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PAUKTUUTIT
INUIT WOMEN OF CANADA

SAIMANIIK:

Survivors of Intimate
Partner Violence and
the Family Justice
System Response
Training Resource

MARCH 2023



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PAUKTUUTIT

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EXECUTIVE SUMMARY

Inuit women throughout Canada are overrepresented in terms of experiencing intimate partner violence (IPV). They are more likely to receive inadequate support due to layers of discrimination, a lack of resources, and culturally appropriate services. Inuit women who receive services through the justice system are at high risk of retraumatization and may not get the support they need for themselves and their families. Pauktuutit Inuit Women of Canada (Pauktuutit) is the national organization with a mandate to enhance awareness of the needs of Inuit women and advocate for equality and social improvements. The purpose of Saimaniik: Survivors of Intimate Partner Violence and the Family Justice System Response Training Resource is to foster a greater understanding of the historical and current contexts that shape the experiences of Inuit women in Canada experiencing IPV. This resource has been designed to support those working in the justice system with knowledge and practical skills to help Inuit communities deal with IPV and its far-reaching effects.

Pauktuutit recognizes the power of understanding history to better respond to current realities. As such, this document includes information on critical moments in history that have significantly influenced Inuit communities. This resource also provides priority learning areas, such as an overview of the complexities of IPV and practical strategies on how to respond.

Pauktuutit recommends all people working in the justice field, such as law clerks, police officers, and victim support workers, use this resource to enhance their understanding of IPV in Inuit communities and be able to provide a higher quality of service.



GLOSSARY

Cultural Safety

A state whereby a service provider recognizes and strives to address power imbalances inherent in the system. It results in an environment free of racism and discrimination, where people feel safe receiving services.

Coercive Control

Fear-producing types of control and abuse are used by one person, including using threats and force, to influence another person's behaviour or regulate another's behaviour; this may include restricting a person's access to school, work, or health services and isolating a person from friends and family.

Community Intervention Order (CIO)

A tool within the Family Abuse Intervention Act (FAIA) may require perpetrators and victims to undergo community interventions such as traditional Inuit counselling.

Criminal Harassment

Repeated behaviour that produces fear for a person's safety or the safety of their loved one, including behaviours like following, watching, and tracking a person or unwanted, abusive, and repeated contact through phone calls, texts, email, and social media; also referred to as stalking.

Cyber Violence

The use of technologies to cause harm either in person or virtually, including observing and tracking a person's location to humiliate, intimidate, or otherwise harm a person; also referred to as technology-facilitated violence.

Decolonization

There is no standard definition of decolonization, yet in the context of Inuit communities and intimate partner violence (IPV), decolonization may be understood as actions that recognize and move away from harmful ideas and behaviours about Inuit created by colonization. Decolonization also involves a reclamation of power and control by the colonized population.

Emergency Protection Order (EPO)

A tool within the Family Abuse Intervention Act which restrains the abuser from engaging in certain behaviours and prohibits contact with the victim(s).

Emotional Abuse

It also refers to psychological abuse and includes insulting, humiliating, intimidating, threatening, and belittling a person.

Family Abuse Intervention Act (FAIA)

Civil legislation was created in Nunavut in 2008, which is aimed at preventing and minimizing the escalation of family abuse. The Act is based on Inuit values and principles and provides tools and opportunities to address abuse separate from the mainstream criminal justice system.

Financial Abuse

Control or misuse of money, property, or other economic assets through financial means, including controlling a partner's ability to gain access to employment or school.

Free, Prior, and Informed Consent (FPIC)

FPIC is the specific right of Indigenous peoples to give or withhold consent for interventions that may impact them and their territories. FPIC is recognized and affirmed in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Free implies consent is given in the absence of coercion, manipulation, or intimidation; Prior implies consent is sought well in advance of the proposed start of the activities; Informed means information about the proposed project or activity is shared before and throughout the action; Consent is understood as a collective decision made by rights-holders reached by a process determined by the community.

Gender-Based Violence (GBV)

GBV is the harm inflicted upon someone based on their gender, gender identity, gender expression, or perceived gender.

Gladue Principle

A principle applied in criminal court where the unique circumstances and experiences of the Indigenous person accused are considered when deciding on a sentence, such as their background and the impact of colonialism and discrimination. Gladue Principles mandate judges to consider alternative options to incarceration appropriate to Indigenous heritage and connection, such as restorative justice; this can include indictments related to physical, sexual, spiritual, financial, and emotional (psychological) abuse, and controlling behaviours by an intimate partner.

Homophobia	Hatred or other forms of disgust are expressed toward people who are gay or perceived as gay. Examples of homophobia can include disparaging comments, exclusion, and targeted violence.	Sexual Violence	Sexual acts undertaken without consent, threats of negative consequences for not wanting to participate in sexual activity, use of belittling sexual comments, and sexually degrading language.
Intersectionality	Refers to the complex ways people's lives are shaped by social identities, systems of oppression, and how they overlap.	Systemic Racism	This is the highest level of racism, also known as structural or institutional racism. Systemic racism creates an unequal distribution of power and resources for racialized people, including Inuit. Examples include access to safe housing, clean water, nutritious food, safety, educational opportunities, and health care.
Intimate Partner Violence (IPV)	This can include physical, sexual, spiritual, financial, and emotional (psychological) abuse and controlling behaviours by an intimate partner.		
Inuit Nunangat	Inuit homeland in Canada encompasses the land claims regions of Nunavut, Nunavik in Northern Quebec, Nunatsiavut in Northern Labrador, and the Inuvialuit Settlement Region of the Northwest Territories. It is inclusive of land, water, and ice.	Transphobia	Hatred and dislike toward people who are transgender or those who express their gender outside of rigid social norms. Examples of transphobic behaviour can include denying their identity and asking overly personal questions about targeted violence.
Inuit Qaujimaja-tuqangit (IQ)	Inuit Traditional Knowledge includes beliefs, laws, principles, values, skills, and ways of being.	Trauma-Informed	Being aware of, understanding, anticipating, and responding to the unique needs of trauma survivors, including steps to reduce the retraumatization risks, such as promoting environments of healing and recovery. Trauma-informed care shifts the focus of service providers from "What is wrong with you?" to "What happened to you?"
Physical Abuse	Abuse is either using physical force such as hitting, punching, shoving, cutting, strangulation, etc., or the threatened use of physical force to harm a person.		
Qallunaat	Inuktitut word used to describe white colonizers and white settler descendants.	Trauma-and Violence-Informed Care (TVIC)	This is an expanded version of trauma-informed care. TVIC takes particular care to understand and be inclusive of contexts of past, ongoing, and institutional violence.
Reproductive Coercion	Control of reproductive choices such as pregnancy outcomes and access to reproductive health services.	Warm Handoff	This is a care transfer between professionals, including the person accessing services. Examples of a warm handoff include introducing the person to the next service provider and supporting them to attend appointments as much as possible. People supported by a warm handoff are more likely to engage in services.
Restorative Justice	A set of principles and approaches to justice that focus on repairing harm through enabling the person(s) who caused the damage, the persons(s) who were affected by the harm, and the community to create an appropriate and meaningful solution.		

INTRODUCTION

Self-Reflective Practice

An important note for people accessing this resource material:

Working in the legal system to support others who have been affected by intimate partner violence is complicated. Personal experiences such as family upbringing, education, culture, community, media, and entertainment may influence how this work is done. As such, it is strongly encouraged to self-reflect and identify any areas that may interfere with the ability to receive this information and the impact on the delivery of quality support. Some honest questions to ask yourself include:

How open am I to receiving information from this resource?

Do I have experiences or personal biases which may influence my ability to provide services in a non-judgmental, person-centered and community-centered manner?

Do I know what I need to do to support myself in managing stressors in situations?

Continuously exploring your own experiences, values, and beliefs and being honest with yourself is an area of strength when doing this work.

Project Overview

The *Survivors of Intimate Partner Violence and the Family Justice System Response* project aims to strengthen support for Inuit women, families, and gender-diverse individuals accessing the family justice system because of IPV. There is a gap in knowledge around the supports and services available for this population and those who support them through the justice system. This project seeks to increase opportunities for justice practitioners such as court workers and legal aids to receive Inuit-specific and trauma-informed resources, guidance, and training to inform their practice better.

By incorporating an Inuit-specific GBA+ lens, the project seeks to improve the coordination of services for Inuit women and gender-diverse people accessing and interacting with the family justice system.

The long-term objectives of this project are:

- To establish the needs and priorities for survivors of intimate partner violence
- To help close services gaps
- To strengthen the understanding of the legal service providers of challenges and risks faced by Inuit women.



Intimate Partner Violence Among Inuit and the Family Justice System

IPV is a common form of gender-based violence (GBV) committed by a current or former intimate partner, such as a legal or common-law spouse or a dating partner. It refers to several violent or harmful criminal and non-criminal behaviours such as emotional and financial abuse, harassment, cyber violence, coercive control including reproductive coercion, psychological abuse, sexual violence, sexual and physical assault, and homicide. IPV impacts victims, families, and communities (Government of Canada 2022).

IPV in an Inuit context is linked to a history of trauma and violence experienced by Inuit, First Nations, and Métis peoples through violent and oppressive colonial and genocidal practices implemented by the Canadian government, their intergenerational impacts, and resulting socioeconomic and health inequalities. Indigenous peoples and women experience IPV at higher rates than other population groups in Canada, with Indigenous women and girls facing the most increased risks and rates of IPV of all population groups. Indigenous women and girls also experience the most severe forms of violence, such as sexual assault and homicide. They are at the most significant risk of experiencing violence by a spouse (Heidinger 2021).

Another specific area of concern is intimate partner violence traumatic brain injury (IPV TBI). IPV TBI can occur with injuries to the head, face, and neck from sudden force or shaking of the head or from being choked or strangled. Symptoms of IPV TBI can include difficulties with thinking and communicating, poor mental health, physical ability, and beyond. Women may be unaware they have sustained a TBI, which further complicates how they access services. The behaviour of a woman with IPV TBI may be misunderstood as being difficult or unaffected by their

experience when they may actually be having additional struggles to understand the situation or manage emotions (ABI Research Lab 2023). IPV TBI can happen to anyone, but this experience can be much more challenging for Inuit women due to discrimination and a lack of adequate resources (Pauktuutit 2023). Please refer to the section “Supporting Women with IPV TBI” for some practical tips to help survivors.

Inuit and other Indigenous women face many barriers to seeking and accessing legal services when facing IPV, including systemic racism, inaccessibility of supports and services, geographic, social, cultural, and psychological isolation, poverty, and lack of confidentiality while reporting IPV. Furthermore, the justice system has not been able to adequately protect or support Inuit women who experience IPV. Those negative experiences and mistrust in the justice system and associated people and institutions are also a barrier to individuals seeking and accessing legal justice and reporting cases of IPV (Heidinger 2021 and Pauktuutit Inuit Women of Canada 2020). Consequently, increasing Inuit-specific cultural and contextual understanding and competency of those who support Inuit IPV survivors through the justice system is crucial.

Environmental Scan Findings

This project began with an environmental scan to identify the gaps and needs regarding resources for law practitioners and frontline workers to better inform their practice in supporting Inuit IPV survivors and their families in the justice system. The environmental scan identified limited guides, training, and other supports in Inuit Nunangat and selected urban centres that may be helpful for legal practitioners, justice system employees, and other frontline workers supporting Inuit IPV survivors through the justice system. However, many resources needed to be Inuit-specific and targeted toward law practitioners and improving their knowledge base around IPV, the impact of colonial practices, and Inuit cultural values. Likewise, findings of legal resources for other frontline workers were limited. Several available resources focus on increasing the capacity of frontline workers to support women in understanding the justice system, their rights, legal options, and public services. However, these are few compared to resources that increase the capacity, safety, and effectiveness of counselling and sheltering services. They do not include resources specific to supporting women through the justice system after they access those options and services. Nevertheless, these findings are preliminary and based on publicly available information. A growing body of resources is being created, albeit challenging to locate, as there is no central location where these resources may be found (Pauktuutit 2023).

Gaps in available resources highlight the opportunity for Inuit-led research and development of culturally safe and localized resources grounded in resilience and trauma-informed approaches. These resources should include guidelines and training targeted explicitly towards law practitioners and other frontline workers supporting Inuit IPV survivors as they move through the justice system.

An opportunity also exists to develop innovative ways to disseminate these resources to ensure accessibility to law practitioners and frontline workers across Canada where Inuit reside and where Inuit may interact with the justice system.

Existing Resources, Supports, and Services in Inuit Nunangat and Select Urban Centres

Nunavut

The Family Abuse Intervention Act (FAIA)

Created in Nunavut, FAIA is based on Inuit societal values and principles. It is civil legislation aimed at preventing and minimizing the escalation of family abuse. It offers opportunities and tools to deal with mistreatment outside the mainstream. The criminal justice system is designed to be accessible without the assistance of a lawyer. FAIA provides the opportunity to request Community Intervention Orders (CIOs), which can require perpetrators and victims to undergo community interventions such as traditional Inuit counselling and issuing Emergency Protection Orders (EPOs).

Nunavut Community Justice Program

Offers an alternative framework that provides options for justice-linked interventions. The Government of Canada's Review of the Nunavut Community Justice Program: Final Report (2021), can provide law practitioners with a comprehensive understanding of the program as an alternative Inuit-centered community-based legal option for justice structure and operations, strengths and weaknesses, recommendations for improvement, and available funding for victims and youth perpetrators.

Government of Canada Report on Inuit Women and the Nunavut Justice System

Provides insight into the cultural sensitivity of the court structure and the judiciary, specific to Inuit. This includes measures and reforms to increase cultural sensitivity and noted successes. It points to remaining challenges, offers critiques, such as challenges arising from the conflict between the court system and Inuit values, common cultural misunderstandings of the judiciary, and reasons for unwillingness of the judiciary to convict Inuit accused of sexual assault crimes. This information lets law practitioners be aware of and address gaps and challenges when supporting IPV survivors through the legal system.

Nunavut Legal Information Manual for Violence Support Services

Developed by The Young Women's Christian Association of Canada (YWCA) Canada and YWCA Agvvik Nunavut, the manual's objectives are to equip shelter workers and other community support workers with information about the Criminal Justice System, the child protection system, Family Law in Nunavut, and available legal instruments for women experiencing IPV and involved in these systems. The manual emphasizes the significant role shelter workers and other support workers can play in assisting women to understand legal systems, options, tools, and how to interact more successfully with lawyers, child protection workers, Royal Canadian Mounted Police RCMP, and other actors within these systems.

Cultural Orientation Training

Offered by the Government of Nunavut through the Department of Human Resources' Public Service Training Division. This one-day virtual course is offered periodically and is available to the public. The training focuses on IQ Guiding Principles, Inuit Societal, and Traditional Values.

Inuvialuit: No Inuit-specific resources

Nunavik: No Inuit-specific resources

Nunatsiavut: No Inuit-specific resources

Toronto: No Inuit-specific resources

Ottawa-Gatineau

Tungasuvvingat Inuit (TI)

Ottawa-based Inuit-specific not-for-profit that provides urban services and community support for Inuit in Ontario. The organization is a leading advocate for urban Inuit and offers more than 30 integrated frontline services for Inuit. One of TI's programs is the Pisiksik Justice Department (PJD), which provides culturally relevant and appropriate support for Inuit engaged with the criminal justice system, those who have had previous contact with the system, or are at elevated risk of entering the system. The goal of the PJD is to reduce the number of Inuit entering and re-entering the system by employing Inuit Qaujimagatuqangit's eight guiding principles.

Thunder Bay: No Inuit-specific resources

Québec: No Inuit-specific resources

St. John's

Legal Terms (Criminal Law) and Legal Terms (Family Law) glossaries

The Government of Newfoundland and Labrador Department of Justice (DOJ) published two sets of dictionaries to address Inuit language gaps and barriers in the provincial criminal and family justice systems. The DOJ recognizes that the challenges in finding Inuktitut or Innu-aimun interpreters under time pressure are disadvantageous and detrimental to Inuit when interacting with the court system.



Gap Analysis

The following section includes a review of the preliminary gaps and needs identified during the environmental scan of resources for law practitioners such as court workers, legal aid, and other frontline workers. These include Inuit-based and trauma-informed resources, guidance, and training to better inform their practice in supporting Inuit IPV survivors and their families in the justice system.

Broad findings include:

- Resources developed within and specific to Inuit Nunangat are limited and concentrated in Nunavut.
- There are few Inuit-specific resources outside of Nunavut; most resources are Indigenous and focus generally on Indigenous peoples across Canada.
- There are many resources available for women regarding GBV and IPV awareness, prevention, and support, yet limited resources for law practitioners and frontline workers who support Inuit women interacting with the justice system.
- There are comparatively more resources for shelter workers, counsellors, and other people working in support of Inuit GBV and IPV survivors. Resources are most often aimed at increasing the understanding and capacity of frontline workers to support Indigenous women safely and effectively in healing, sheltering, and seeking out legal services. Some of these resources identify and describe legal rights and available legal options and services and are not specific to supporting women through the justice system once they access those options and services.
- There are a few research reports about IPV in Inuit communities that can be useful in improving law practitioners' understanding of Inuit and IPV in Inuit communities, and there are limited Inuit-specific guidelines or trainings aimed at strengthening law practitioners' practice in supporting Inuit IPV survivors through the justice system.

INUIT HISTORICAL TRAUMA, RISKS, AND INTERGENERATIONAL TRAUMA

Trauma is a disturbing experience which can have multiple negative implications for a person, a family, and a community. When trauma is unresolved, it can be re-experienced over generations. This phenomenon can be referred to as historic or intergenerational trauma. Historical trauma is a complex and collective experience in Inuit communities resulting from colonization. It is essential for legal professionals working in Inuit communities to know how trauma experienced with IPV has links to historic and intergenerational trauma. Legal professionals also benefit from a greater understanding of Inuit-specific knowledge on gender-based violence and their strengths-focused perspectives on family relationships.

Inuit-Specific Knowledge around Gender-Based Violence

Gender-based violence was not a part of Inuit society and culture before colonial contact when Inuit communities relied on each other to survive. Gender roles were distinct, with men and women depending on each other for existence. Inuit parenting practices focus on leading by positive example for their children.

Behavioural norms for Inuit were historically communicated orally for generations. The behavioural standards include three elements of Qaujimajatuqangit:



When conflict occurred within communities, the overall focus was on community safety, not making matters worse. Elders and shamans intervened in instances when community members violated these expectations. Interventions would occur directly with the person involved, including individual or group counselling, to learn the truth and determine a suitable response. (Pauktuutit 2020, 6-13)

Sled Dog Slaughter

Sled dogs (qimmiit) have played a significant role in everyday life and culture in Inuit communities, particularly for the men. A significant colonial trauma experienced in Inuit communities was the killing of qimmijjaqtauniq (many dogs) by the RCMP from the 1950s-1970s. The loss of the sled dogs meant that men's traditional roles of hunting and working were severely disrupted. Healthy masculine identity in Inuit communities is tied to the ability to provide for families. Without the means to offer for families, there was an increased reliance on social assistance and associated grief and shame. Other impacts of the dog slaughter on men included the use of alcohol and violence as a way to cope with psychological distress. These issues impacted future generations as well, with increased rates of poverty and severe trauma such as child abuse and suicide. Men and boys have often been further disadvantaged due to a lack of gender-specific support services (Affleck 2022, 2-3).

Forced Relocation

Inuit societies were nomadic and self-sufficient before contact with qallunaat (white settlers and their descendants). Inuit communities across various regions were eventually encouraged or forced to relocate into permanent settlements by colonizers. Reasons for relocation included resource exploitation, the belief that living in larger centres would be beneficial, and the residential school system. Life in settlements was challenging for Inuit due to increased numbers of people, different languages, and drastic lifestyle changes. Furthermore, housing provided by the government was substandard and overcrowded for the families who lived there. Lifestyle changes and poor housing conditions resulted in severe illness and transmission of infectious diseases, some of which killed a significant portion of the population. By the mid-1970s, most Inuit families lived in settlements. Today, settlements are more likely to experience social problems because of colonial interference and a lack of resources and safe places available to people who need them (Pauktuutit 2020, 8-10).

Separating Inuit from Families

Interference with Inuit families created conditions which made them more vulnerable to violence. Family separation can be attributed to multiple events in history, including:

- **Residential and Day Schools.** Inuit children attended residential schools as early as the late 1800s. Inuit children could be separated from their families for years because of the distance between the schools and their communities. The first residential school in what today is Inuit Nunangat opened in 1951 in Chesterfield Inlet. Some communities had day schools where children could return home at the end of the school day. The establishment of day schools resulted in many Inuit parents relocating to settlements to be closer to their children. The relocation of Inuit families contributed to significant changes in their way of life (Pauktuutit 2023).
- **Tuberculosis hospitals.** During a tuberculosis epidemic in the 1940s, the Canadian government transported Inuit thousands of kilometres away from their families to be treated in hospitals in southern Canada. This practice was sometimes done forcibly and against medical advice due to the adverse effects experienced by Inuit patients. Several patients experienced additional physical and psychological distress being away from their homes and declined or died rather than improved. Many Inuit sent for treatment never returned home, and families were never provided with information (Bugdell 2023).

- **The 60s Scoop.** Inuit children were among the 20,000 First Nations and Métis children taken from their families to be adopted by non-Indigenous families all over the world. This practice deprived children of their family, language, and culture. Survivors of the 60s Scoop have also reported cases of abuse by adoptive families (Centennial College 2023).
- **Millenium Scoop.** The Millenium Scoop is the period after the 60s Scoop in which First Nations, Inuit, and Métis children continued to be apprehended from their families. These children continue to be overrepresented and removed from their families at disproportionately higher rates than other children (Centennial College 2023).

Isolation in Big Cities

Family and community connections are highly valued in Inuit society compared to the more mainstream Canadian values of individualism. Inuit women are more likely to be disconnected from their family and community in urban spaces and isolated because of the dominant culture of their cities. Social isolation is a primary barrier to life satisfaction for Inuit women living in urban areas. Inuit women who move to cities are more vulnerable to isolation based on several factors, including struggling with their identity, feeling invisible, and a lack of culturally relevant services. In the absence of Inuit-specific community centres, it is challenging to develop social connections.

Inuit women tend to move to urban centres more often than Inuit men. Reasons for women leaving their home communities include quests for housing, higher education, economic opportunities, or to escape social problems, including violence. Inuit can experience challenges outside of their home communities, like anti-Inuit racism and difficulty connecting to culturally safe services (Pauktuutit 2017, 8-33).

Inuit who identify as gender-diverse are sometimes compelled to leave their home communities for urban centres because of safety concerns. However, this population can be particularly vulnerable in cities due to layered experiences of discrimination.

Inuit women, girls, and gender-diverse people may seek urban centres for opportunities and safety, yet they are still at risk. These groups face a higher risk of harm, including exploitation, human trafficking, race-based threats and violence, and unfair treatment from justice officials (Pauktuutit 2021, 2).



INTIMATE PARTNER VIOLENCE (IPV)

Definition

Intimate partner violence is a form of gender-based violence caused by a current or former partner.

IPV can happen in all kinds of relationships regardless of sex, gender, culture, ethnicity, relationship status, and so forth.

IPV has also been referred to as spousal or domestic violence. IPV refers to violence perpetrated within romantic or dating relationships, whereas domestic violence can occur between people in any situation, such as other family members (Government of Canada 2022).

Why is IPV Complicated?

If it were simple to “just stop” the perpetration of violence or “just leave” a relationship where IPV is present, prevention and intervention efforts would be far less complicated. There is no single explanation as to why IPV occurs, and there are lots of reasons why people stay in these relationships.

Reasons why IPV violence may occur:

- Social inequality (structural violence).
- Colonial historicism.
- Lack of infrastructure and resources.
- Strict gender roles.
- Childhood trauma.
- Poor mental health.
- Substance use or abuse.
- Challenges with coping and communicating.

Reasons people remain in relationships where IPV occurs include:

- Lack of financial, emotional, familial, community, or other structural resources to leave.
- They still care about the person who has perpetrated violence.
- IPV may be normalized.
- Family or social pressure to remain in the relationship.
- Feelings of disempowerment.
- Concerns or threats around children.
- Fear.

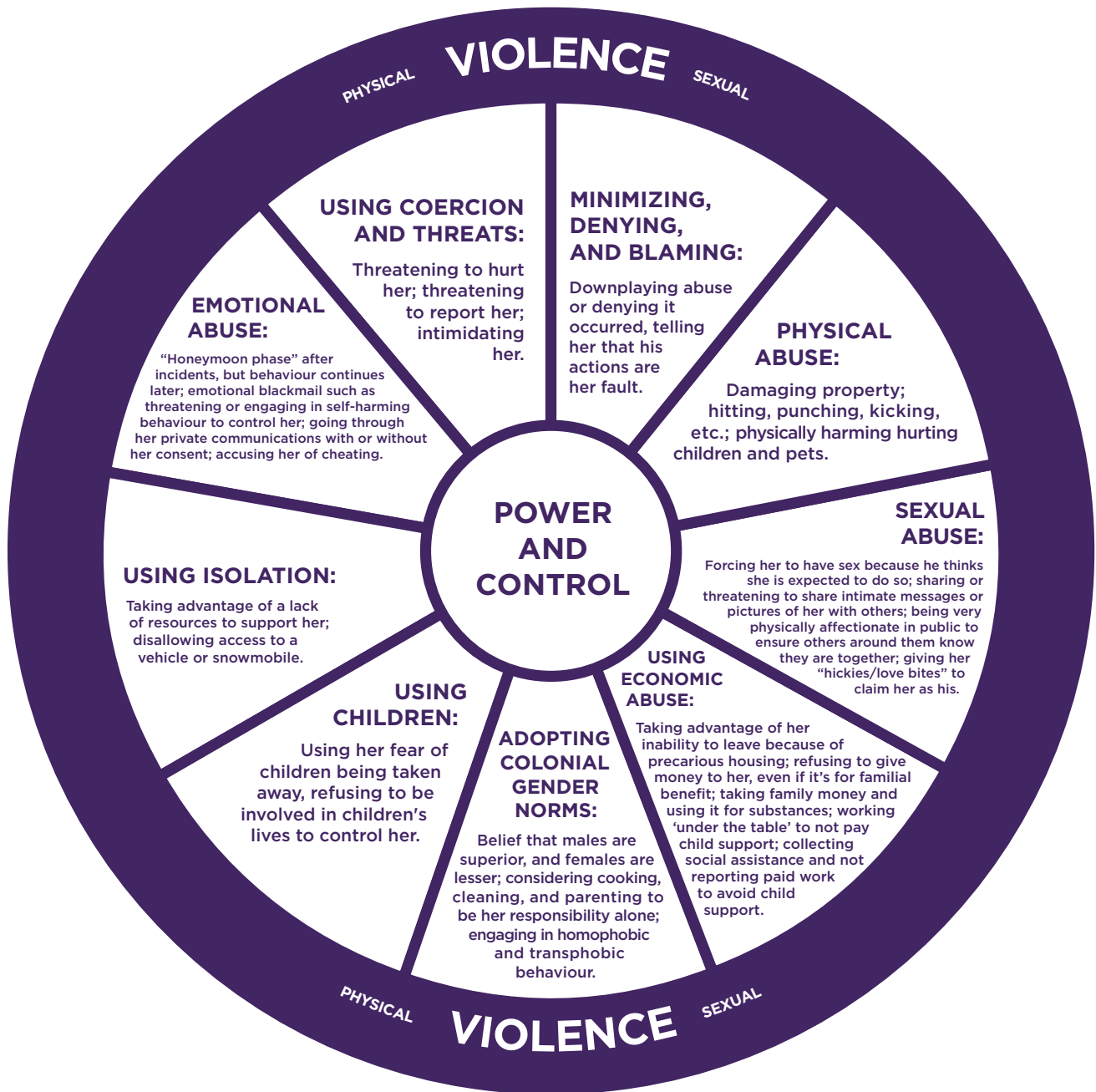
(McKinley & Liddell 2022)

Power and Control Wheel

Domestic Abuse Intervention Programs of Duluth, Minnesota, developed the Power and Control Wheel. It is a valuable tool in understanding IPV as it describes the multiple ways abuse can be experienced.

The wheel has been adapted to fit the unique experiences of various communities and contexts. The figure below is an adaptation for Inuit communities.

See page 37 for a printable version of this wheel.



Adaptation of the original Power and Control Wheel approved by
The Domestic Abuse Intervention Programs
www.theduluthmodel.org

Equality Wheel

The Equality Wheel was also developed by Domestic Abuse and Intervention Programs. It is a visual tool demonstrating the opposite effects of power and control. The Equality Wheel highlights what is essential in healthy and respectful relationships. The original Equality Wheel aligns with Inuit Qaujimajatuqangit Principles and the figure below has been adapted to reflect this.

See page 38 for a printable version of this wheel.



Adaptation of the original
Equality Wheel
approved by
*The Domestic Abuse
Intervention Programs*
www.theduluthmodel.org

Effects of Intimate Partner Violence (IPV)

Short-term	Long-term
<ul style="list-style-type: none">• Physical injuries and pain.• Emotional distress and fear.• Difficulty sleeping.• Unplanned pregnancy.• Sexually transmitted infections (STI) and diseases.	<ul style="list-style-type: none">• Psychiatric disorders.<ul style="list-style-type: none">◦ Depression, anxiety, post-traumatic stress disorder, substance use disorder.• Self-harm and suicide.• Health problems related to physical injuries or connected to mental health.<ul style="list-style-type: none">◦ Chronic pain, gynecological disorders, sexually transmitted infections, pregnancy complications, digestive problems.• Health risk behaviours such as substance use, unsafe sexual behaviour, and physical inactivity. <p>(Clemente-Teixeira, et al. 2022)</p>

Some effects of IPV are more stigmatized than others. For example, using substances to cope or getting an STI can be judged harshly. It is essential and helpful to remain open-minded and accepting when working with people who have experienced IPV so they feel safe and will seek support in the future.

Challenges, Risks and Barriers Faced by Survivors of Intimate Partner Violence in Remote and Isolated Communities

Survivors of IPV who live in remote or isolated communities experience additional challenges. These challenges make it more difficult to access support and leave unsafe situations. Some of the issues include:

- Lack of transportation in and out of communities, to and from urban centres.
- Not wanting to leave.
- Social pressure to “keep the peace”.
- Lack of infrastructure and resources.
- Concerns with accessing local health, justice, or social services.
 - Privacy, confidentiality, and conflicts of interest when family and friends service survivors.
 - High turnover rates of support workers.
 - Lack of cultural awareness and safety of southern workers.
- Long-distance calling and internet connectivity issues.
- Fiscal and economic reliance on a partner due to housing and economic disparities.
- Easy access to firearms.

(Moffitt, et.al 2020)

Promising Practices for Inuit-Specific IPV Intervention

Following Pauktuutit's policy priority regarding Inuit Violence Prevention and Healing, there are several recommendations to reduce IPV and support survivors:

- Readily accessible services based in Inuit culture and language.
- Better coordination, integration, and communication between service providers.
- Increased awareness of available services among residents.
- Service providers should strive for culturally safe practices and be knowledgeable of Inuit historical trauma.
- Support for Inuit frontline workers.
- Creation of multi-purpose healing facilities in communities, including after-care and long-term support for victims and offenders.
- Integrating Elders and Inuit values in service delivery.
- Enhancing access to telehealth care such as psychiatry, psychological support, and other specialized services.
- Increase access to addictions programs, including residential counselling services and supports.
- Address physical and sexual violence toward Inuit women and children as an urgent public health priority.

(Pauktuutit 2016, 3)

Referrals to Healing Groups for Men and Boys

Over the past few years, there has been an increase in the number of programs for men and boys that address some of the root drivers of violence against women and girls. Typical focus areas in these groups include positive role models, mentorship, non-judgmental spaces, understanding trauma, and opportunities to engage in healthy activities. These programs can be beneficial in terms of prevention, early intervention, or in response to a crisis (Pauktuutit 2015).



All people working with perpetrators of IPV should have knowledge of any healing groups and programs for men in their area so referrals can be made. Relationship building with the people involved in managing these groups is important. Read Pilimmaksarniq: Engaging Men and Boys in Reducing Violence Against Women and Girls for more information.

Depending on your role, you may need more ability to implement promising practices.

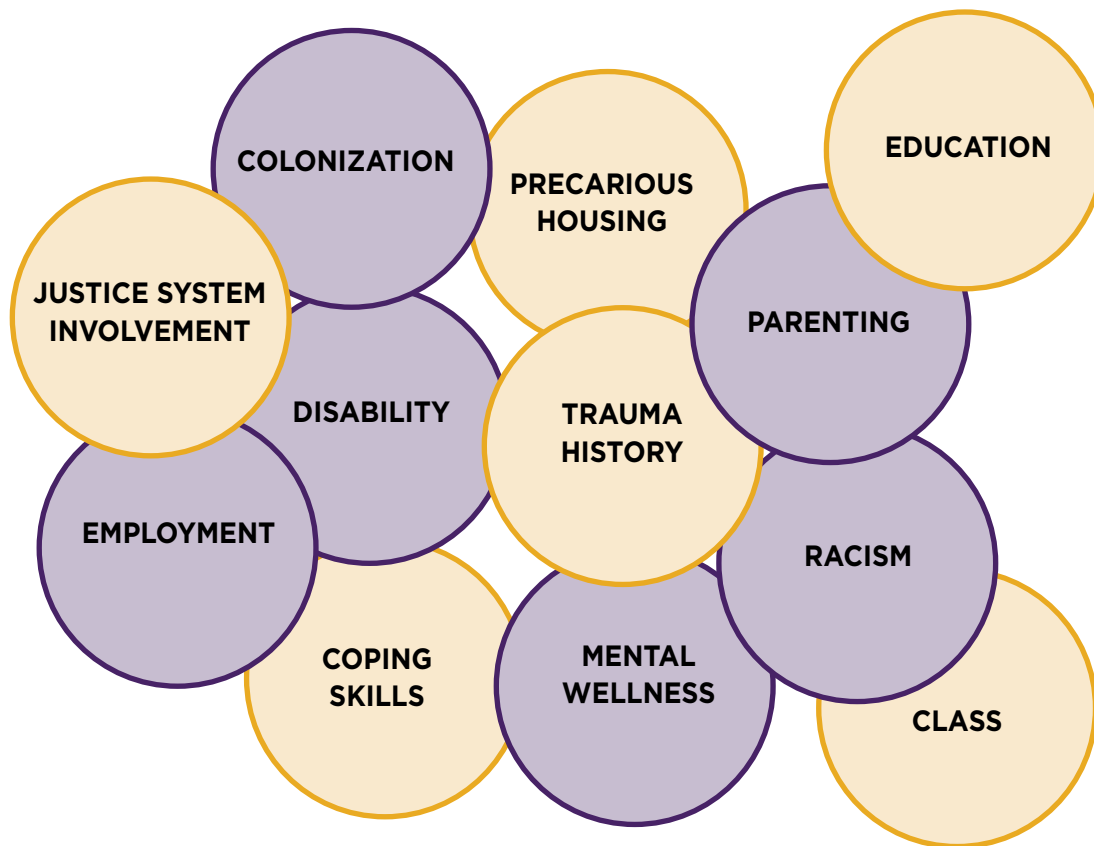
Review the list of recommendations and consider what you can advocate for and implement.

The Intersectionality of Social Inequity and Risks Associated with Intimate Partner Violence

It is essential to understand intersectionality when working with people who experience IPV. “Intersectionality” refers to different interconnected categories of identity linked to oppression. In our society, particular identities are valued more than others. When it comes to IPV, this means some people are more vulnerable to IPV and less likely to get the support they need.

In the context of IPV in Inuit communities, colonial structures have directly contributed to these areas of oppression that also relate to higher rates of IPV and increased challenges accessing support.

Note that IPV can be experienced by anyone regardless of areas such as race, economic status, and gender. However, certain factors place people at a greater risk of experiencing IPV and decrease their likelihood of receiving appropriate support toward safety (Ontario Association of Interval & Transition Houses 2018, 4-7).



Look at the areas in this diagram and consider how they play a role in making someone vulnerable to experiencing IPV and the barriers they construct for someone trying to access safety. What other areas would you add?

PROTECTIVE FACTORS AGAINST IPV

IPV is complex and traumatic, and the ability of someone to protect themselves from IPV is not a matter of will. Instead, there are protective factors within a person's environment which can help to prevent IPV or better support people who are being affected. Dr. Michael Ungar of Dalhousie University has studied individual and community abilities to cope with trauma such as IPV. His work identifies seven protective factors, including:



The more factors an individual or community possesses, the higher the likelihood of coping with significant adversity. As someone working with people who have experienced IPV, it is essential to remember the person you are working with may possess a desire to change their situation yet lack access to more protective factors (Ungar 2007, 295).

For reflection: How can you facilitate access to increased protective factors for individuals surviving IPV?

PRIORITY LEARNING AREAS FOR FRONTLINE WORKERS GAINING KNOWLEDGE IN RESPONSE TO INUIT-SPECIFIC INTIMATE PARTNER VIOLENCE

Pauktuutit Inuit Women of Canada’s Gender-Based Analysis+ (GBA+) Framework

Each identity is complex and defined by multiple factors such as age, language, sexuality, history, and more. Pauktuutit’s GBA+ Framework considers all factors determining an individual and places Inuit cultural values and worldviews at its core. The framework aims to be more responsive to Inuit women and gender-diverse Inuit.

The framework is a six-step process.



(Pauktuutit 2022)

Legal professionals can consider this framework to craft a more person-centred response to the unique needs of each survivor to whom they provide services. For example, the needs of a younger woman experiencing IPV in the more remote region of Inuit Nunagut will have different needs than a gender-diverse person living in Iqaluit.

Decolonizing Approaches

Justice, education, health, and social services are systems in Canada constructed on colonial models and do not align with traditional ways of being for Inuit. Drawing upon Inuit values and traditions is part of a decolonizing approach to supporting survivors of IPV. The following content is drawn from interviews conducted with Elders in Cape Dorset, Nunavut, around how to incorporate Inuit values, beliefs, and actions into community wellness.

Considerations for Service Providers

- Be knowledgeable of the impacts of colonization.
- Honour all forms of knowledge.
- Be respectful of community processes.

Strengthening Family and Community Connections

- Work with community leaders to promote and model positive life choices.

Inclusion of Inuit Knowledge

- Inuit knowledge should be considered as much as possible.
- Support and respect the transmission of Inuit knowledge between generations.
- Honour and incorporate IQ* principles in the work.

Focusing on Strengths

- Consult with Elders.
- Reflect on positive actions and values contained within Inuit knowledge and from Elders.

(Waddell, Robinson, and Crawford 2017)

Trauma and Violence-Informed Principles in Practice

Trauma is an overwhelming response to a terrible experience. People who experience IPV have likely had multiple experiences of trauma. Traumatic experiences can profoundly impact all areas of a person's life, including their health, behaviour, and relationships over the long term. If you are familiar with trauma-informed practice, you may recall the following guiding principles:

1. **Safety**
2. **Trustworthiness and transparency**
3. **Peer support**
4. **Collaboration and mutuality**
5. **Empowerment and choice**
6. **Cultural, historical, and gender issues**

Working in a trauma-informed way means you are considerate of a person's traumatic experiences in all aspects of service delivery. Working in a trauma-informed way is not the same thing as treating trauma. Instead, trauma-informed practice aims to create safer spaces for people and reduce retraumatization as much as possible.

Trauma and violence-informed care (TVIC) expands on trauma-informed practice in considering the effects of structural inequity and interpersonal and systemic violence. This is of importance when working with Inuit communities and IPV because of the deep connection between colonization, intergenerational trauma, current social inequity, and violence.

The four principles of TVIC include:

1. **Understanding and awareness of trauma and violence, especially structural violence, and the impact on people's lives.**
2. **Prioritizing physical, emotional, and cultural safety.**
3. **Promoting person-centered connection, collaboration, and choice.**
4. **Finding and building on people's existing strengths and supporting their skills and capacity development.**

(EQUIP Health Care 2019)

Principles of trauma-informed practice and TVIC are also consistent with IQ principles.

Every encounter you have with Inuit who have experienced IPV must consider the role of structural violence. Ongoing experience with stigma, discrimination, and judgement from service providers can induce further trauma and stop them from getting the help they need.

TVIC also emphasizes the importance of providers working to accommodate the needs of the people accessing services instead of having people experience the additional stress of navigating complex service systems.

Culturally Safe Practice

Inuit experiences of IPV and how they access services must be understood within their history and current realities. The culturally safe practice aims to counteract the harm caused by racism and discrimination, improve relationships with service providers, and enhance intervention outcomes. Cultural safety is connected to trauma and violence-informed practice as it is crucial for the people accessing services to feel as respected and secure as possible.

Cultural safety is more than having an awareness of culture and history. Cultural safety involves an ongoing commitment to exploring your and other cultures. It requires humility and an openness to challenge your biases, learn from others, and do things differently. It is important to remember that people accessing the services determine if they feel safe (EQUIP Health Care 2023).

Here are some goals for culturally safe practices when supporting Inuit impacted by IPV:

- Strive to create interactions and environments that are safe, accepting, and non-judgmental.
- Recognize power imbalances between non-Inuit justice staff and Inuit accessing services.
- Be aware of your own biases, stigmatizing judgements, and how this can affect your work.

Another challenge is that Inuit's unique culture, language, and needs should be more understood and noticed by non-Inuit to result in programs and services that benefit Inuit. For example, some Inuit may be referred for assistance in southern urban centres designed for a First Nations culture and find the practices are unfamiliar and inappropriate (Pauktuutit Inuit Women of Canada 2017).

Supporting Women with Intimate Partner Violence Traumatic Brain Injury (IPV TBI)

Many women who have IPV TBI will not receive care for their injuries. Sometimes, this is because they do not realize they have been injured, may not be able to access services, or do not want to disclose what has happened. It is essential to be aware of IPV TBI and look out for symptoms so you can better support someone with these injuries. Here are some practical strategies you can use.

- Meet in quiet and calm areas as much as possible with soft lighting, reduced noise, and limited visual distractions.
- Keep meetings short and straightforward.
- Keep tasks simple (two or three things) and help by writing down reminders.
- Encourage tools such as phone reminders, calendars, lists, and so on, to help with memory if it is safe.
- Ask what she understood, not if she understood.

Provide this support even if you are unsure if there is an IPV TBI.

(Acquired Brain Injury Research Lab 2023)

Understanding Roles: Boundaries and Responding to Disclosures of IPV

Working in the justice system means there will be occasions when you will hear stories about IPV directly from perpetrators or survivors of IPV. Depending on your role, it is important to understand appropriate ways to respond to these disclosures.

Here are some points to consider when determining a response:

1. What is your role in the relationship to the person sharing the story? For example, if you are a police officer it is your job to know the details of what has happened. However, if you are working in a different role, such as an administrative assistant, it is unlikely you require specific information about the person's story from them.
2. Where is this disclosure occurring? If they are in an open space with other staff or members of the public, be aware of the client's right to privacy and confidentiality and how reporting details of their experience may cause distress.
3. How are they presenting when sharing this information? Are they upset or casual as they speak? If they seem highly agitated, do you know how to respond safely?



Here are some strategies and considerations for responding to traumatic disclosures when it may be outside of your role:

1. Acknowledge you have heard them and normalize feelings as necessary. For example: “I hear what you’re experiencing is scary. People who go through this are often upset and cry when they come here.”
2. Ask yourself, “Do I need to know this?” and avoid probing for unnecessary details.
3. If appropriate, acknowledge the strength required in sharing their story and encourage connection with supportive resources. For example, “It’s not easy to share these experiences, and we hope you can connect with one of the Elders here if you’re interested.”
4. Avoid statements which suggest there is something positive to gain from their experience with IPV, such as “you will come out of this stronger” or “everything happens for a reason.” These statements are inappropriate and dismissive of the trauma caused by IPV.
5. Have a list of resources ready and offer them.
6. Remember, relationships are complicated. The person speaking to you may still be involved with the person who has perpetrated violence against them and may have positive feelings for them. Statements such as “Your boyfriend sounds like he has no respect for you” or trying to convince them to leave are typically unhelpful and may cause the survivor to refuse help.
7. Ensure you are familiar with protocols to follow if there are immediate safety concerns.
8. If appropriate for your role, discuss limits of confidentiality in advance and provide reminders if needed.

(Amis 2017)

Supporting Referrals

You may encounter someone needing support for IPV at various entry points, including the courts, police stations, government organizations or community-based programs. Sometimes, their needs will be outside what you can offer them, and you will need to refer them to an appropriate resource. Referrals will vary depending on infrastructure, such as available services, internet connectivity, the size of the community, and the relationships people have with each other within that community. Here are some practical tips to consider:

1. Aim to do a “warm handoff” each time you transfer care. This means working with the person to access the service instead of just telling them about it. This can mean explaining their choices, calling another provider alongside the person, or helping them fill out paperwork to access another program.
2. Always aim to expand your network. This can include community contacts, support services from other communities, and online options.
3. The overall system of care is usually not seamless. There should be a commitment to reduce barriers and cooperate with other service providers as much as possible.
4. Research before you refer. Some programs and professionals may not be accessible or a good fit for the person. This is especially important if the referral is being made for a program in the South which may need to be culturally safe for Inuit.

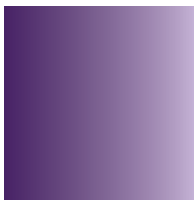
(Alberta Health Services 2021)

Supporting Inuit with IPV Experience: Challenges, Risks, and Rewards

There are specific challenges related to working within the justice system in Inuit communities. Some of these challenges include:

- Recruiting and retaining staff within the system and related systems such as health and social services.
- Inuit residing in Inuit Nunangat are at a higher risk for poor health outcomes due to racism and colonialism, which puts them at a disadvantage.
- Working with service providers who may not understand the historical and ongoing impacts of colonization, which can impact the quality of care.

Supporting people affected by IPV to make healthy changes in their lives is a privilege, and it is not easy work. Being exposed to stories about IPV can be an occupational hazard with real implications for your health and well-being. Potential risks include burnout, compassion fatigue, vicarious trauma, secondary traumatic stress, and moral distress.



Burnout: Results from the gradual buildup of stress in the workplace over time. People are more likely to experience burnout when they work in demanding environments with inadequate resources as opposed to the work they do supporting people. Symptoms of burnout include feeling physically and mentally exhausted and losing motivation for work. Burnout can happen to anyone regardless of their job.



Compassion Fatigue: Similar to burnout but differs in that the stress is caused by exposure to trauma when helping others. Some symptoms include hopelessness, anxiety, physical symptoms such as nausea and headaches, sleep disturbances, and lack of self-care. Compassion fatigue affects people at work as well as in their personal lives.



Vicarious Trauma: This can occur after being repeatedly exposed to other's traumatic experiences. Some of the symptoms are the same as burnout and compassion fatigue. Still, vicarious trauma may also include symptoms of post-traumatic stress disorder (PTSD), such as panic attacks, flashbacks, and nightmares.



Secondary Traumatic Stress: Nearly identical to vicarious trauma. Still, the reaction can occur immediately after exposure to one person's traumatic experience and mirror the triggers and symptoms of the person who experienced it firsthand.



Moral distress: This can be the result of a mismatch between the ideal standard of care versus the kind of care being provided. Service providers may experience added stress when they are expected to work in a manner inconsistent with professional ethics, codes of conduct, or the needs of their communities.

It is essential for all people working in the justice system to be aware of the signs and symptoms of work-related mental health distress. Here are some steps you can take to prevent and manage these challenges:

Take stock of your workplace environment. For example:

- Are you able to take your breaks?
- Are people accessing services treated with compassion?
- Do you feel supported by management and co-workers?

Be aware of the signs and symptoms of work-related mental health issues.

- Feeling preoccupied with what you see and hear at work.
- Difficulties with sleeping (too much or too little).
- Intense mood swings.
- Physical symptoms such as aches and pains that cannot be otherwise explained.
- Having more challenges supporting people you serve (lacking empathy or managing boundaries).

Discuss with management and colleagues how to support psychological health and safety.

- Do you have regular supportive staff meetings?
- Are staff encouraged to engage in self-care?
- Is there access to extended health benefits?

Practice self-care.

- Do you know what you need to help yourself manage stress?
- Are you prioritizing self-care as part of your work-life balance?

If you're concerned, consider taking a self-test located in appendix V or scan this code:



(EQUIP Healthcare 2023; Tend Academy 2023)

Working in the legal system has many rewards. It is exciting work, and you can make a positive impact. Compassion satisfaction describes the positive feeling of helping others. Having a healthy work-life balance and prioritizing self-care can help to increase compassion satisfaction and decrease risks such as burnout and vicarious trauma. Working in Inuit communities appeals to people because of the strong community and cultural connections, beautiful geography, and career opportunities. Working to support those affected by IPV reflects IQ principles, including acts of service, care, respect, collaboration, thoughtfulness, and more.



IQ and Strengths-Focused Perspectives

Maintaining perspectives of strengths and hope when working with Inuit communities and IPV is essential. Despite significant challenges, no one is hopeless. People can and do make changes in their lives and have the capacity for healthy relationships. Inuit are strong and resourceful and have thrived despite significant colonial efforts to oppress them.

Regardless of your role in the legal system, you can incorporate the IQ principle of tunnganarniq by being open, welcoming, and inclusive, and inuuqatigiitsiarniq by respecting others, relationships, and caring for people.

If your role involves counselling, you may consider the following questions as ways of inspiring strengths-based conversations with Inuit:

1. How have you managed to get through the tough times in your life?
2. What/who are your supports?
3. What is your source of strength?
4. What are some of the ways you've succeeded in making positive changes in your life?
5. What would your friends say are your biggest strengths?
6. What keeps you going?
7. What are your hopes for the future?
8. What are some of your interests or passions?
9. What has kept you going, even when you weren't sure you could?
10. What are you already doing to look after yourself (family, children, etc.)?

(Centre of Excellence for Women's Health 2022)

SUMMARY

Pauktuutit recognizes the critical importance of all legal professionals to have a comprehensive understanding of IPV, Inuit history and current realities, as well as knowledge of judicial processes, practical skills, personal insight, and self-care. IPV is particularly complex in Inuit communities due to colonial and historical contexts which continue to impact lives. Those working in the legal field must work to ensure processes are as safe and equitable as possible for people who have experienced IPV. IQ Principles are the foundation for supporting positive change in Inuit communities, and the contents of this resource are inspired by those principles, which include respect, being non-judgmental, acts of service, collaboration, and resourcefulness.

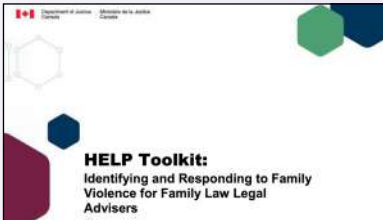
ADDITIONAL RESOURCES



Abused and Brain Injured

is a toolkit designed for people who support survivors of IPV who have an ABI or are suspected to have one. The web page provides education and practical strategies.

<https://www.abitoolkit.ca/>



The Department of Justice Canada

developed the HELP Toolkit: Identifying and Responding to Family Violence for Family Legal Law Advisers to help legal professionals understand better and support their clients.

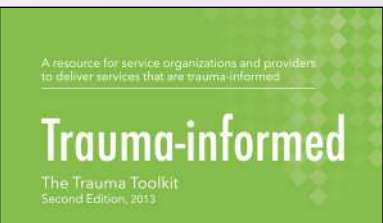
<https://www.justice.gc.ca/eng/fl-df/help-aide/docs/help-toolkit.pdf>



The Gender, Trauma & Violence Knowledge Incubator at Western University (GTV Incubator)

is a hub of information on gender, trauma and violence research, policy, and practice. This website is full of information and tools to improve service delivery.

<https://gtvincubator.uwo.ca/>



Trauma-informed: The Trauma Toolkit

from Klinik Community Health Centre in Manitoba provides an extensive overview of trauma and strategies for service providers and organizations.

https://trauma-informed.ca/wp-content/uploads/2023/04/trauma-informed_toolkit_v07-1.pdf

Pauktuutit has developed multiple resources to address gender-based violence and related social issues. They include:



Access to Justice

<https://pauktuutit.ca/break-the-silence/>



Katinggak - Together

<https://pauktuutit.ca/katinggak/>



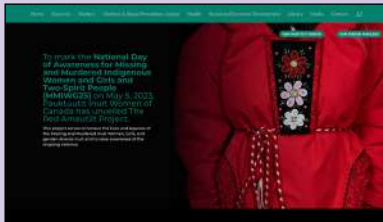
Addressing Gendered Violence against Inuit Women: A review of police policies and practices in Inuit Nunangat

<https://pauktuutit.ca/project/addressing-gendered-violence-against-inuit-women-a-review-of-police-policies-and-practices-in-inuit-nunangat/>



National Inuit Action Plan on Missing and Murdered Inuit Women, Girls and 2SLGBTQQIA+ People

<https://pauktuutit.ca/mmiwg-inuit-action-plan/>



The Red Amautiit Project

<https://pauktuutit.ca/the-red-amautiit-project/>



Inuit Women Taking the Lead in Family Violence Prevention

<https://pauktuutit.ca/abuse-prevention-justice/gender-based-violence/inuit-women-taking-the-lead-in-family-violence-prevention/>



Intimate Partner Violence - Traumatic Brain Injury

<https://pauktuutit.ca/abuse-prevention-justice/gender-based-violence/intimate-partner-violence-traumatic-brain-injury/>



Meeting Survivors' Needs

<https://pauktuutit.ca/meetingsurvivorsneeds/>



Nipimit Nanisiniq - Finding Voice

<https://pauktuutit.ca/abuse-prevention-justice/gender-based-violence/nipimit-nanisiniq-finding-voice/>



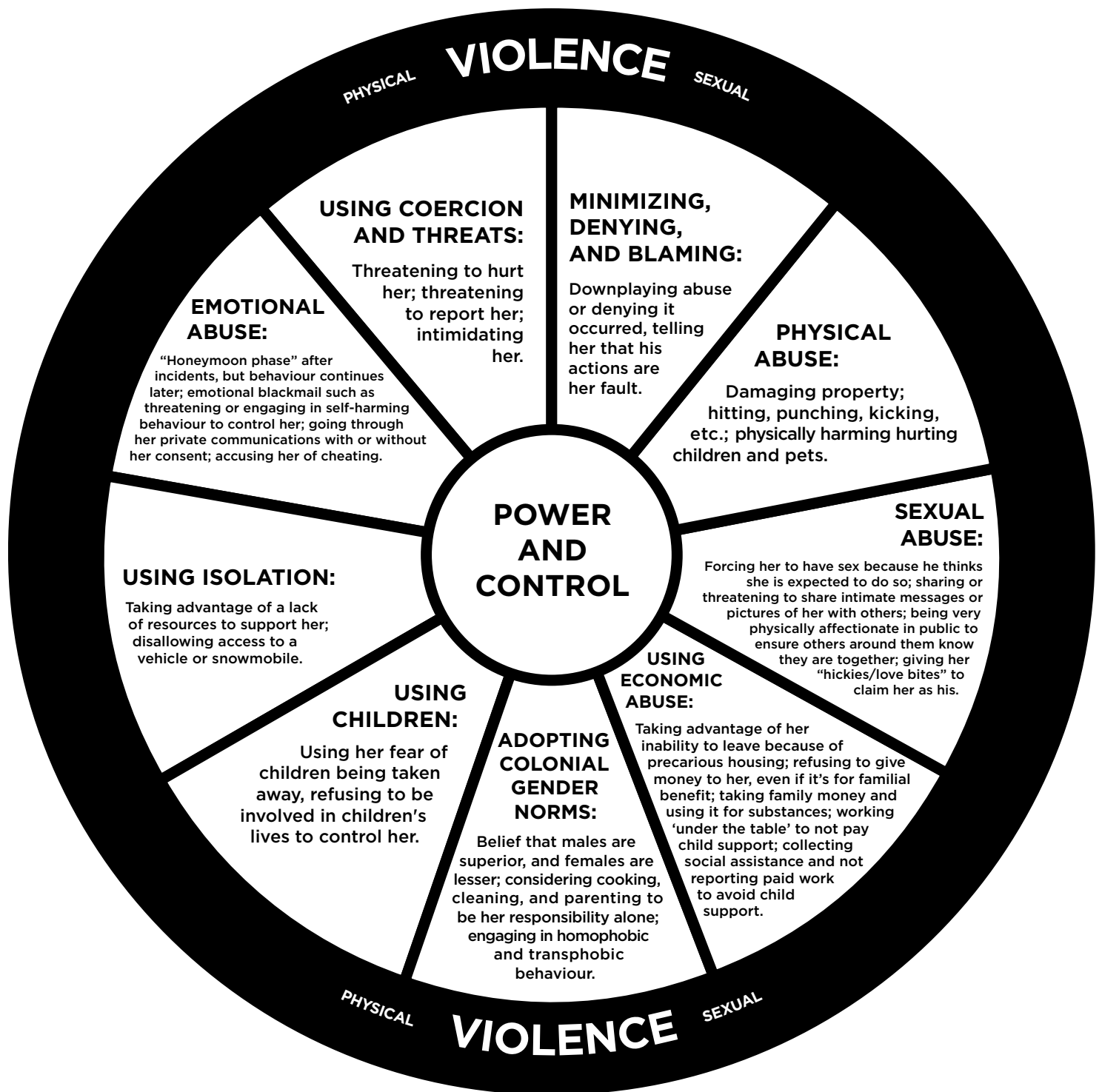
Pilimmaksarniq

<https://pauktuutit.ca/abuse-prevention-justice/gender-based-violence/pilimmaksarniq/>



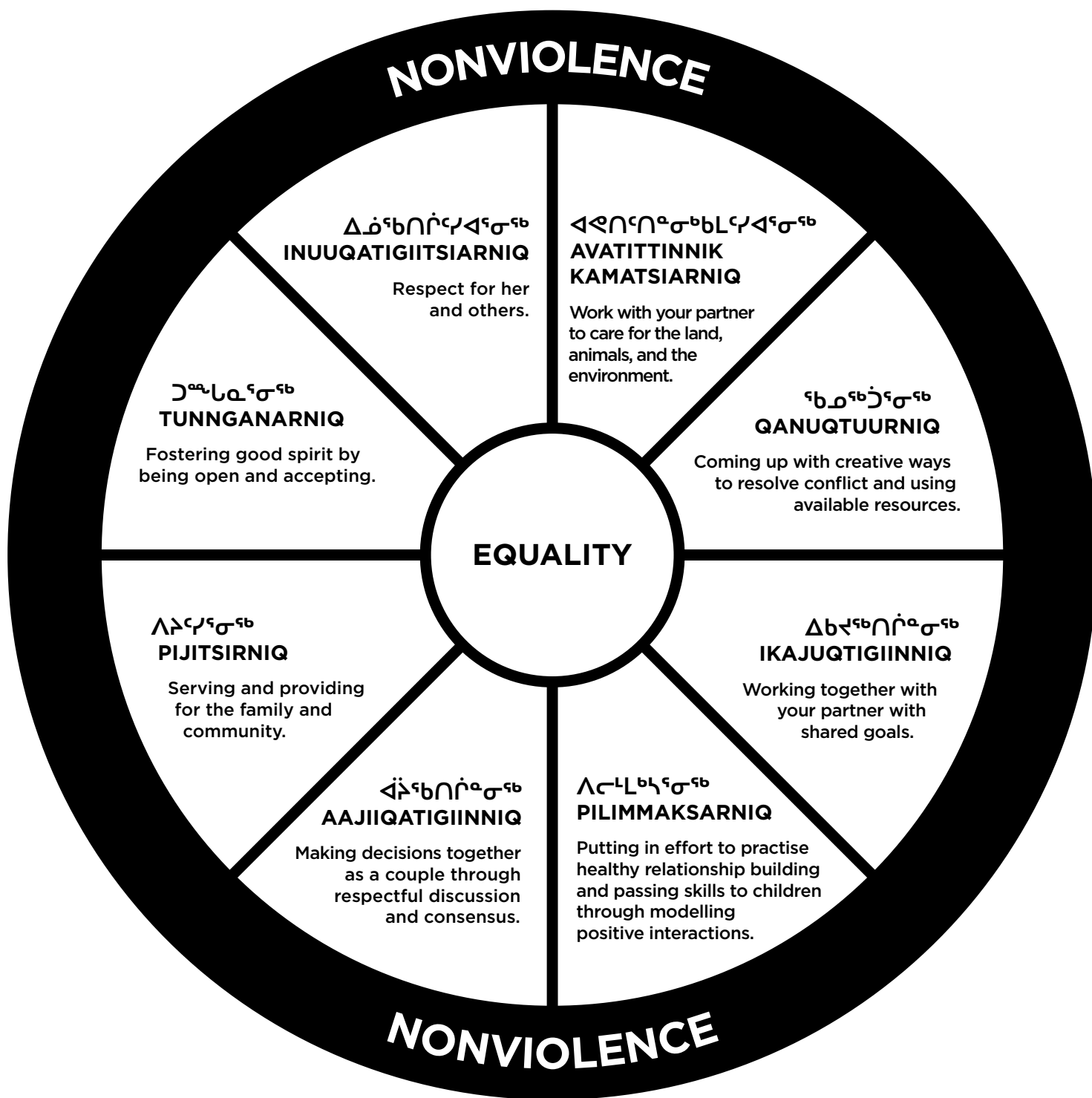
APPENDICES

POWER AND CONTROL WHEEL (INUIT)



Adaptation of the original
Power and Control Wheel
approved by
*The Domestic Abuse
Intervention Programs*
www.theduluthmodel.org

EQUALITY WHEEL (INUIT)



Adaptation of the original
Equality Wheel
approved by
*The Domestic Abuse
Intervention Programs*
www.theduluthmodel.org

BURNOUT, COMPASSION FATIGUE AND VICARIOUS TRAUMA ASSESSMENT

Using the scale, indicate how these statements reflect your actions and feelings.

5= Very often; 4= Often; 3= Sometimes; 2= Occasionally; 1= Seldom; 0= Rarely

- ___ 1. I am NOT happy and content with my work life.
- ___ 2. I feel drained and exhausted from “giving” so much.
- ___ 3. I am preoccupied with the traumatized stories I have heard.
- ___ 4. I feel apathetic about work.
- ___ 5. I feel down after working with those I help.
- ___ 6. I think about traumatic experiences of a person I help too much.
- ___ 7. I feel trapped by my work as a caregiver.
- ___ 8. Because of my work as a caregiver I have been on edge.
- ___ 9. Outside of work I avoid certain situations because they remind me of the experiences of those I work with.
- ___ 10. I don't like my work anymore.
- ___ 11. Because of my work as a caregiver I am exhausted.
- ___ 12. I have intrusive thoughts of stories I've heard from those I'm helping.
- ___ 13. I feel overwhelmed with the amount of work I have to do.
- ___ 14. I wonder if I make a difference through my work.
- ___ 15. I have flashbacks connected to my client.
- ___ 16. I work too hard.
- ___ 17. I become overwhelmed when thinking about working with certain clients.
- ___ 18. I experience troubling thoughts about events of a client when I'm not working.
- ___ 19. I feel I'm working more for money than for personal fulfillment.
- ___ 20. I have felt trapped by my work as a caregiver.
- ___ 21. I have involuntarily recalled my own traumatic experience while working with a client.

**BURNOUT, COMPASSION FATIGUE
 AND VICARIOUS TRAUMA
 ASSESSMENT - PAGE 2**

Scoring

Write the number you wrote for each question on the blank below. Total the columns.

BURNOUT	COMPASSION FATIGUE	VICARIOUS TRAUMA
___ 1.	___ 2.	___ 3.
___ 4.	___ 5.	___ 5.
___ 7.	___ 8.	___ 9.
___ 10.	___ 11.	___ 12.
___ 13.	___ 14.	___ 15.
___ 16.	___ 17.	___ 18.
___ 19.	___ 22.	___ 21.

___	___	___	TOTALS
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While no universally applicable cut-off score can be used under all circumstances, in most cases, a higher number of score indicates a higher level of distress.

- 0-14 = Low Risk
- 15-21 = Moderate Risk
- 22-28 = High Risk
- 29-35 = Extremely High Risk

About the Crisis & Trauma Resource Institute Inc.

CTRI provides professional training and consulting services for individuals, communities and organizations affected by or involved in working with issues of crisis and trauma. For more details visit their website at www.ctrinstitute.com.

REFERENCES

The image features a light purple background with a large, abstract graphic on the right side. This graphic consists of several overlapping, curved shapes in various shades of purple and a bright yellow. The shapes are layered, creating a sense of depth and movement. The word 'REFERENCES' is centered in the upper-left quadrant of the page in a bold, dark purple, sans-serif font.

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