

the grandmother  
SPIRIT PROJECT  
resource booklet

Safety and well-being  
for senior Aboriginal women







## Introduction

This resource book is intended to help raise awareness of issues of senior abuse in the lives of senior Aboriginal women, their families and communities. It is meant to help promote the safety and well-being of our seniors and Elders, both women and men, and to honour them as they would be traditionally. Developing a safe community for our Grandmothers and Grandfathers requires the efforts of all community members, from our little ones to the Old ones. We all play a role in ending senior abuse and making our communities safe, for this generation and for generations to come.

## Acknowledgements

The Native Women's Association of Canada (NWAC) wishes to gratefully acknowledge all of the Grandmothers who so generously gave of their time and wisdom in participating in this project. We also wish to offer our gratitude to the members of the Grandmother Spirit project Advisory Committee who shared their experience and expertise to help ensure this work was done in a good way. To all those who helped in every way that made this project possible, whether through helping with transportation to meetings, preparing food, organizing meeting times and providing space, Chi miigwetch—thank you so much.

We also wish to acknowledge the support of our funder, the New Horizons for Seniors Program through Human Resources and Skills Development Canada (HRSDC)



Human Resources and  
Skills Development Canada

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## Background

### The Grandmother Spirit Project

NWAC's Grandmother Spirit project was undertaken to raise awareness about issues of senior abuse, safety and well-being for senior Aboriginal women in Canada. The project was based in the belief that Grandmothers (senior Aboriginal women) hold tremendous life experience and wisdom, that should guide work not only about issues of senior abuse, but also about what needs to be done to help ensure that senior Aboriginal women are safe and well in their communities generally. This honours the spirit of our Grandmothers – of the roles our Grandmothers held prior to colonization, and the need to restore recognition and respect of these roles in our communities and Canadian society today.

The project was guided by an Advisory Committee composed of Elders, community members, service providers and academics, and included youth participation. The Committee directed a broader vision of exploring issues impacting safety and well-being for senior Aboriginal women, since, as Grandfather Grafton Antone stated, Aboriginal ways of knowing do not focus on what is bad, or wrong, but look and move towards what we want to see. The Advisory Committee served to ensure this project was carried out in a good way by helping to develop the approach to research, and consulting on issues of ethics, sampling and how to share the knowledge gathered.

**The Grandmother Spirit project** used an Aboriginal approach to research, gathering together Grandmothers across the country in research circles to gather stories and learn from their life experience and wisdom. Research circles are based in the practices of traditional sharing or teaching circles – for example, that no one is more or less important than anyone else in the circle, that everyone has something to share and something to learn, that there is no beginning and no end, and that we are all connected. A handful of Grandmothers participated in individual interviews instead of circles.



## The Grandmother Spirit Project

The Grandmothers were asked to share what they knew or were taught about the care of seniors/Grandmothers, what they felt impacted safety and well-being (including issues of senior abuse), what was happening or already existing in their communities that helped to address issues of safety and well-being, and what they felt was needed – their visions for moving forward. The circle model below is meant to show how all of these are interconnected and important to consider in guiding our actions to ensure that our Grandmothers and Grandfathers are safe and well in their communities. This reflects a traditional teaching of looking at our past in our present for our future.



The knowledge shared by the Grandmothers is the foundation of the resource booklet and their words are woven throughout. All of the materials developed from the Grandmother Spirit project are grounded in the knowledge shared by the Grandmothers and the project Advisory Committee. For more information on the project, go to [www.nwac.ca](http://www.nwac.ca) or contact to the Native Women's Association of Canada at 1-800-461-4043.

## What is senior abuse?

### **Elder vs. Senior**

While senior abuse in Canada is commonly referred to as 'elder abuse', this booklet uses the term 'senior abuse' in recognition of the unique definitions of 'Elder' in Aboriginal communities. The term Elder is typically used to refer to individuals who are recognized by their community/ies as traditional knowledge carriers and teachers. Since not all seniors are Elders, and not all Elders are seniors, the term 'senior' to refer to older Aboriginal women and men (age 55 years and up) generally.

### **Defining senior abuse**

Senior abuse can take many forms, including physical, psychological/emotional, spiritual, sexual, institutional, financial/material abuse, neglect and violation of rights. The definitions in this booklet draw from the findings of the Grandmother Spirit project, as well as from literature reviews and resource documents prepared by the Canadian Network for the Prevention of Elder Abuse (CNPEA), the Aboriginal Healing Foundation (AHF), Human Resources and Skills Development Canada (HRSDC) and NWAC. Further information regarding these documents can be found in the 'References' section at the end of this booklet.



“We never give up. Our Ancestors for generations did not give up. We are blessed with their ceremonies, culture and knowledge.”

### **Physical abuse**

refers to the use of physical means to cause bodily harm (pain and/or injury) and includes, but is not limited to: pushing, rough handling, tripping, spitting, striking with a hand or instrument, burning, stabbing, or use of physical coercion.

### **Psychological/emotional abuse**

refers to verbal and non-verbal behaviours or actions that cause pain and/or emotional distress. This may include: yelling, swearing, insulting/name calling, imitating or mocking, excessive criticism, ignoring, excluding, intimidation and threatening behaviours. Psychological and emotional abuse also encompasses infantilization, or the treatment of seniors as children.

### **Spiritual abuse**

refers to efforts to prevent individuals from practicing their cultural and spiritual beliefs, or denigrating, belittling or punishing them for their spiritual or cultural beliefs. Exploiting an individual's spiritual beliefs to control or dominate them is also a form of spiritual abuse.



## What is senior abuse?

### **Financial and material abuse**

are some of the most prevalent forms of documented senior abuse in Canada. These types of abuse can take many forms, including: theft, fraud (including telemarketing or door to door schemes), abuse of power of attorney rights, or unauthorized cashing of a person's pension or other cheques, the use of funds for purposes other than those intended by the senior or in contradiction to their needs and interests, sharing of a senior's home/living space without contributing to a fair share of the related expenses, or a refusal to move out when asked.

“The women dating the son are coming in and taking things from her [the Elder's] house. The son gives them her bank card and says go buy what you need. I couldn't do anything to stop it, I could say [to him] I know what's going on, I could say that we are watching you. I told the Chief and a Councilor who are related to him but that's all I could do. It bothers me that it is still happening today, a year later. What do you do? Who do you turn to?”

Financial and material abuse also includes attempting or effectively utilizing threats, trickery or unduly pressuring a senior to give or sign away money, assets or property (to family members, caregivers, acquaintances or strangers), to create or modify a will, or to sign documents which they do not understand. Drugs, alcohol and prescription medication can also be contribute to material abuse, through such forms as pressuring a senior to buy drugs or alcohol, to seek unnecessary prescription medications, or to share or hand over their prescription medication.

“The son is giving her the meds and asking “Did you take your meds?” His mother puts them in her mouth but takes them out and hides them. She said she doesn't know what kind of meds she was taking, they made her feel out of it, dull, so she stopped taking them.”

## What is senior abuse?

### **Sexual abuse**

includes any unwanted sexual behaviour or action directed towards a senior without their full knowledge or consent. This includes sexual harassment, fondling, assault, rape, incest, explicit photography, voyeurism or coerced nudity. Sexual abuse also includes any sexual contact with a senior who is unable or incapable of providing consent.

### **Neglect**

refers to the failure to provide the basic necessities of life by those who have a social or legal responsibility to provide care or support for a senior who is unable to meet their own needs. The act of neglect may be active (intentionally withholding) or passive (unintentional failure to provide as a result of lack of information, experience or ability). Neglect includes the failure to provide adequate food and water, clothing, medication, medical treatment or devices, personal care, a clean, safe and comfortable living environment (including sufficient space for personal and bathroom privacy), transportation (for necessary appointments), and social visitation or outings. Isolation and abandonment are also forms of neglect.

### **Violation of Rights**

of rights generally refers to violation of a senior's rights under the Canadian Charter of Rights and Freedoms and/or the United Nations Declaration of Universal Human Rights. This can include the denial of personal privacy, freedom or liberty, interference or censorship of mail, withholding information to which an individual is entitled, or denying access to visitors, telephone or email.

“Four of us went to see an Elder, we were horrified. He was in bed, in dirty clothes, the urinal had spilled on the floor, he was emaciated. He said “I’m hungry all the time”, the family is starving him. We reported it to Health Services but then the family said that guests had to notify them before visiting.”

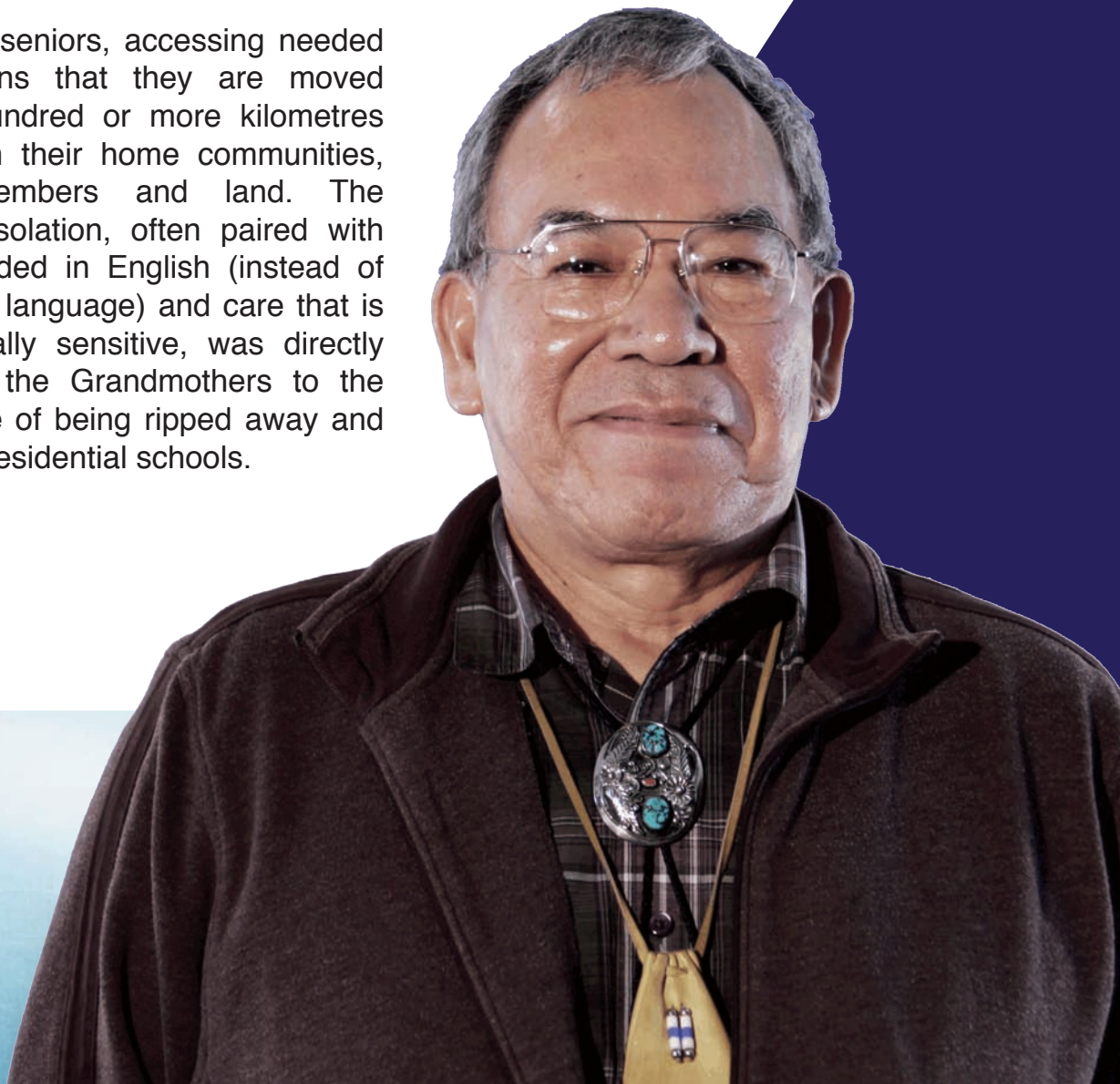
## What is senior abuse?

### **Institutional abuse**

usually refers to senior abuse that occurs in institutions like nursing homes or other assisted living facilities. Based on the knowledge shared by the Grandmothers in the Grandmother Spirit project, institutional abuse should also include the harm to a senior or violation of their rights resulting from institutional or governmental policies or practices. These forms of abuse are very harmful as they can re-enact trauma or reinforce the social exclusion of Aboriginal peoples (and seniors, specifically) in Canada.

One key example is the barriers that many Aboriginal seniors face to age in place (remain in their communities) due to lack of services, resources or facilities. Many reserve based communities have complained of the difficulties of trying to secure funding to build, maintain and offer long-term care/assisted living centres.

For some seniors, accessing needed care means that they are moved several hundred or more kilometres away from their home communities, family members and land. The resulting isolation, often paired with care provided in English (instead of one's own language) and care that is not culturally sensitive, was directly linked by the Grandmothers to the experience of being ripped away and placed in residential schools.





“ We want to see the Elders stay in the community where possible. It is the hardest thing for older people to give up their independence and it is hard to watch this, some even if their health is bad are still independent. We belong here as long as we can, this is where our families live, where my children always come back to. I am afraid of losing contact – it is a result of residential school – being sent away to extended care is like being ripped away again, being taken away from your family and your home.

”

“ Elders that are staying at home [homeowners], a lot of them don't qualify for government services like the fuel subsidy because of their income, or if grandchildren are staying with them then they are income-tested but we want someone to be with them, we don't want them to be alone – but the government will not provide subsidies, it penalizes based on household income testing, even if family is only living with the Elder intermittently. Children and grandchildren may want to live in and help, but then their [the Elder's] income will be clawed back.

”

# Understanding Senior Abuse

It can be very difficult to understand or acknowledge the abuse of Grandmothers and Grandfathers in our communities, or within our families. Many issues can work together to impact on the safety and well-being of seniors and Elders and contribute to abuse or neglect. Understanding what contributes to senior abuse is important to figuring out what we can do to address and prevent it within our families and communities.

## Who commits senior abuse?

Anyone can commit senior abuse, including service providers, neighbours, employers or landlords. Available research in Canada suggests that family members are the most frequently named as perpetrators, primarily adult children or spouses.

## Who is abused?

Any senior or Elder can experience abuse, however, there are some factors which are associated with higher risk:

- Isolation
- Poverty and unemployment (of both seniors or those they live with or rely on for care)
- Lack of access to healthcare, social services or community resources
- Dementia or reduced cognitive capacity
- Physical or mental health issues
- Living with someone who has a dependency on drugs, alcohol or gambling
- Ageism
- History of domestic violence



Senior abuse in Aboriginal communities is also shaped by our experiences of colonization which devalued traditional Aboriginal social relations, including the roles and respect of Grandmothers and Grandfathers. Residential schools and the child welfare system disconnected many children from their grandparents, and ruptured generations of familial relations and traditional parenting practices. Restoring the roles and respect of our Grandmothers and Grandfathers and revitalizing traditional parenting practices is critical to ending and preventing senior abuse.







## What is needed? Visions for moving forward

The Grandmother Spirit project participants identified several key issues in responding to senior abuse and promoting safety and well-being:

### **Cultural traditions and practices**

“We never give up. Our Ancestors for generations did not give up. We are blessed with their ceremonies, culture and knowledge.”

**Honouring culture** can mean many things: from providing services in traditional language, to offering space and resources for ceremony for Elders (for example smudging, sweat lodge, etc), or providing opportunities for seniors/Elders to share their knowledge and practices with others if they would like to. Fostering traditional ways of sharing knowledge, whether through storytelling, hunting, gathering (traditional foods or medicines) or beading, will also help to pass on teachings the roles and respect of senior/Elders.

### **Respect**

Restoring respectful relationships with our seniors/Elders and among and between all community members, will help to improve safety and well-being in our communities. This also means including and seeking the advice of seniors/Elders in meaningful ways.



## Intergenerational dynamics and an intergenerational approach

Everyone has a role to play in addressing and preventing senior abuse, and to ensuring safety and well-being for Grandmothers and Grandfathers in our communities, for this generation and generations to come. The Grandmothers who participated in the project repeatedly talked about the importance of supporting connections between seniors/Elders and youth, and to engaging youth in addressing the issues as they will be our future leaders. An intergenerational approach is also important to addressing intergenerational dynamics that can effect how we care for one another:

“Abuse on children becomes abuse on the Elder. The shoe is on the other foot. We are raising our future caregivers right now. We need to work on forgiveness. We need to heal, so that is not being perpetuated onto our Elders.”





## The Grandmother Spirit Project: Making media to raise awareness

**Following the direction of the Grandmothers** to engage youth and look at an intergenerational approach, NWAC partnered with an Aboriginal youth organization to develop awareness raising posters and video commercials to increase awareness of issues of senior abuse in Aboriginal communities. The Native Youth Sexual Health Network (NYSHN) engaged Aboriginal youth in Toronto to work together with local Elders to develop the storylines, scripts and images based on what they had learned from the Grandmother Spirit project as well as their own knowledge and lived experiences. The video commercials and posters developed were designed to emphasize that everyone has a role to play in preventing and stopping senior abuse in our communities – from the little ones to the old ones.

The production of the videos and posters provided important opportunities for the youth and Elders to connect and work together, for youth to take a leadership role in responding to a very important issue, and for everyone involved to learn from each other and take the knowledge they had gathered back to their own families, communities, jobs or schools.

NWAC gratefully acknowledges the work of the NYSHN, the phenomenal youth who participated in the creation of the video and poster materials, the Aboriginal youth artists (who produced and edited video, photography, graphics and music) and the generosity of the local Elders who provided guidance, wisdom, support, and, of course, participated as actors and models for our posters and videos. More information about the posters and videos can be found on our website: [www.nwac.ca](http://www.nwac.ca)





**ALL NATIONS AGREE  
TO KEEP THE CIRCLE  
FREE OF VIOLENCE**

**NATIONS  
THE CIRCLE  
OF VIOLENCE**

Nlaka'pamux  
Lower Stl'at'imc  
North Peigan  
Stoney Plains  
Colville Siksika  
Mishram  
Dene Chipewyan  
Dunneza  
Southern



**ALL NATIONS AGREE  
TO KEEP THE CIRCLE  
FREE OF VIOLENCE**



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**ALL NATIONS AGREE**

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## What can be done?

### **Current Approaches to Addressing Senior Abuse in Aboriginal Communities**

This section of the booklet helps provides information on some existing resources in Aboriginal communities. This may help you to identify some similar services or resources in your community, or to provide ideas and directions for developing new resources and supports to address or prevent senior abuse.

#### **Grandmothers leading the way**

There are numerous efforts to raise awareness and address issues of senior abuse in many Aboriginal communities and organizations across the country, some of which are led or implemented by Grandmothers themselves. For example, one Grandmother shared how she had started a local radio show to help raise awareness of senior abuse, while others were actively involved in developing or delivering Meals on Wheels programs, Elders circles, or youth/Elder groups (including school visiting programs).

#### **A role for health, home and community care staff**

For some communities, the existing health, home and community care staff served as deeply valuable resources for reporting issues of senior abuse to, and for helping to support safety and well-being of seniors by facilitating rides to Elders meetings and medical appointments, funding for travel to medical services outside of the community, delivering medication and providing homecare assistance with laundry, meals, baths, etc. In these communities, home, health and community care staff also played an important role in helping to bring community members together – whether for Elder or senior-specific gatherings, health awareness events, or more general events like a holiday party. Several of the Grandmothers also noted that there has been a positive increase in the level of training of homecare service providers which has improved the quality of care and the safety of seniors.



## A role for police involvement

In one particular community, police involvement also served an important and positive role in enhancing safety:

“The RCMP community police officer is very good. She goes into the schools, etc. She has a very kind and calming presence. She has a list of vulnerable Elders, ones who live alone or who we know or think might be abused but won’t report it, and these are part of her visiting program. The officer will come to the house and have tea and a visit. It might not always be her, if the Elder speaks their language then we send an Elder who speaks the language. One of the reasons we started the visiting program was for visibility, so that other people would see the “special visitors” coming to the house. If the RCMP are visible it might help to discourage the drug culture that some family members are bringing into the home.”

## Senior/Elder specific programs and organizations

Some communities have developed senior/Elder specific programs or organizations, some of which have dedicated space for Grandmothers and Grandfathers to gather together. These programs and organizations play an important role in fostering community and individual well-being, decreasing isolation and helping to improve access to services and resources. One example of a senior/Elder specific organization is the Aboriginal Seniors Resource Centre of Winnipeg (ASRC), which provides a range of cultural and social programming, physical activity, advocacy, and educational workshops. ASRC is also able to assist with housing through their assisted care facility.

“At ASRC we have 30 assisted living units, the laundry is done, the meals are prepared, we offer programs, activities, social gatherings, language. More of these kinds of buildings need to be built in the areas where there are none. If we could train the younger generation, that would bring employment for them. They would also learn that relationship of caring for our Elders, our grandmothers and grandfathers. It provides modeling for the younger generation.”

## What can be done? Resources to Address Senior Abuse in Aboriginal Communities

### **Raising awareness and creating support in your community**

The British Columbia Association for Aboriginal Friendship Centres (BCAAFC) provides guidelines for developing “Community Action Plans” to raise awareness and prevent senior/Elder abuse. While these plans were developed as resources for local Friendship Centres, they could also be adapted to rural, on-reserve and Métis settlement communities. More detailed information and additional resources can be found on the BCAAFC website: <http://www.bcaafc.com> or by inquiring with BCAAFC staff at 1-800-990-2432 (toll free).

BCAAFC describes three potential options for the Community Action Plans:

#### **1) Forming a community action group on senior/Elder abuse**

Suggestions for getting started include:

- Coordinating a planning meeting to bring together seniors/Elders, senior/Elder support workers and youth leaders to begin building a community action group to address senior/Elder abuse;
- Develop a directory of senior/Elder-specific resources: The group can work together in a “mapping” exercise to help identify existing and potential services and supports;
- Invite community agencies working with seniors/Elders to come together to meet;
- The community action group can help to identify, prioritize and work on projects, and to strengthen support for seniors/Elders by helping to organize home and community-based programming for seniors/Elders.

# What can be done? Resources to Address Senior Abuse in Aboriginal Communities

## **Suggestions for senior/Elder empowerment**

### **2) Hosting senior/Elder abuse workshops**

These workshops may be aimed either at seniors/Elders (peer training) or at service providers work with seniors/Elders.

BCAAFC suggests a number of potential partners to engage in helping to host or provide information and resources for the workshops, including:

- Within Aboriginal communities: key Elder contacts at Friendship Centres, your local Nation, your Métis local, or such organizations as the Indian Residential School Survivors Society;
- Within agencies serving Aboriginal seniors/Elders, for example: community health centres, home and community care programs, legal clinics, police services, Meals on Wheels programs, libraries, banks, etc.

### **3) Organizing a senior/Elder abuse awareness and prevention event**

These events can play an important part in raising the community's awareness of the issues, and in bringing together organizations serving Aboriginal seniors/Elders to identify ways to work together to help improve safety in the communities of the seniors/Elders they are serving.





## Suggestions for senior/Elder empowerment

The BCAA Community Action Plans resources also include recommendations for the empowerment of seniors/Elders:

- Involve Elders in planning of programs: seek Elder advice on the best way to invite seniors/Elders to programs
- Provide a range of programs: host monthly seniors/Elder's gatherings; develop an Elder's Day program to honour Elders
- Decrease isolation: ask seniors/Elders if they would be willing to share their skills and knowledge and in what way (for example as a mentor to a youth, assisting with a community garden, etc)



## Reporting Senior Abuse

### **Things to know about reporting senior abuse that you are aware of**

Reporting senior abuse may vary by where you live. Some provinces have mandatory reporting requirements for the public. For example, if you live in Newfoundland and Labrador and you have reason to believe that an adult is being neglected, you are required to report this information to a social worker or health director. If you reside in Nova Scotia and have reason to believe that an adult is being abused or neglected, you are required to report your concerns to the Adult Protection Services and Protection for Persons in Care. The remaining provinces and territories in Canada have voluntary reporting for members of the public, meaning that it is up to you to decide whether or not to report a situation.

### **Who can I call if I need help?**

It is important to gather as much information as you can about what will happen where you live if you choose to report abuse that is happening to you or to someone you know. For example, in British Columbia, there is mandatory response legislation. This means that the regional health authorities and Community Living (for adults with developmental disabilities) are mandated to follow up on any reports of abuse or neglect of adults who are unable to get help on their own.

The telephone numbers listed on the following two pages can help you to gather more information and provide support in understanding your rights or the rights of those you are concerned about, assist you to better understand what will happen when you report, and help you to identify resources that you can access in your area. ALL of the numbers listed are toll free –there is no charge to contact these resources. If you fear for your immediate safety, or for the immediate safety of a senior/Elder you are concerned about, contact police as soon as you can.

## Provincial/Territorial Senior Safety & Abuse Contacts (ALL NUMBERS LISTED ARE TOLL FREE)

### **Alberta**

Family Violence Information Line (24 hours/day, 7 days/week)  
310-1818

### **British Columbia**

Victim LINK (24 hours/day, 7 days/week)  
1-800-563-0808

### **Manitoba**

Seniors Abuse Line (24 hours/day, 7 days/week)  
1-888-896-7183

### **New Brunswick**

CHIMO Crisis Helpline (24 hours/day, 7 days/week)  
1-800-667-5005

### **Newfoundland and Labrador**

Senior's Resource Centre of Newfoundland and Labrador  
1-800-563-5599

### **Northwest Territories**

Family Violence Crisis Line  
1-866-223-7775

### **Nova Scotia**

Senior Abuse Line  
1-877-833-3377

### **Nunavut**

Crime Stoppers  
1-800-222-TIPS (8477)  
RCMP  
1-867-979-0123  
Victim LINK (24 hours/day, 7 days/week)  
1-800-563-0808



## Provincial/Territorial Senior Safety & Abuse Contacts (ALL NUMBERS LISTED ARE TOLL FREE)

### Ontario

Seniors Safety Line (24 hours/day, 7 days/week)

1-866-299-1011

Seniors Information Line

1-888-910-1999

### Prince Edward Island

Seniors Secretariat/Office of Seniors

1-866-770-0588

### Quebec

Ligne Info-Abus

1-888-489-2287

Nunavik - Corps de police régional

Kativik

1-800-964-2644

### Saskatchewan

24-hour Abuse Line

1-800-214-7083

Saskatchewan Crime Stoppers

1-800-222-TIPS (8477)

### Yukon

Seniors' Services – Adult Protection Unit

1-800-661-0408 (ext 3946)

Victim Services/Family Violence Prevention Unit

1-800-661-0408 (ext 8500)

Victim LINK

(24-hour crisis line)

1-800-563-0808



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Canadian Network for the Prevention of Elder Abuse (CNPEA). (2007). Outlook 2007: Promising approaches in the prevention of abuse and neglect of older adults in community settings in Canada.

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**Available online** at: [http://www.hrsdc.gc.ca/eng/community\\_partnerships/seniors/nhsp/eaa/info\\_guide/module02.shtml](http://www.hrsdc.gc.ca/eng/community_partnerships/seniors/nhsp/eaa/info_guide/module02.shtml)

## Additional Resources

Below are additional resources you may wish to look at or use to help raise awareness in your own community. Website addresses are provided, as well as telephone numbers and mailing addresses so that you can choose to access these resources in the way that works best for you.

Struthers, A., Martin, G. & Leaney, A. (2009). Promising approaches for addressing/preventing abuse of older adults in First Nations communities: A critical analysis and environmental scan of tools and approaches. Surrey, BC: British Columbia Association of Community Response Networks.

**Online:**

[http://www.bccrns.ca/projects/docs/promising\\_approache\\_asddressing\\_preventing\\_abuse.pdf](http://www.bccrns.ca/projects/docs/promising_approache_asddressing_preventing_abuse.pdf)

**To inquire by mail and telephone:**

British Columbia Association of Community Response Networks  
15008—26th Avenue  
Surrey, BC V4P 3H5  
1-604-513-9758

Vancouver Coastal Health. (2007). Stopping abuse: Responses from First Nations communities. Strategies for addressing and preventing financial abuse in First Nations communities related to Indian Residential School settlements. (From collaborative dialogue held March 2007 in British Columbia).

**Online:**

[http://www.vchreact.ca/documents/fn\\_communities.pdf](http://www.vchreact.ca/documents/fn_communities.pdf)

Vancouver Coastal Health (n.d.). Re:act, recognize and report: Act on adult abuse and neglect. A guide to prevent and respond.

**Online:**

[http://www.vchreact.ca/attachments/react\\_manual\\_fn.pdf](http://www.vchreact.ca/attachments/react_manual_fn.pdf)

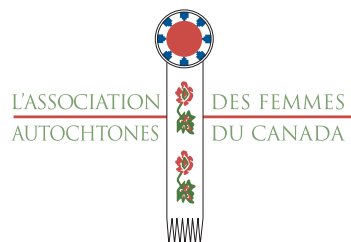
**To inquire telephone:**

(Toll free) 1-877-REACT-99



# Produced by The Native Women's Association of Canada (NWAC) 2010

NWAC is a national advocacy organization representing the interests of Aboriginal women from across the country. Founded in 1974, NWAC strives towards the collective goal of enhancing, promoting, and fostering the social, economic, cultural and political well-being of Aboriginal women within Aboriginal and Canadian societies.



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