your own ideas. The purpose of these activities is to promote healthy and equal relationships. They are a way of getting out the message that our future has no violence against Aboriginal women.

Remember that these activities can be done during White Ribbon Days (November 25 -December 6) or any time during the year, such as around Valentine's Day, Father's Day, or whenever.

Making Your White Ribbon

Make (or buy) white ribbons for distribution to students and staff. This could be a fundraising and/or an awareness-generating activity.

Perhaps the most important activity you can do in your campaign is to wear and distribute white ribbons. Remember, it is important to get Aboriginal youth and men involved in making and distributing the ribbons. When one guy says to another, “I want you to wear this ribbon as a statement that our future has no violence against Aboriginal women”, the real message of the campaign is being spread. When Aboriginal men and youth are wearing a white ribbon, they are making a personal pledge never to commit, condone or remain silent about violence against Aboriginal women. When he wears the ribbon, he is joining others in saying “Our future has no violence against Aboriginal women”.

What you’ll need

- Spools of white ribbon (12 mm or 15 mm wide)
- Pins (safety or straight)
- Scissors
- Boxes

(Alternatively, pre-cut ribbons can be purchased from www.whiteribbon.ca or by phoning 416-920-6684)

Preparing the ribbons

- 1.** Ribbon can be purchased at a fabric/craft store or distributor. A 300-metre spool will make approximately 2,000 ribbons.
- 2.** Rig up a contraption to mass-cut ribbons. Hang several rolls of ribbon from a wire hanger supported in a cardboard box. One person can pull three to five ribbons together at once, while a second person does the cutting. Cut the ribbon into 15-cm strips.
- 3.** Once you have lots of cut ribbons, fold them into upside down V’s and secure them with a pin. You might want to affix ribbons to small rectangles of paper that, on one side, indicate the significance of wearing a white ribbon and, on the other, provide some statistics on violence against Aboriginal women.

Distribution and fundraising

Distribution can be done through your organization, a table in the Friendship Centre, schools or community organizations.

Think about combining ribbon distribution (or other Aboriginal White Ribbon Days activities) with fundraising - selling pizza or hot chocolate or hot dogs. This will help you raise more awareness and raise funds not only for your campaign, but for women’s programs in your community.

Other Culturally Appropriate Ideas for your Campaign:

1) Kizhaay Anishinaabe Niin Display

You might consider putting up a display at your local centre and handing out ribbons to interested passers-by.

2) Honouring Women Feast

Have men hunt and prepare food at a special feast honouring the women in the community.

3) Kizhaay Anishinaabe Niin Walk

Organize a walk to raise awareness of men's violence towards women. Focus on Fathers walking with their children and speaking out to eliminate violence.

4) Handprints against Violence

Post a large sheet of paper with paint trays. Title the paper "These hands will never be used in violence". Encourage Aboriginal men and youth handprint the poster.

5) "Raising Children" Social

focus on raising healthy children.

6) Writing Contest

(Poetry, stories about the issues of Violence Against Women).

7) White Braided Leather Bracelets

Make bracelets (instead of ribbons) and sell them, donating proceeds to local woman's shelter.

8) Guest Speaker

In every community, there are people who deal with issues of violence against Aboriginal women. You could invite an Elder, traditional teacher, representative from a women's shelter or a woman who has experienced abuse to speak to your organization or community about respect for Aboriginal women. Invite Elders panel to speak about men's violence or traditional roles of men and women.

9) The Great White Ribbon Sign-off

Create a giant white ribbon pledge sheet. Invite Aboriginal men and young people to sign the giant white ribbon as a statement of their pledge not to commit or condone any form of violence against Aboriginal women. This activity could be a great finale to your Aboriginal White Ribbon Campaign - and it might get your organization or community in the news.

10) Posters

Create posters on the significance of a Kizhaay Anishinaabe Niin Campaign, gender stereotypes that challenge traditional men's and women's roles or other issues related to violence against Aboriginal women. This activity could be a community wide contest, a committee effort, or an art project.

11) Mural

This could be created by a small group of youth or an entire community. The mural could be hung in your organization's front foyer or another high-traffic area.

12) Play or Skit or Rap

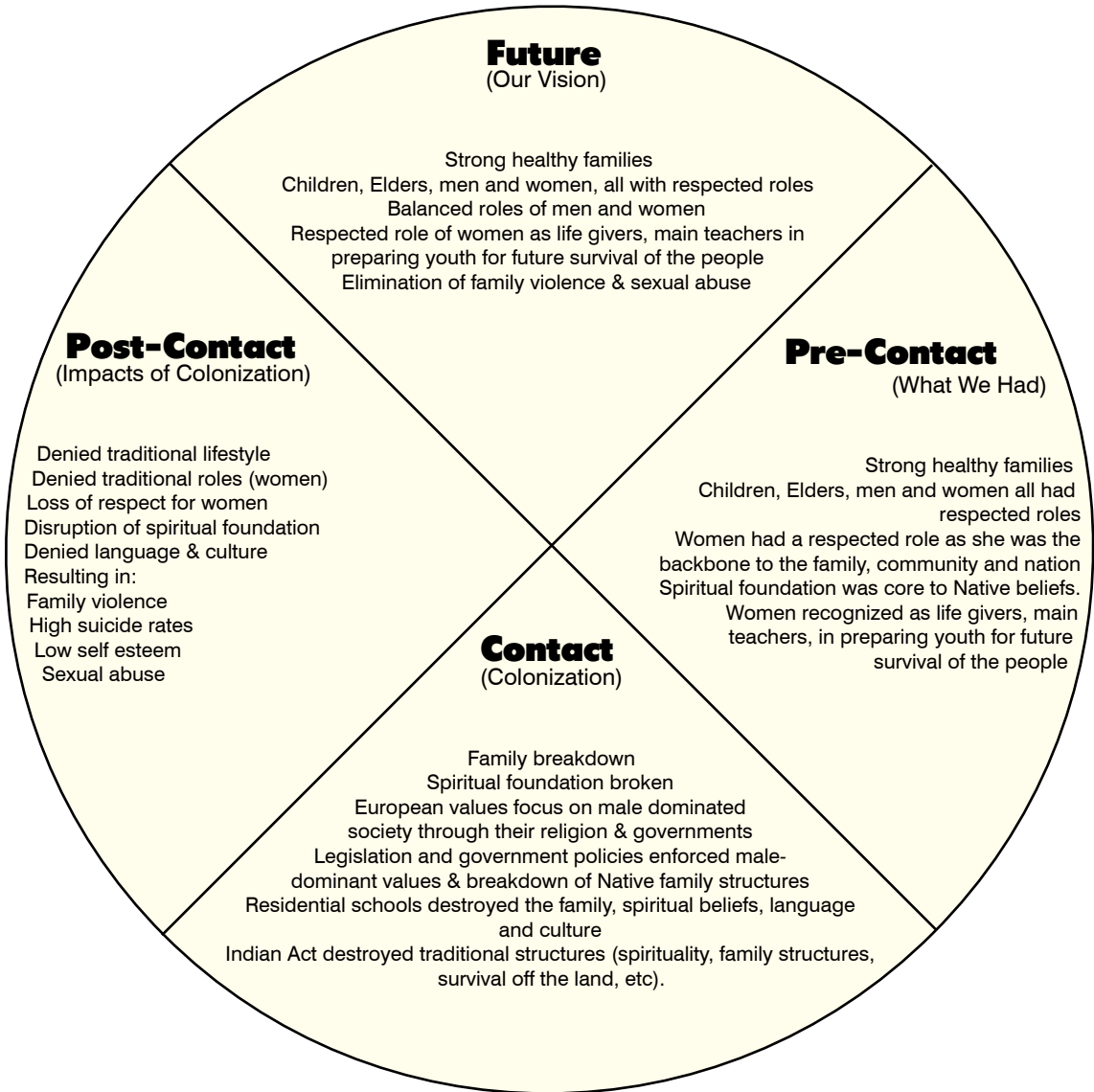
Put together a play, skit or rap that addresses the issue of violence against Aboriginal women. This could be done by a group of interested youth. The play, skit, or rap could be performed during lunchtime (open invitation), as part of a December 6 memorial or at the end of a workshop or speaker presentation. It's a good idea to have a discussion or a question-and-answer period following the performance.

13) Film Fest

Host a film fest of videos on issues relating to dating violence, charging a nominal door fee or do it for free. Presentations should be followed by a discussion hosted by a facilitator.

Handouts

Historical Overview



Seven Philosophies for a Native American Man

The following was from the Gathering of Native American Men in June 1996 at Colorado. Approximately 2000 Native American Men, families, and friends gathered from June 1 to 2 representing about 115 Tribes.



What are the Seven Philosophies?

The Seven Philosophies for a Native American Man are guidelines for Indian men on their journey through life. The wisdom of Native Elders is contained in the Seven Philosophies and is offered to Native American men so that they may be better fathers, sons, husbands, uncles, relatives, friends, Tribal members and citizens of the countries in which they live. The Seven Philosophies point the way towards a return to the values of Native American culture for the healing of individuals, families and Native Communities.

First Philosophy – To the Women

The Cycle of Life for the women is the baby, girl, woman, and grandmother. These are the four directions of life. She has been given by natural laws the ability to reproduce life, the most sacred of all things in life. Therefore, all men should treat her with dignity and respect. Never was it our way to harm her mentally or physically. Indian men were never abusers. We always treated our women with respect and understanding. So, from now on, I will treat women in a sacred manner. The Creator gave woman the responsibility for bringing new life into the world. Life is sacred, so I will look upon women in a sacred manner. In our traditional ways, the woman is the foundation of the family. I will work with her to create a home atmosphere of respect, security and harmony. I will refrain from any form of emotional or physical abuse. If I have these feelings, I will talk to the Creator for guidance. I will treat all women as if they were my own female relatives. This I vow.

Second Philosophy – To the Children

As an eagle prepares its young to leave the nest will all the skills and knowledge it needs to participate in life, in the same manner so will I guide my children. I will use the culture to prepare them for life. The most important thing I can give to my children is my time. I will spend time with them in order to learn from them and to listen to them. I will teach my children to pray, as well as the importance of respect. We are the caretakers of the children for the Creator. They are His children, not ours. I am proud of our own Native language. I will learn it if I can and help my children to learn it. In today's world it is easy for the children to go astray, so I will work to provide positive alternatives for them. I will teach them the culture. I will encourage education. I will encourage sports. I will encourage them to talk to the Elders for guidance; but mostly, I will seek to be a role model myself. I make this commitment to my children so they will have courage and find guidance through traditional ways.

Third Philosophy – To the Family

The creator gave to us the family, which is the place where all teachings are handed down from the grandparent, to the parent, and to the child. The children's Behaviour is a mirror of the parent's Behaviour. Knowing this, I realize the importance for each Indian man to build a strong and balanced family. By doing this, I will break the cycle of hurt and ensure the positive and mental health of the children, even the children yet to be born. So from now on:

- I will dedicate my priorities to rebuilding my family.
- I must never give up and leave my family only to the mother.
- I am accountable to restore the strength of my family. To do this, I will nurture our family's spiritual, cultural, and social health.
- I will demonstrate trust, respect, honour and discipline; but mostly I will be consistent in whatever I do with them.
- I will see that the grandparents and community Elders play a significant role in the education of my children.
- I realize that the male and female together are fundamental to our family life. I will listen to my mate's council for our family's benefit, as well as for the benefit of my Indian Nation.

Fourth Philosophy – to the Community

The Indian community provides many things for the family. The most important is the sense of belonging; that is, to belong to “the people”, and to have a place to go. Our Indian communities need to be restored to health so that future generations will be guaranteed a place to go for culture, language and Indian socializing. In the community, the honour of one is the honour of all and the pain of one is the pain of all. I will work to strengthen recovery in all parts of my community.

As an Indian man:

- I will give back to my community by donating my time and talents when I am able.
- I will cultivate friendships with other Indian men for mutual support and strength.
- I will consider the effects of our decisions on behalf of the next seven generations; in this way, our children and grandchildren will inherit healthy communities.
- I will care about those in my community so that the mind changers (alcohol and drugs) will vanish, and our communities will forever be free of violence.
- If each of us can do all these things, then others will follow; ours will be a proud community.

Fifth Philosophy – To the Earth

Our Mother Earth is the source of all life, whether it be the plants, the two-legged, four-legged, winged ones or human beings. The Mother Earth is the greatest teacher, if we listen, observe and respect her. When we live in harmony with the Mother Earth, she will recycle the things we consume and make them available to our children and to their children. As an Indian man, I must teach my children how to care for the Earth so it is there for the future generations. **So from now on:**

- I realize the Earth is our mother. I will treat her with honour and respect.
- I will honour the interconnectedness of all things and all forms of life.
- I will realize the Earth does not belong to us, but we belong to the Earth.
- The natural law is the ultimate authority upon the lands and water. I will learn the knowledge and wisdom of the natural laws. I will pass this knowledge in to my children.
- The mother Earth is a living entity that maintains life. I will speak out in a good way whenever I see someone abusing the Earth. Just as I would protect my own mother, so will I protect the Earth. I will ensure that the land, water, and air will be intact for my children and my children’s children - unborn.

Sixth Philosophy – To the Creator

As an Indian man, I realize we make no gains without the Great Spirit being in our lives. Neither I nor anything I attempt to do, will work without the Creator. Being Indian and being spiritual has the same meaning. Spirituality is our gift from the Great One. **This day, I vow to walk the Red Road.**

- As an Indian man, I will return to the traditional and spiritual values which have guided my ancestors for the past generations.
- I will look with new eyes on the powers of our ceremonies and religious ways, for they are important to the very survival of our people.
- We have survived and are going to grow and flourish spiritually. We will fulfill our teachings and the purpose that the Creator has given us with dignity.
- Each day, I will pray and ask for guidance. I will commit to walk the Red Road, or whatever the spiritual way is called in my own culture.
- If I am Christian, I will be a good one. If I am traditional, I will walk this road with dedication.
- If each of us can do these things then others will follow. From this day forward, I will reserve time and energy for spirituality, seeking to know the Creator's will.

Seventh Philosophy – To Myself

- I will think about what kind of person I want to be when I am an Elder. I will start developing myself now to be this person.
- I will walk with the Great Spirit and the grandfathers at my side. I will develop myself to remain positive. I will develop a good mind.
- I will examine myself daily to see what I did well and what I need to improve. I will examine my strengths and weaknesses, and then I will ask the Creator to guide me. I will develop a good mind.
- Each day, I will listen to the Creator's voice in the wind. I will watch nature and ask to be shown a lesson which will occur on my path.
- I will seek out the guiding principles which guided my ancestors. I will walk in dignity, honor and humility, conducting myself as a warrior.
- I will seek the guidance of the Elders so that I may maintain the knowledge of culture, ceremonies, and songs, and so that I may pass these on to the future generations.
- I choose to do all these things myself, because no one else can do them for me.
- I know I cannot give away what I don't have so I will need to walk the talk.

A Season for Nonviolence

Shared by Dr. William Howe

These principles for nonviolence, adapted by the Denver Area Task Force, were inspired by the 50th & 30th memorial anniversaries of Mahatma Gandhi and Dr. Martin Luther King Jr.

1. Today, I will reflect on what peace means to me.
2. Today, I will look at opportunities to be a peacemaker.
3. Today, I will practice nonviolence and respect for Mother Earth by making good use of her resources.
4. Today, I will take time to admire and appreciate nature.
5. Today, I will plant seeds, plants or constructive ideas.
6. Today, I will hold a vision of plenty for all the world's hungry and be open to guidance as to how I can help alleviate some of that hunger.
7. Today, I will acknowledge every human being's fundamental right to justice, equity, and equality.
8. Today, I will appreciate the earth's bounty and all of those who work to make my food available (i.e., grower, trucker, grocery clerk, cook, waitress, etc).
9. Today, I will work to understand and respect another culture.
10. Today, I will oppose injustice, not people.
11. Today, I will look beyond stereotypes and prejudices.
12. Today, I will choose to be aware of what I talk about and I will refuse to gossip.
13. Today, I will live in the present moment and release the past.
14. Today, I will silently acknowledge all the leaders throughout the world.
15. Today, I will speak with kindness, respect, and patience to every person that I talk with on the telephone.
16. Today, I will affirm my value and worth with positive "self talk" and refuse to put myself down.
17. Today, I will tell the truth and speak honestly from the heart.
18. Today, I will cause a ripple effect of good by an act of kindness toward another.
19. Today, I will choose to use my talents to serve others by volunteering a portion of my time.
20. Today, I will say a blessing for greater understanding whenever I see evidence of crime, vandalism, or graffiti.
21. Today, I will say "No" to ideas or actions that violate me or others.
22. Today, I will turn off anything that portrays or supports violence whether on television, in the movies, or on the Internet.
23. Today, I will greet this day--everyone and everything--with openness and acceptance as if I were encountering them for the first time.

24. Today, I will drive with tolerance and patience.
25. Today, I will constructively channel my anger, frustration, or jealousy into healthy physical activities (i.e., doing sit-ups, picking up trash, taking a walk, etc.)
26. Today, I will take time to appreciate the people who provide me with challenges in my life, especially those who make me angry or frustrated.
27. Today, I will talk less and listen more.
28. Today, I will notice the peacefulness in the world around me.
29. Today, I will recognize that my actions directly affect others.
30. Today, I will take time to tell a family member or friend how much they mean to me.
31. Today, I will acknowledge and thank someone for acting kindly.
32. Today, I will send a kind, anonymous message to someone.
33. Today, I will identify something special in everyone I meet.
34. Today, I will discuss ideas about nonviolence with a friend to gain new perspectives.
35. Today, I will practice praise rather than criticism.
36. Today, I will strive to learn from my mistakes.
37. Today, I will tell at least one person they are special and important.
38. Today, I will hold children tenderly in thought and/or action.
39. Today, I will listen without defending and speak without judgment.
40. Today, I will help someone in trouble.
41. Today, I will listen with an open heart to at least one person.
42. Today, I will treat the elderly I encounter with respect and dignity.
43. Today, I will treat the children I encounter with respect and care, knowing that I serve as a model to them.
44. Today, I will see my co-workers in a new light--with understanding and compassion.
45. Today, I will be open to other ways of thinking and acting that are different from my own.
46. Today, I will think of at least three alternate ways I can handle a situation when confronted with conflict.
47. Today, I will work to help others resolve differences.
48. Today, I will express my feeling honestly and nonviolently with respect for myself and others.
49. Today, I will sit down with my family for one meal.
50. Today, I will set an example of a peacemaker by promoting nonviolent responses.
51. Today, I will use no violent language.
52. Today, I will pause for reflection.
53. Today, I will hold no one hostage to the past, seeing each as I see myself as a work in progress.
54. Today, I will make a conscious effort to smile at someone whom I have held a grudge against in the past.
55. Today, I will practice compassion and forgiveness by apologizing to someone whom I have hurt in the past.

- 56. Today, I will reflect on whom I need to forgive and take at least one step in that direction.**
- 57. Today, I will forgive myself.**
- 58. Today, I will embrace the spiritual belief of my heart in my own personal and reflective way.**
- 59. Today, I will enlarge my capacity to embrace differences and appreciate the value of every human being.**
- 60. Today, I will be compassionate in my thoughts, words, and actions.**
- 61. Today, I will cultivate my moral strength and courage through education and creative nonviolent action.**
- 62. Today, I will practice compassion and forgiveness for myself and others.**
- 63. Today, I will use my talents to serve others as well as myself.**
- 64. Today, I will serve humanity by dedicating myself to a vision greater than myself.**

FREQUENTLY ASKED QUESTIONS ABOUT THE WHITE RIBBON CAMPAIGN

Our future has no violence against women

What is the White Ribbon Campaign?

The WRC is the largest effort in the world of men working to end violence against women. In almost fifty countries, campaigns are led by both men and women, even though the focus is on educating men and boys. In some countries, it is a general public education effort on ending violence against women.

How did the WRC get started?

In 1991, a handful of men in Canada decided we had a responsibility to urge men to speak out against violence against women. Wearing a white ribbon would be a symbol of men's opposition to violence against women. After only six weeks preparation, 100,000 men across Canada wore a white ribbon. Many others were drawn into discussion and debate.

Goals and Focus

What does it mean to wear a white ribbon?

Wearing a white ribbon is a personal pledge never to commit, condone or remain silent about violence against women. Wearing a white ribbon is a way of saying, "Our future has no violence against women".

What is the goal of the WRC and how do you accomplish these objectives?

We are an educational organization that encourages reflection and discussion that leads to personal and collective action among men and boys. As a decentralized campaign, our focus varies from country-to-country. In Canada our focus is on boys and young men. We produce educational resources for schools and TV and radio ads to promote healthy and equal relationships and to encourage boys to think about the choices they make when it comes to the use of violence. We produce resources for use in workplaces, places of worship, and communities. We promote more active involvement by fathers. We encourage local fundraising to support local women's groups. We maintain a website with a range of resources. We network with White Ribbon campaigns around the world.

When is the focus of the White Ribbon Campaign?

In many countries, it is from November 25 (the International Day for the Eradication of Violence Against Women) to December 10. In Canada it is until December 6, Canada's National Day of Remembrance and Action on Violence Against Women. In other countries, White Ribbon events come at other times of the year.

Basic Philosophy

What forms of violence against women concern you?

The most widespread problems are physical violence against wives and girlfriends (from hitting right up to murder) and sexual violence (usually committed by a boyfriend, husband, trusted adult, or family member).

There is also emotional abuse, sexual harassment at work or on the street, stalking, jokes that demean women, and controlling Behaviour. In some countries there is genital mutilation of girls and trafficking of girls and young women into prostitution.

What about other forms of violence?

Although ending men's violence against women is our focus, we are concerned about all forms of violence. We are deeply concerned about violence against children. We are concerned about violence among men on the playground, in the sports arena, in relationships, and in war. And we are concerned by acts of violence by women against women or against men, although these are not as extensive nor as frequently lethal as men's violence against women. Unlike violence by some women against men, that committed by some men against women has long been socially acceptable and is deeply rooted in beliefs of men's superiority and of men's right to control the lives of "their" women. Does this mean you think that men are bad?

Are you anti-male?

We do not think that men are naturally violent and we don't think that men are bad. In many countries, the majority of men are not physically violent. Researchers tell us many past cultures had little or no violence. At the same time, we do think that some men have learned to express their anger or insecurity through violence. Far too many men have come to believe that violence against a woman, child or another man is an acceptable way to control another person, especially an intimate partner. By remaining silent about these things, we allow other men to poison our work, schools and homes. The good news is that more and more men and boys want to make a difference. Caring men are tired of the sexism that hurts the women around them. We're not anti-male because we were started by men who care about the lives of men and boys.

Do you have opinions on other issues of the day?

Our goal is for all men and boys to get involved in a campaign devoted to creating a future without violence against women. Within the WRC there is a great diversity of opinion on many important issues, including ones relating to moral, religious and political beliefs. These issues are important, but they shouldn't prevent men from working together to stop domestic violence, sexual assault, and sexual harassment. We agree to hold diverse opinions. We include men from across the political spectrum from left to right, of all religions, ethnic and racial groups, and backgrounds.

White Ribbon Campaigns

Does everyone have to wear a white ribbon?

Some campaigns use cloth ribbons or small white ribbon pins shaped into our distinctive logo. Others have the white ribbon logo printed on T-shirts or hats. Some use cloth or plastic wristbands. And some only use the logo on posters, pamphlets, or in TV ads.

Who starts local and national campaigns?

The White Ribbon Campaign is unique in that it is a decentralized effort that believes that people know best what will most effectively reach men and boys in their community, school, workplace, and country. In that sense, anyone who believes in the goals and philosophy of the WRC can start a campaign. We encourage White Ribbon supporters in each country or community to work together. In some countries there is an official White Ribbon organization.

Are women part of White Ribbon? Do they wear the ribbon?

In Canada, the WRC is primarily a campaign of men, aimed at boys and young men. But we have women on our board and on our staff. Many local campaigns are encouraged by women's groups, many are led by men and women together, and women participate in many, if not most, activities. In some countries, campuses, and communities, White Ribbon is led exclusively by men. In others, it is a joint effort or even one where women are leading. Although the ribbon started as a symbol of men's opposition to violence against women, in many schools and communities both males and females wear the ribbon. We hope, though, that the focus remains on reaching men and boys with our message of respect.

WHAT EVERY MAN CAN DO TO HELP END MEN'S VIOLENCE AGAINST ABORIGINAL WOMEN

Kizhaay Anishinaabe Niin Campaign

1. LISTEN TO ABORIGINAL WOMEN... LEARN FROM ABORIGINAL WOMEN

The path starts with listening.

Who knows better about violence against Aboriginal women than women who experience it? Learn about violence by asking a woman who trusts you how violence has affected her life. Then, if she feels comfortable to talk, sit back and listen. Your role isn't to challenge her on the details, nor to debate whether something really should have bothered her or not. It is to listen. Simply trust that if she tells you something hurt her, then it did hurt her.

2. LEARN ABOUT THE PROBLEM

Violence against Aboriginal women includes physical and sexual assault, sexual harassment, and emotional abuse. Not all violence leaves visible scars. Emotional violence includes regular subjection to demeaning jokes, domineering forms of behaviour, and sexual harassment. Some forms of violence have a greater physical or emotional impact than others. But all forms of violence contribute to the very real fear and suffering that Aboriginal women in our society endure. The basic rights that most men enjoy – safety in their homes, ability to go out at night, a job free of harassment – are a source of fear for women in much of the world.

The fear is greatest in Aboriginal womans' own home.

When an Aboriginal woman faces violence in her own home it is usually by a man she knows, her husband, boyfriend, or relative. Most men love and care about women. Yet frightening numbers commit acts of violence against the women they say they love. It occurs throughout the world, among the rich, poor, and middle class, and among those of every nationality, religion, and race.

3. LEARN WHY SOME MEN USE VIOLENCE

Men are not naturally violent. There have been societies with little or no violence. Studies over the past century have found that half of the tribal societies studied had little or no violence against women, against children, or among men.

Furthermore, even today, in many countries the majority of men do not use sexual or physical violence. Violence is something that some men learn. Men's violence is a result of the way many men learn to express their masculinity in relationships with women, children, and other men. Many men learn to think of power as the ability to dominate and control the people and the world around them. This way of thinking makes the use of violence acceptable to many men. Most individual acts of men's violence are a sad attempt to assert control over others. Paradoxically, most violent acts by men are a sign of weakness, insecurity, and lack of self-esteem combined with a capacity for physical or verbal domination and feeling that they should be superior and in control.

Women are not immune from committing acts of violence. Women's groups have spoken out against the problem of violence against children, which is committed by both women and men, although most sexual abuse of children is by men.

Women too can be violent against men or other women, but it usually has much less severe emotional or physical consequence.

In many violent incidents, men have been drinking alcohol. This might be because alcohol unleashes feelings, fears, rage, and insecurities that some men, cut off from their feelings, cannot handle. But alcohol doesn't cause violence. Genes don't cause violence. Ultimately, it is the attempt by some men to dominate women, or adults' attempts to dominate children, or some men's attempts to dominate other men or groups of men. Violence is a way of asserting power, privilege, and control. Violence is a way for compensating for feelings that you're not a "real man."

4. SUPPORT ABORIGINAL KIZHAAY ANISHINAABE NIIN EVENTS

Change will occur if we each accept personal responsibility to make sure change happens. As men who care about the Aboriginal women in our lives, we can take responsibility to help ensure that women live free from fear and violence.

Make a personal pledge never to commit violence against Aboriginal women. It is a personal pledge not to condone acts of violence, not to make excuses for those who use violence, and not to think that any woman "asks for it." It is a pledge not to remain silent. It is a pledge to challenge the men around us to act to end violence.

5. CHALLENGE SEXIST LANGUAGE AND JOKES THAT DEGRADE WOMEN

Sexist jokes and language help create a climate where forms of violence and abuse have too long been accepted. Words that degrade women reflect a society that has historically placed Aboriginal women in a third class position. By reflecting this reality they once again put women "in their place" even if that isn't the intention. One of the most difficult things for men is to learn to challenge other men, to challenge sexist language, to challenge men who talk lightly of violence against Aboriginal women and to challenge men who engage in violence.

6. LEARN TO IDENTIFY AND OPPOSE SEXUAL HARASSMENT AND VIOLENCE IN YOUR WORKPLACE, SCHOOL, AND FAMILY

Sexual harassment refers to unwanted sexual advances or sexually-oriented remarks or behaviour that are unwelcome by another person. Flirting and joking are fine but only if they are consensual and wanted. Sexual harassment poisons the work or school environment. Men can join Aboriginal women in opposing sexual harassment by learning to spot it and learning to say something to stop it.

7. SUPPORT LOCAL ABORIGINAL WOMEN'S PROGRAMMES

Around the world, dedicated women have created support services for women who are survivors of men's violence: safe houses for battered women, rape crisis centres, counselling services, and legal aid clinics. Women escaping violent situations depend on these services. They deserve men's support and our financial backing.

8. EXAMINE HOW YOUR OWN BEHAVIOR MIGHT CONTRIBUTE TO THE PROBLEM

If you've ever forced or pushed an Aboriginal women to do something sexual she didn't want to do, if you've hit, pushed, threatened, kicked your spouse or girlfriend, then you've been part of the problem. If this happened in the past, admit what you did was wrong and make amends if possible. But if such behaviour has any chance of continuing, then you urgently need to get help getting to the root of your problem. Don't wait until it happens again.

Please act today. Most men will never be physically or sexually violent. We all need to examine ways we might try to control women. Do we dominate conversations? Do we put them down? Do we limit their activities? Do we make the decisions? We all must think about the choices we make.

9. WORK TOWARDS LONG-TERM SOLUTIONS

Ending violence against Aboriginal women won't happen overnight. Real solutions are truly long-term solutions. This is because men's violence against Aboriginal women is rooted in inequalities between men and women, and in the way men learn to be men. Legal changes to combat men's violence against Aboriginal women (such as laws against rape and battering) are very important. The police and courts must diligently enforce such laws. This is not enough. Let's work together to change our attitudes and behaviour. Let's help men be better men by getting rid of our suits of armour; that is, attitudes which equate masculinity with the power to control. Let's make positive changes in our relationships with women, children, and other men. Let's involve men as caregivers and nurturers of the young. Changes in attitude, behaviour, and institutions take time. We must look at how we raise future generations. We must teach our children by example that using violence in personal relationships is unacceptable, and that for boys to become men, they do not need to control or dominate women, men, or children.

10. GET INVOLVED WITH KIZHAAY ANISHINAABE NIIN CAMPAIGN EDUCATIONAL EFFORTS

The Aboriginal community embraces a wholistic framework for healing. We must work with the whole family to restore the balance in our communities. We are creating safe and supportive environments for men to heal. Men must take responsibility for their actions and become involved in making our communities safer. This will ensure a better life for future generations.