

# Rebuilding from Resilience

## Volume 2, Issue 1

## February 2011

### Bouzhoo! Bouzhoo!

This issue presents articles submitted in the most recent issue of *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*. This issue was sponsored by CIETcanada.

*Pimatisiwin* is an open source journal. This means that all of the articles are available to anyone wanting to access them. It was developed to share health information and research freely.

All articles undergo an extensive peer review process. The journal is published twice a year and is web-based. It can be accessed at <http://www.pimatisiwin.com/online/>

### ...A short update...

The participating first round shelters and community people are close to completing their data collection in their communities. Their training in data input occurred January 2011.

Once this first round of shelters and community people complete this process, the second group will start. This will happen by late spring. The second group will be informed once the dates are finalized. We anticipate this research process to be shorter for the second group.

The most current information about the project is available on our listserv <http://groups.google.ca/group/advresilience?hl=en>

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**Pimatisiwin in Cree means life.**

We sing for those who have been abused  
We sing for those who have been ill used  
We sing for those who are still bruised  
We sing so they could seek the truth.

*From "We Sing-A Song for our Families Who Experienced Residential School" by Mason Mantla*

The words and concepts around violence in the family are still unspoken in many Aboriginal communities. This is true of the literature as well.

*The special issue sponsored by CIET adds to the emerging conversation about violence, which names and addresses the various kinds of domestic violence in Aboriginal communities.*

Nancy Gibson in the special issue of Pimadisiwin makes the connection between domestic violence and the lateral violence that we see in Aboriginal communities in Canada.

"Lateral violence refers to bullying, including gossiping, shaming and blaming others, and broken confidences. Lateral violence hurts others within families, organizations, and communities. It occurs in homes, schools, churches, community organizations, and workplaces."

The articles in this issue suggest that naming such

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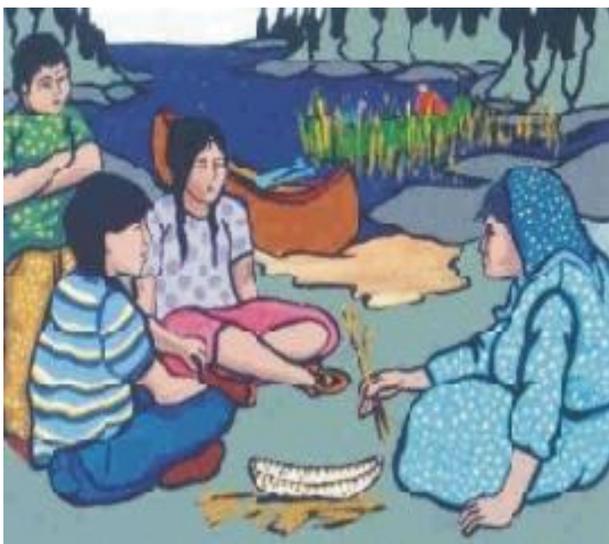
violence is the first step in taking action against it. It is the first step in healing and stopping violence from reoccurring in future generations.

In the second article, *Life Story Board: A Tool in the Prevention of Domestic Violence* by Rob Chase, Javier Mignone and Linda Diffey presents an innovative violence prevention tool for Aboriginal communities.

The Life Story Board (LSB) is a game board with sets of cards, markers, and a notation system with which to construct a visual representation of life experience at personal, family, and community levels.

The Life Story Board was originally developed as an interview tool in an expressive art program for war-affected children, but its use can be broadened for program evaluation and applied research. It can also be used as a child mental health intervention tool as well.

The most important aspect of The Life Story Board is that it encourages story telling with participants as the game board enables, "...a unique picture of significant life events, relationships, and activities in a manner that enables the individual to explain cultural" and other circumstances of their life experience.



It is for this reason that The Life Story Board could be an important tool in the prevention and understanding of domestic violence in Aboriginal communities in Canada.

**Research is an important tool because Evidence based programs can be targeted to the priorities, culture, and values of the community.**

-Nancy Gibson

Neil Andersson and Amy Nahwegabow in the third article called *Family Violence and the Need for Prevention Research in First Nations, Inuit, and Métis Communities*, present an approach that they call five planks in a prevention research platform.

These planks are:

- training emerging researchers from all Aboriginal groups to promote culturally specific research;
- systematic review of unpublished and published knowledge of interventions that reduce domestic violence;
- intervention theory development specific to each community;
- attention to the particular ethical issues; and
- methods development focused on interventions.

"Domestic violence, also referred to as family violence, includes all forms of violence directed against someone on the basis of their residence or family ties." Andersson and Nahwegabow make a convincing case that domestic family violence needs to be addressed in systemic preventative ways.

**"The very act of family violence is dreadful; it is dehumanizing. The effect of this violence in the genesis of more violence could be one of the major public health crises of our time."**