Cedar Blankets

BCSTH CEDAR BLANKETS PILOT SITE SERVICE DELIVERY MODEL WORKBOOK

BC Society of Transition Houses

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Background and Introduction

The objective of the **Cedar Blankets Project**, funded by Women and Gender Equality Canada, is to reduce the barriers for Indigenous women and their children accessing transition houses and safe homes by assisting transition houses and safe homes to develop culturally safe practices. Once sheltered, culturally safe, effective wraparound supports for Indigenous women and children will foster longer stays at the houses and safety and healing for gender based violence survivors.

Despite being disproportionately victimized by violence, Indigenous women and their children are under-served by transition houses and safe homes. BCSTH research with Reciprocal Consulting demonstrates that transition houses report that Indigenous women do access these services frequently but leave them earlier than non-Indigenous women. Research into this phenomenon, including that conducted by BCSTH, indicates that there are several key barriers to accessing transition houses. Barriers to Indigenous women accessing transition houses are rooted in the ongoing legacy of colonization and the residential school system. These include fear of overt and/or covert racism; fear that entering a transition house will result in apprehension of children; and fear that confidentiality and personal agency will not be respected. In partnership with Reciprocal Consulting, BCSTH has gathered input from Indigenous survivors of gender- based violence through multiple sharing circles, conducted an extensive literature review, and interviewed service providers to assess service gaps and build a responsive service delivery framework. Evidence from multiple data sources points to service gaps associated with cultural inclusivity, cultural safety, housing, healing, and access to information about services.

The need for access to culturally safe and responsive transition houses and safe homes for Indigenous women and girls cannot be understated given the disproportionate gender-based violence they experience compared to other Canadian women and girls.

Cultural safety is strongly linked to emotional safety and increasing cultural competency of the transition house and safe home staff to foster supportive environments. In terms of physical safety, areas for improvement include offering transportation, 24-hour staffing, ensuring confidentiality of location and support service delivery. Housing barriers include capacity issues at transition houses and affordable permanent housing afterwards. Service gaps associated with healing are linked to overall cultural safety and inclusivity at transition houses and safe homes, as well as access to peripheral services (mental wellness counselling, substance use treatment, etc.) and holistic wellness. Service gaps increase when connections to key external networks and culturally safe community partners are limited or unavailable.

In a 2019 survey, transition house and safe home staff throughout BC were asked specifically what challenges they have faced in reducing barriers for Indigenous women to access their service. Most frequently, BCSTH member program staff indicated: 1) a lack of cultural resources, funding, time and Indigenous staff; 2) the need to build trust and relationships with Indigenous women, children and communities; 3) a lack of outreach and awareness in Indigenous communities about the services offered; 4) geographic barriers including lack of transportation and isolated communities; and 5) policy barriers that make transition houses and safe homes not culturally safe and inclusive.

The 2019 input from transition house and safe home staff reiterates that improving access for Indigenous women and their children is important to the mission of anti-violence service providers. The following priorities were identified at transition houses across BC: 1) building relationships with Indigenous community agencies and organizations (74%); 2) improving the continuum of care for Indigenous clients (72%); and 3) revising policies or procedures to reduce barriers (53%). All of these priorities are addressed in the *Cedar Blankets Service Delivery Model*.

The *Cedar Blankets Service Delivery Model* weaves together promising practices to cultivate cultural safety in transition houses and safe homes. The inclusive service delivery model is rooted in a women-centered approach reinforced by cultural humility, GBA+ analysis, and fosters engagement and empowerment, safety, partnerships, and a wraparound continuum of support. The model includes partnership stakeholder oversight, staff training and education, policy and practice templates, physical space modification suggestions, community outreach to Indigenous communities and the incorporation of cultural practices, with Knowledge Keepers, Elder support and healing activities.

In order to address centuries of trauma, loss and dispossession experienced by Indigenous Women and their communities, recognizing cultural identity is crucial in the reduction of barriers. The service delivery model highlights how transition houses and safe homes can honour cultural identity as a protective factor through programming, access to Elders and Knowledge Keepers, holistic wellness and language. Fostering empowerment and engagement in the model is inclusive of governance and policy, programming, and access to peripheral services; as well, it includes the work of leadership and governance structures. Promising practices in creating safety are organized into rules and policies, staff supports, physical security, confidentiality measures, access to sustainable funding and linkages to permanent housing and community. As the anti-violence sector is consistently underfunded and services are often at or over capacity, another key piece of the service delivery model is to establish and maintain partnerships in the respective communities. Collaboration is necessary, in order to maximize the reach, efficacy and sustainability of services.

Finally, the continuum of wraparound supports that surround the model includes all aspects of a women's journey to and through a transition house and safe home from intake, to shelter and support services, to culturally safe referrals, wellness based exiting, follow up and outreach once in the community.

In order to assist the Cedar Blankets pilot sites in implementing the Cedar Blankets Service Delivery Framework, BCSTH has developed a variety of materials including this Workbook. BCSTH adapted the Service Delivery Framework (SDF) into a training program for transition house and safe home staff and managers which is the **Cedar Blankets**' Service Delivery Model (SDM). BCSTH also offered two on-line trainings — **_Foundations in Violence Against Women v2.0_** and **_Increasing Access for Indigenous Women and Children 2.0_** — along with a three day facilitated engagement aimed at culturally safe decolonizing practices for working with Indigenous Women and their children which was supported by a Roadmap document outlining the engagement.

BCSTH also developed companion-training resources including the *Cedar Blankets Implementation Plan Guide* and this document the *Cedar Blankets Pilot Site Service Delivery Model Workbook*.

This workbook provides tools and resources which offer practical examples and guidance regarding the project's identified promising practices and how they could be implemented within programs accessed by Indigenous women and their families seeking safety from violence.

Most importantly, this workbook takes a strengths-based culturally safe approach, centers the voices of Indigenous Women, and is intended to provide staff and managers at transition houses, second stage houses and safe homes across BC with tools and resources to increase access to services for Indigenous Women and their families. Canada is in the formative stages of a reconciliation journey with Indigenous peoples. The road to reconciliation is long and ongoing and we all have a role to play. Understanding the ongoing legacy of colonialism, the gendered nature of violence, and the unique experiences of Indigenous women is integral to supporting women as they heal from colonial harms. Because the nature of colonialism is so complex, a multi-faceted approach to service delivery is necessary.

The workbook is organized into the six main areas of the service delivery framework:

1. Centering Indigenous Women and Children
2. Creating Safety
3. Cultural Identity
4. Fostering Empowerment and Engagement
5. Establishing and Maintaining Partnerships
6. Continuum of Support

This workbook is intended to support your pilot site's Cedar Blankets implementation plan. As your pilot site's implementation plan and service delivery practices evolve please draw on this document and advise us of additional materials that should be referenced in this workbook. With the guidance of Indigenous women, a Partnership Stakeholder Committee, and our Community of Practice Cedar Circles, BCSTH has identified numerous practical resources, articles and tools that correspond to each potential promising practice.   We invite you to investigate our suggested resources and materials as deeply and as often as you wish. For your convenience, we have identified **resources**, including **articles, reports and studies with an (R)**, and **websites and toolkits with a (W/T)** following each hyperlink.

Considerations

The term 'Indigenous' is used throughout this course and is meant to be inclusive of First Nations, Métis, and Inuit peoples in Canada.

Indigenous	This is a term generally used to describe collectively First Nations, Inuit, and Métis Peoples. This is not a government-defined term, and is often used more broadly e.g., UN Declaration on the Rights of Indigenous Peoples
First Nations	This is a term used to describe Indigenous Peoples of Canada who are ethnically neither Métis nor Inuit. This term came into common usage in the 1970s and '80s and generally replaced the term "Indian". It does not have a legal definition.
Métis	This term refers to a collective of cultures and ethnic identities that resulted from unions between Indigenous and European people in what is now Canada. It is sometimes used as a general term to refer to people of mixed ancestry. However, in a legal context, "Métis" refers to descendants of specific historic communities.
Inuit	This term refers to culturally similar Indigenous peoples living in the far North of Canada, Greenland and Alaska within both Arctic and subarctic regions. Inuvialuit (the Inuit people of Canada's western Arctic) are not First Nations or Métis.
Aboriginal	This is a legal term that is inclusive of First Nations, Métis, and Inuit peoples
Indian	This term is only used only to refer to the specific legal identity of an Indigenous person who is registered under the Indian Act. There are categories of the "Indian" as defined by the Canadian government's Indian Act including Status Indians, Non-Status Indians, and Treaty Indians.

We acknowledge that these broad terms do not accurately represent the diversity of the First Peoples of this land, and that they carry limitations and challenges. Many people do not identify with the term Indigenous, but it is used here broadly with the intention to be respectful and inclusive. Ideally and whenever possible, we should use terms that refer to a specific nation.

The experiences and worldviews of Indigenous peoples vary greatly across nations, backgrounds, and landscapes. Because the historical and contemporary experiences of Indigenous peoples in Canada are so diverse, so must be the strategies for healing and ending violence. A single strategy will not be appropriate for all Indigenous peoples. Instead, when developing programs and services, it is important to be flexible to the broad range of community needs.

Service Delivery Framework

The key pieces of the framework are Centering Indigenous Women and Children, Creating Safety, Cultural Identity, Fostering Empowerment and Engagement, Establishing and Maintaining Partnerships, and the Continuum of Support.
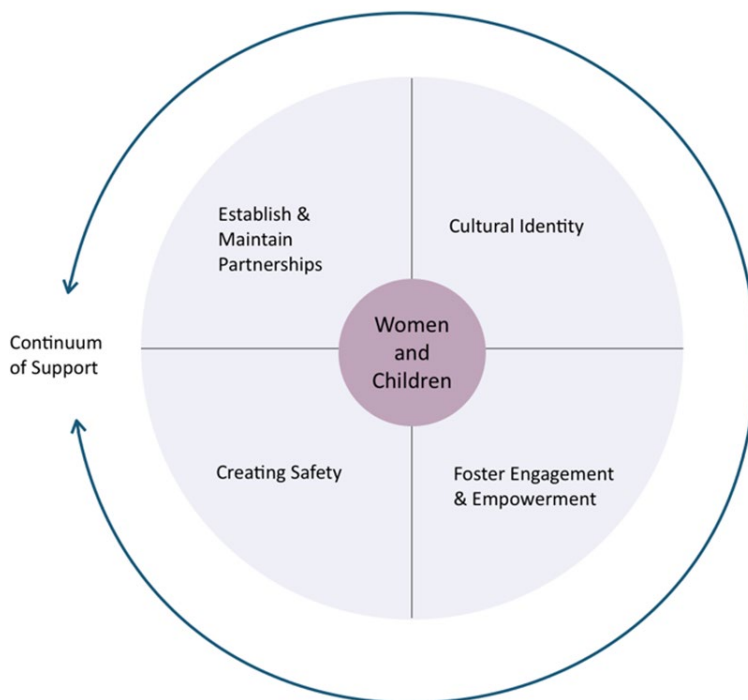
Centering Indigenous Women and Children

The center of the Service Delivery Framework illustrates the foundational role of women and children in healthy communities. Since colonial contact, the social, political, cultural, and economic autonomy of Indigenous women and children have been threatened and transformed by western notions of patriarchy. Today, initiatives that aim to restore the balance and wellbeing of Indigenous peoples and communities must be attentive to these issues. A woman-centred approach at a transition/second stage house or safe home requires education and awareness, resources, and advocacy.

Creating Safety

Housing organizations with a vision towards creating safety must be well educated on the historical and contemporary factors contributing to the housing crisis for Indigenous women and families. Shelters are identified as a key resource for Indigenous women,

along with informal networks of family and friends, health care professionals, counselling, police, and Friendship Centers (National Clearinghouse on Family Violence, 2008). A transition/second stage house or safe home service delivery framework should aim to create safety through rules and policies, staff supports, physical security, confidentiality measures, access, sustainable funding, and linkages to permanent housing.

Cultural Identity

Cultural identity should also be at the forefront of a transition/second stage house or safe home service delivery framework for Indigenous women. Transition/second stage houses and safe homes must address the loss and trauma resulting from past and current policies that target the removal and assimilation of Indigenous ways of life. Components of a framework that honors Indigenous cultural identities include addressing loss and trauma, cultural programming, access to Elders and Knowledge Keepers, holistic wellness, and language.

Fostering Empowerment and Engagement

In the service delivery framework, fostering engagement and empowerment is both a process and an outcome, and encompasses governance and policy, programming, access to peripheral services (such as legal, financial, parenting, education, employment, child care, mental wellness and substance use support), and safety planning. Because fostering empowerment and engagement is a key outcome of governance and policy, this area also includes the work of leadership structures, such as the Board of Directors, staff, advisory committees, Indigenous Leadership (traditional and band councils) and BCSTH.

Establishing and Maintaining Partnerships

Establishing and maintaining partnerships is especially important in the framework, given the overstretched and underfunded reality of the sector. Collaboration is necessary in order to coordinate services in a seamless manner and develop cross-sectorial responses. Partners should develop sensitive and effective approaches to information sharing together. Transition and second stage houses and safe homes should also consider how to collaborate safely with male service providers in service delivery.

Continuum of Support

The continuum of support encircles the framework, as activities linked to entry, duration of the stay, and exiting are ongoing. The continuum of support includes intake, referrals, follow up, and outreach. All activities related to the continuum of support are connected to other areas of the framework.

Indigenous Women and Children

Patriarchy and assimilation policies removed Indigenous women from their traditional roles and in essence took away their voices in this way. Centering Indigenous women and children in service delivery while using these key approaches and promising practices ensures Indigenous women's right to self-determination, supports their safety and well-being as well as that of their children, and at the same time responds to Indigenous women's concerns about a lack of agency in transition/second stage houses and safe homes. Designing your program's service provision while looking through a lens of culturally humility and centering Indigenous women and children recognizes and acknowledges Indigenous ways of being and reflects Indigenous values. Cedar Blankets research identified four themes related to Centering Indigenous Women and children: **Education, Resources, Legislation and Serving Children.** Under each theme, this chart includes challenges and barriers identified by the Cedar Blankets research and promising practices to address these barriers.

Resources including articles, reports and studies = (R), and websites and toolkits = (W/T)

Theme	Challenge & Barriers	Promising Practices	Resources and Practical Tools
Education	☐ Due to gaps in the public education system, most Canadians lack an understanding of the history and complexities facing Indigenous peoples in Canada	☐ Education initiatives for agency staff, board members, partners, and residents ☐ Listening to Indigenous people's voices, and creating spaces for intercultural dialogue	☐ BCSTH Cedar Blankets Bundle ☐ BCSTH Increasing Access for Indigenous Women and Children (R) ☐ Marginalization of Aboriginal Women (R) ☐ Inequality and the Indian Act: A History of Harm and the Healing Path Forward (R) ☐ The Circle of Philanthropy and Aboriginal Peoples in Canada (W/T) ☐ The Circle: Definitional Matrix (W/T) ☐ Two Eyed Seeing (W/T) ☐ Working Effectively with Indigenous Peoples (W/T)

		☐ Support for public initiatives aimed at truth telling, improving Indigenous-settler relations, and recognizing Indigenous rights and title, such as the Truth and Reconciliation Commission and the National Inquiry into Missing and Murdered Indigenous Women and Girls	☐ Honoring the Truth, Reconciling for the Future (R) ☐ Reclaiming Power and Place Executive Summary of the Final Report (R)
Resources	☐ Systemic racism has resulted in consistent underfunding of services for Indigenous peoples, especially women and children	☐ Increased funding (or the prioritization of funding) for resources to assist Indigenous women survivors of violence	☐ Vancouver Foundation (W/T) ☐ Emerging Trends in Philanthropy for First Nations, Metis and Inuit communities in Canada: A Focus on Manitoba (R)
Legislation	☐ Policies like the Indian Act continue to harm Indigenous peoples	☐ Advocacy around legal reform ☐ Support of awareness campaigns aimed at addressing legislative and policy issues	☐ Policy Sector: Indian Act (R) ☐ Ongoing Indian Act Inequity Issues - Enfranchisement (R) ☐ 21 Things you May Not have Known about the Indian Act (R) ☐ On Canada: Settlers Take Action (R) ☐ Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ People National Action Plan (R) ☐ Roadmap for the National Action Plan on Violence Against Women and Gender-Based Violence (R) BC First Nations Justice Strategy (R)

Serving Children	☐ A lack of services for children and youth	☐ Host or arrange talking circles and counselling services for children and youth	☐ [Stepping into the Circle - Circle Process (W/T)](#)
		☐ Private spaces for women to visit with their families	☐ [Orientating Child and Family Centered Care Toward Equity (W/T)](#)
		☐ Strengths based programs and services for youth that are culturally empowering	☐ [Peace I: Introduction to Working with Children and Youth Experiencing Violence (W/T)](#)
			☐ [Peace II: Supporting Children and Youth Experiencing Violence (W/T)](#)
			☐ [Fostering Resilience in Children Traumatized by Domestic Violence in Collaboration with their Non-offending Parent](#) (W/T)
			☐ [Violence is Preventable (W/T)](#)
		☐ Children and youth to be included in planning and delivery of services	☐ [Engaging and Empowering Aboriginal Youth - a Toolkit for Service Providers (R, W/T)](#)
			☐ [Provincial Aboriginal Youth Council (W/T)](#)

Activities: Centering Indigenous Women and Children

1. Looking at the table above on centering Indigenous women and children:

- Identify the themes that <u>resonate</u> with your work with Indigenous women and children

- Make note of the themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement the key promising practices?

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to center Indigenous women and children?

Already doing	Immediate	One Year	Longer

Creating Safety

Creating safety is the foundation of service delivery at a transition house. Indigenous women and children must feel safe in order to heal. Women may return to a transition house or shelter multiple times. This is a sign that the transition house is succeeding rather than failing. Creating safety for Indigenous women and children must be addressed in all aspects of the transition house.

The Cedar Blankets research identified the following themes under Creating Safety, **Rules and Policies, Staff, Confidentiality, Physical Aspects/Security, Access, Sustainable Funding,** and **Permanent Housing**. Under each theme, this chart includes challenges and barriers identified by the Cedar Blankets research and promising practices to address these barriers.

Resources, including **articles, reports and studies = (R)**, and **websites and toolkits = (W/T)**

Theme	Challenges & Barriers	Potential Promising Practices	Resources and Practical Tools
Rules and Policies	☐ Too many rules and policies	☐ Develop rules and policies with sensitivity towards not replicating abusive dynamics that women are escaping	☐ Indigenizing and Decolonizing Therapeutic Responses to Trauma-Related Dissociation (R) ☐ San'yas Anti-Racism Indigenous Cultural Safety Training Program Core Training (W/T)
	☐ Rules and policies are unclear	☐ Ensure rules and policies are culturally sensitive ☐ Take the time to explain rules and policies, with a focus on how they relate to safety	☐ Cultural Safety and Humility (W/T)
	☐ Lack of appropriate feedback mechanisms	☐ Create an intentional confidential feedback loop, where women accessing the agency are asked about their experiences with policies, programs, staff etc.	☐ Reciprocal Consulting (W/T)

Theme	Challenges & Barriers	Potential Promising Practices	Resources and Practical Tools
Staff	☐ Recruiting staff that represent the diversity of the community they serve	☐ Develop policies around recruiting and hiring Indigenous staff	☐ Indigenous Employment Recruitment and Retention (W/T)
			☐ Guide to Developing Indigenous Inclusion Policies (R)
			☐ Introduction to Human Resources Management in First Nations' ECD and Care Programs (W/T)
			☐ Stepping into the Circle (W/T)
	☐ Specialized training	☐ Provide casework training to all staff	☐ Recognizing Critical Expertise: A Knowledge and Skills Framework for Intimate Partner Violence Specialists (R)
			☐ BCSTH Foundations in Violence Against Women v2.0 (W/T)
	☐ Cultural sensitivity		☐ Culturally Safe Engagement: What Matters to Indigenous Patient Partners: Companion Guide (R)
			☐ BC Association of Aboriginal Friendship Centres - Ending Violence Initiatives (W/T)
	☐ Availability	☐ Self-care and debriefs to support staff	☐ Community-Based Anti-Violence Worker Wellness: A Review of the Literature and Recommendations for the Office of the
	☐ Burnout		
	☐ Trust		

Theme	Challenges & Barriers	Potential Promising Practices	Resources and Practical Tools
	☐ High turnover ☐ Attitudes	☐ Ensure wage equity	[Federal Ombudsman for Victims of Crime](R) (R) ☐ [The Facts About the Gender Pay Gap](R) (R)
Confidentiality	☐ Shame associated with lack of privacy on-reserve and in small communities ☐ Lack of confidentiality safeguards	☐ Train staff on issues of privacy and confidentiality, and the consequences of failing to respect these for women with complex familial ties in small communities ☐ Consult with women to identify confidentiality measures that would meet their needs ☐ Consult with women to identify confidentiality measures that would meet their needs - continued	☐ [Violence Against Women Shelters and the Experiences of Indigenous Women](R) (R) ☐ [National Indigenous Women's Resource Center - Confidentiality Policy Sample](W/T) (W/T)
Physical Aspects; Security	☐ Inadequate building security ☐ Privacy/confidentiality ☐ Homesickness ☐ Other residents ☐ The presence of male residents ☐ Geographic location ☐ Safety Planning	☐ Consult women on how they can feel empowered in their physical space, and enact their feedback ☐ Consult women on how their physical space can support their healing, and enact their feedback ☐ 24/7 staff ☐ Monitoring/surveillance ☐ Creating safety plans with women ☐ Crisis management plans and tools should be in place ☐ Home-like environment with practical amenities	☐ [Enhancing Women-Centered Practice Using Assessment Tools with Survivors of Domestic Violence](R,W/T) (R, W/T) ☐ [Saskatchewan First Nations Women's Shelter Standards](W/T) (W/T)
Access	☐ Lack of transportation ☐ Isolation ☐ Distance ☐ Full shelters ☐ Lack of awareness ☐ Readiness ☐ Unable to bring older male family members ☐ Large families	☐ Stay informed about the development of Transportation resources ☐ Outreach initiatives that increase awareness and willingness to access TH, SSH and safe homes	☐ [BCSTH Transportation Project](R,W/T) (R, W/T) ☐ [Surviving Abuse and Building Resilience - A Study of Canada's Systems of Shelters and Transition Houses Serving Women and](...)

Theme	Challenges & Barriers	Potential Promising Practices	Resources and Practical Tools
	☐ Lack of children's services ☐ Stigma ☐ Discrimination ☐ Fear of losing home ☐ Fear of losing children	☐ Utilize social media platforms to spread awareness of programs with those in rural/isolated communities ☐ Create educational resources that de-stigmatize and increase understandings of the context and importance of TH, SSH and safe homes ☐ Advocate to increase access to services for those living in rural and remote communities e.g. build partnerships with local indigenous organizations to increase access ☐ Houses should be physically accessible for all	[Children Affected by Violence](#) (R) ☐ [Examples of Evaluated Social Marketing Campaigns Addressing Woman Abuse](#) (W/T) ☐ [A Culture of Violence and Silence in Remote Canada: Impacts on Service Delivery to Address Intimate Partner Violence](#) (R)
Sustainable Funding	☐ Funding for second-stage and supportive housing ☐ Inadequate government funding for Indigenous peoples ☐ Underfunded community services for after-care	☐ Engage in partnerships with organizations that provide relevant services	☐ [Inclusive Innovation-New Ideas and New Partnerships for Stronger Communities](#) (R)
Permanent Housing	☐ Lack of access to short and long-term housing	☐ BC Housing Women's Transition Housing and Supports Program	☐ [Women's Transition Housing and Supports Program](#) (W/T) ☐ [BC Housing Indigenous Women's Resources](#) (W/T) ☐ [Indigenous Housing: Policy and Engagement Report to Indigenous Services Canada](#) (R)

Activities: Creating Safety

1. Looking at the table above on creating safety:

   - Identify the themes that <u>resonate</u> with your work with Indigenous women and children

   - Make note of the themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement these promising practices

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to create safety for Indigenous women and children?

Already doing	Immediate	One Year	Longer

Cultural Identity

Cultural Identity is woven throughout all aspects of service delivery. To address centuries of trauma and loss, this should be at the forefront of this work. Making space for Indigenous women's identities within service delivery is crucial to ensuring that it is effective and safe. At the same time, it is important to recognize the diversity of Indigenous cultures and experiences, and know that Indigenous people are at different stages of readiness when it comes to identity.

Four themes from the data emerged in relation to Cultural Identity when developing the Promising Practices Framework: *Addressing Loss and Trauma, Cultural Programming, Access to Elders and Knowledge Keepers, and Holistic Wellness and Healing.* Under each theme, challenges and barriers to implementing culturally relevant services, and promising practices to address these were identified.

Resources, including **articles, reports and studies = (R),** and **websites and toolkits = (W/T)**

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
Addressing Loss & Trauma	☐ Treating Indigenous and non-Indigenous women the same	☐ Provide all staff with Indigenous cultural safety training ☐ Education and awareness building around the intergenerational nature of trauma	☐ Increasing Access for Indigenous Women V.2.0 (W/T)
Cultural Programming	☐ Lack of services for children	☐ Create multi-faceted and collaborative approaches to interventions for Indigenous children exposed to family violence	☐ BC Association of Friendship Center's Action Plan to End Violence Against Indigenous Women and Girls (R, W/T)
	☐ Lack of culturally relevant programs and services	☐ Involve the local community in planning culturally relevant services	☐ Stepping into the Circle - Building Relationships Part 1 (W/T)
	☐ Lack of trained staff ☐ Readiness	☐ Create respect, awareness and understanding around different levels of readiness/willingness with culture	☐ Stepping into the Circle - Building Relationships Part 2 (W/T)
Access to Elders and Knowledge Keepers	☐ Regular access to Elders and Knowledge Keepers	☐ Partner with local Indigenous organizations where women can access Elders and Knowledge Keepers (such as Friendship Centers and Community Centers)	☐ Elders In Residence (R)

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
Holistic Wellness and Healing	☐ Lack of access to traditional foods	☐ Incorporate traditional foods into menu planning ☐ Obtain special ingredients upon request ☐ Allow women to bring in their own foods	☐ Traditional Foods for Indigenous Peoples (R, W/T)
	☐ Service Delivery Models that do not recognize Indigenous views on wellness	☐ Work with local communities to develop a place-based understanding of holistic health (in some communities the medicine wheel might be useful, other communities might have their own teachings and ways of understanding)	☐ Cultural and Artistic Intervention for Indigenous Women (R)
	☐ The resources and specialized training required to offer an array of programs and services	☐ Develop individualized care plans for women that address the whole person (spiritual, mental, emotional, and physical needs)	☐ Creating Safety Plans with Vulnerable Populations to Reduce the Risk of Repeated Violence and Domestic Homicide (R, W/ T)
Language	☐ Language specific programming	☐ Support local language revitalization efforts where possible	☐ A Guide to Pronunciation of B.C.'s First Nations (W/T)

Activities: Cultural Identity

1. Looking at the table above on cultural identity:

- Identify the themes that <u>resonate</u> with your work with Indigenous women and children

- Make note of the themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement these promising practices

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to implement culturally relevant services for Indigenous women and children?

Already doing	Immediate	One Year	Longer

Fostering Empowerment and Engagement

Engaging and empowering women requires dignified access to programs, services, and safety planning. Meaningful engagement means meeting Indigenous women and children where they are at, encouraging personal development, and empowering autonomous decision-making in a supportive environment. Transition houses, second stage houses and safe homes can create space for activities and programs that engage Indigenous women and children in the processes and outcomes, in order to move beyond tokenism towards collaborative involvement.

Four themes emerged from the data gathered to develop the framework in relation to Fostering Empowerment and Engagement: *Governance and Policy, Building Skills through Programming, Awareness and Education, Accessing Resources and Outside Services, and Safety assessment and Safety Planning*. Under each theme, challenges and barriers to fostering empowerment and engagement, and promising practices to address these were identified.

Resources, including articles, reports and studies = (R), and websites and toolkits = (W/T)

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
Governance and Policy	☐ Executive and governance positions systemically privilege the recruitment and retention of non-Indigenous and non-racialized leaders. ☐ Policies concerning Indigenous people's knowledge, experiences and way of life are commonly considered adjacent to the central mission of the organization.	☐ Executive Director to apply knowledge and awareness of cultural safety in leadership role ☐ Educate board members in cultural safety ☐ Consider the impacts of colonialism in policy changes aimed at decreasing violence against Indigenous women ☐ Develop policies in collaboration with Indigenous women with lived experience	☐ The Circle on Philanthropy and Aboriginal Peoples of Canada 14DM Matrix (W/T) ☐ The Circle on Philanthropy and Aboriginal Peoples of Canada: White Dominant Culture and Something Different (W/T) ☐ The Circle on Philanthropy and Aboriginal Peoples of Canada The Declaration of Action (W/T) ☐ Stepping into the Circle - Foundations of Indigenous Worldview (W/T) ☐ **Study of Gender-based Violence and**

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
		☐ Root policies in Indigenous values	**Shelter Services Needs across Inuit Nunanget (R)**
		☐ Seek advice from Indigenous Elders, community leaders and youth - consider establishing advisory committees / including representation from local bands on Board of Directors	
		☐ Ensure policies are consistent with the Indigenous community being served	
		☐ Consult Indigenous women on decisions and policies that are made around them	
Build Skills through Programming, Awareness and Education	☐ Lack of access to/information about:	☐ Educate women on systemic oppression/privilege, specifically the link between colonialism and violence against Indigenous women	☐ Dismantling Colonialism, Building Understanding (R, W/T)
			☐ Guidebook-GBV and Indigenous-Peoples (W/T)
			☐ Trafficking at the Intersections: Racism, Colonialism, Sexism, and Exploitation in Canada (R)
	☐ Legal advocacy and advice ☐ Assistance and support to navigate systems e.g. when working with MCFD ☐ Court liaisons	☐ Education on Indigenous Women's legal rights and options for legal actions	☐ Why Can't Everyone Just Get Along Rise Women's Legal Advocacy Center (R, W/T) ☐ Aboriginal Legal Aid BC-Child Family Rights and Family Violence (W/T)
	☐ Drug and alcohol supports ☐ Counsellors	☐ Liaise with drug and alcohol supports in community ☐ Offering life skills programming on topics such as resume writing, becoming independent, healthy relationships, parenting ☐ Create a list of available services outside of TH/SSH/safe home that women can seek out once they return home ☐ Strengths-based, women-driven case management	☐ BCSTH Reducing Barriers (W/T)

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
		☐ Provide opportunities for Indigenous women to give feedback on programs they are involved in (e.g. what`s working well, what could be improved).	
Accessing Programs, Resources and Outside services	☐ Lack of awareness and understanding of programs and other resources	☐ Identify and invite partner organizations to provide services at the TH/SSH/safe home	
	☐ No support programs	☐ Provide individual case management so that women are getting the services they need	
	☐ Low self-esteem / being unable to connect with others / feeling isolated	☐ Welcoming and kind attitudes of staff	
	☐ Unequal access to programs	☐ Help with information and forms	
	☐ Lack of resources on-reserve	☐ Talk to Indigenous women about the peripheral services they would be interested in going to	
	☐ Lack of childcare	☐ Provide childcare so that mothers can access peripheral services	
	☐ Transportation	☐ Provide transportation to peripheral services	
		☐ Incorporate transportation costs into budgeting and funding asks for outreach activities	
Safety assessment; safety planning	☐ Inappropriate for the situation ☐ Not doing it ☐ Confidentiality breaches ☐ Abuser might find it ☐ Readiness ☐ Workbook on how to use it ☐ Not attentive to children ☐ Fear of isolation ☐ Lack of staff understanding of the dynamics around Indigenous families and communities	☐ Empower women to identify their choices and develop their own safety plan ☐ Demonstrate safety through the TH/SSH/safe home environment ☐ Make returning to the TH/SSH/safe home a safe and accessible option ☐ Create accountability measures for the TH/SSH/safe home, such as when to file a missing person's report	☐ Creating Safety Plans with Vulnerable Populations to Reduce the Risk of Repeated Violence and Domestic Homicide (R, W/ T) ☐ Public Safety Canada Evaluation of the Aboriginal Community Safety Planning Initiative (R)

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools

Activities: Fostering Empowerment and Engagement

1. Looking at the table above on fostering empowerment and engagement:

- Identify the themes that <u>resonate</u> with your work with Indigenous women and children

- Make note of the themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement these promising practices

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are the actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to foster empowerment and engagement with Indigenous women?

Already doing	Immediate	One Year	Longer

Establishing and Maintaining Partnerships and Relationships

Enhancing partnerships and relationships with other service providers and organizations can solve many service delivery challenges, especially in terms of limitations in funding and capacity. The seamless coordination of services requires responses that include preventative strategies. Transition houses should carefully consider who their partners are, the roles of the partners, and the best ways to communicate with them. Partnerships may be built with several different groups, including male serving agencies and programs, researchers, service providers, women, families, local Indigenous communities, other communities, educators, and funders.

Four themes emerged from the data gathered to develop the framework in relation to Establishing and Maintaining Partnerships and Relationships. *Collaboration and Coordination, Cross Sectoral Responses, Information Sharing, and Partnering with Family Serving Agencies and programs*.

Resources, including **articles, reports and studies = (R)**, and **websites** and **toolkits = (W/T)**

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
Collaboration and Coordination	☐ Lack of awareness of potential partners and resources	☐ Develop partnerships with service providers, family, community educators, funders and researchers ☐ Select community partners based on their credibility within community ☐ Highlight the commitment to Indigenous women when networking and building relationships	☐ Vancity Reaching Home Projects and Resources (W/T)
	☐ Competition among organizations	☐ Develop MOUs to underscore the commitment between partners	
	☐ Lack of support and collaboration between specialized services	☐ Reach out to school leaders to raise awareness about the need for violence prevention and establish partnerships, and develop and deliver preventative programming (in partnership with other organizations) ☐ Identify local services such as the PEACE and VIP programs in your community. You can find more information about these programs on the BCSTH website.	☐ BCSTH Peace Programs (W/T) ☐ BCSTH Violence is Preventable (VIP) (W/T)
	☐ Cultural sensitivity	☐ Coordinate with community partners in offering services/programs (e.g. victim support, art therapy) ☐ Work with local First Nations communities, Cultural Centers and Friendship Centers to get information about resources	☐ BC Association of Aboriginal Friendship Centers (W/T) ☐ First Nations Health Authority (W/T)
	☐ Access to remote communities	☐ Collaborate with other transition/second stage houses and safe homes to share wise practice	

Theme	Challenge & Barriers	Potential Promising Practices	Resources and Practical Tools
			☐ [Rise Women's Legal Centre](#) (W/T) ☐ [BC Non-Profit Housing Association](#) (W/T) ☐ [Battered Women's Support Services](#) (W/T)
Cross Sectorial Response	☐ Siloed organizations ☐ Bureaucracies ☐ Competing priorities and mandates	☐ Create a strategy that takes a holistic approach to partnerships (e.g., coordinates multiple service providers for women before, during and after) ☐ Engage the community in prevention, intervention and assistance for victims and perpetrators ☐ Recognize the time it takes to build authentic relationships	☐ [Using a Community of Practice Model to Create Change for Northern Homeless Women](#) (R, W/T)
Information sharing	☐ Confidentiality ☐ Data management systems	☐ Collaboratively develop a communication plan with partners ☐ Ensure efficient data collection and data management through ongoing workbook and user friendly systems ☐ Stay informed about technology safety, information sharing and the use of databases.	☐ [Stepping into the Circle - Indigenous Women's Leadership](#) (W/T) ☐ [BCSTH Technology Safety](#) **(W/T)**
Partnering with Family Serving Agencies and Programs	☐ Compromising sense of safety and security	☐ Extend partnership networks to consider all family members, including men, in service delivery through outreach initiatives that focus on healthy relationships and families	☐ [A Guide to Providing Culturally Appropriate Housing in BC](#) (R, W/T)

Activities: Establishing and Maintaining Partnerships and Relationships

1. Looking at the table above on Establishing and Maintaining Partnerships and Relationships:

- Identify the themes that <u>resonate</u> with your work with Indigenous women and children
- Make note of themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement these promising practices

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to establish and maintain partnerships and relationships that will support Indigenous women and their families?

Already doing	Immediate	One Year	Longer

Continuum of Support

The continuum of support is a cyclical journey that may continue after a woman has left the transition house and includes case management, intake, aftercare, outreach, and data management. The continuum of support includes many opportunities for connecting women to the resources that are relevant to them at each stage of their journey.

Resources, including **articles, reports and studies = (R)**, and **websites and toolkits = (W/T)**

Theme	Challenge & Barriers	Potential Promising Practices	Research and Practical Tools
Intake	☐ Readiness ☐ Overwhelming women ☐ Miscommunications around house rules and policies ☐ Paperwork	☐ Explain in advance that the intake process may be triggering ☐ Use simple intake procedures that collect only the necessary information initially ☐ Going at the women's pace, not rushing ☐ Make women feel welcome and comfortable (e.g. offer refreshments) ☐ Be empathetic ☐ Be upfront around house guidelines and policies, explain why these are in place and communicate them with intention and cultural competency ☐ Train staff to use an intake software system that works well. Stay informed about the technology safety Approach intake forms as living documents	
Referrals	☐ Referring to services for women who live in rural areas	☐ Network with service providers in rural areas ☐ Create transportation plans for women who are isolated from the services they require ☐ Offer a range of services to address women's self-identified needs ☐ Coordinate with community partners to offer individually tailored services	
Exiting	☐ Finances ☐ Access to resources and services ☐ Access to permanent housing ☐ Returning back to violence	☐ Make after care plans with women that address the whole person i.e. spiritual, mental, physical and emotional needs ☐ Establish case management teams with service delivery partners in order to effectively connect women to resources after they leave ☐ All staff should have casework workbook to help women when transitioning out ☐ Inform women they are welcome to return ☐ Create dignified pathways for returning if needed	☐ [Accessing Stable and Safe Housing Guidebook (W/T)](#)

Theme	Challenge & Barriers	Potential Promising Practices	Research and Practical Tools
Follow up and Outreach	☐ Maintaining contact with women once they return home	☐ Utilize social media platforms that women can access once home ☐ Utilize outreach programs to build awareness and rapport in the community, and to increase access to services ☐ Option to call TH/SSH/Safe Home 24hr/day ☐ Offer to contact with follow ups ☐ Encourage to stay involved with TH/SSH/Safe Home e.g. continue with programs and services after leaving	☐ bc211 - Interactive Resource Map of BC (W/T) ☐ YWCA Metro Vancouver - Support for Women Who have Experienced Violence (W/T)

Activities: Continuum of Support

1. Looking at the table above on Continuum of Support:
- Identify the themes that <u>resonate</u> with your work with Indigenous women and children
- Make note of the themes you think are <u>key</u> and want to consider further.

2. Reflecting on your work, what needs to be in place at your agency or in your role to implement these promising practices

3. Reflecting on your work, are there any other themes, challenges or promising practices that you would add?

4. What are actions that you are already doing, could take immediately, could take within a year, or could take in the longer term to establish and maintain partnerships and relationships that will support Indigenous women and their families?

Already doing	Immediate	One Year	Longer

Conclusion

This workbook is intended to support your pilot site's implementation of the Cedar Blankets' Service Delivery Model. As your implementation plans and service delivery practices evolve please draw on this document and advise us of additional materials that should be referenced in this workbook. Canada, BC and the BC Society of Transition Houses are all in the formative stages of a reconciliation journey with Indigenous peoples and we welcome walking alongside you on this journey.