

**Housing and Homelessness Policy Recommendations for
Indigenous Women Affected by Domestic Violence:
A Scoping Review**

Submitted to:

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Executive Summary

The Alberta Interagency Council on Homelessness (IAC) is a unique partnership between community leaders and all orders of government. It is tasked with providing transformational policy recommendations on implementing *A Plan for Alberta: Ending Homelessness in 10 Years* (the 10 Year Plan) to the Government of Alberta's Ministry of Human Services.

Alberta Human Services facilitated a partnership between the IAC and PolicyWise for Children & Families (PolicyWise) to develop and implement A Housing and Homelessness Research Strategy (the Strategy) for Alberta (Felix-Mah, Adair, Abells & Hanson, 2014). In 2014, the IAC approved the Strategy and identified housing and homelessness issues experienced by Indigenous women fleeing domestic violence as a research priority.

This report summarizes the scoping review led by PolicyWise to examine policy recommendations made over the last ten years to address housing and homelessness for Indigenous¹ women who have experienced domestic violence. Results from the community consultations, an important part of the methodology of this project, are also included.

"We can't act on everything right away, but we need to start somewhere. This is part of continuing the conversation, relationship, and process." – *Consultation Participant*

The Issue

Indigenous women experience disproportionately higher rates of both homelessness and domestic violence. Ample research has demonstrated that colonization and intergenerational trauma has significantly structured Aboriginal women's experiences of homelessness and domestic violence. Further, many sources point out that colonization brought gendered discrimination into Aboriginal communities, which means that family violence in Indigenous contexts cannot be viewed merely as a problem of a particular couple or of individual households, but should be understood as the community-level outcomes resulting from historical colonization policies. For example, The Indian Act has significantly and detrimentally shifted gender relations in many Indigenous communities, altering the family structure of FNMI (First Nations, Métis, and Inuit) communities and enforcing a patriarchal European model onto a matriarchal or community-based structure of equality. Many of the policy recommendations found within the scoping review take into account the complexity of the social, historical, economic, and legislative issues that structure Indigenous women's experiences of homelessness and domestic violence.

¹ This report uses the terms 'Aboriginal' and 'Indigenous,' in part because both terms are used in sources. The authors recognize that while the terms are similar, they are not the same, and prefer the term 'Indigenous.' A more in-depth explanation on terminology is Section 1. Introduction.

Methodology

Scoping reviews are designed to rapidly map the known evidence in a defined research area. The researchers followed the six stages of the methodology, but also incorporated Two-Eyed Seeing, which integrates Indigenous knowledge and Western knowledge. Beginning with the research question “What policy recommendations have been made in the existing documents to address housing and homelessness issues for Indigenous women experiencing violence in Canada?”, the researchers located 356 documents produced between 2006 and 2016, which they then narrowed to 56 documents to be included in the scoping review. Researchers prioritized documents produced by Indigenous groups, and included not just qualitative and quantitative research studies, but also policy studies, issue papers, fact sheets, briefs, and reports, among other kinds of publications. As part of the process, two consultations took place in early May 2016 in Edmonton and Calgary with 72 participants attending, including Aboriginal community members and organizations, service providers, and government representatives. The consultations shaped how the final research findings were organized and presented, and helped identify not only gaps in policy research, but priorities for future policy development in Alberta.

Summary of Key Findings

About the Publications. Over half of the sources were produced by non-governmental organizations (54%), and the remaining sources were split between government-produced documents (25%), and academic publications (21%). Over half (53%) were either Indigenous-led publications or had high levels of Indigenous involvement. The sector that produced the most sources on these intersecting issues was the sector working on Indigenous women’s issues, although the housing/homeless sector and the Violence Against Women sector were both well represented. The vast majority of sources pertained to Canada, with 22 national publications, and 26 provincial/territorial publications. Subsequently, 42% of the sources focused on Canada’s federal government and 35% focused on a provincial government, with a few focusing on either municipal or Indigenous governments.

Limits of this Study. A significant limit to the study was that the lead researcher is not Indigenous. While the project team took efforts to ensure the study was conducted in culturally sensitive ways and also designed the Edmonton and Calgary consultations to be culturally appropriate to Treaty 6 and Treaty 7 territories respectively, the final analysis of this research is being framed by a non-Indigenous researcher, or as stakeholders at the Calgary consultation pointed out, the interpretation of the data is colonized. While the scoping review is consequently framed as a way for the lead researcher, and PolicyWise, to understand the kinds of research and recommendations that have been put forward by Indigenous communities toward building respectful relationships that honour past work, the principles of Aboriginal Ownership, Control, Access, and Property (OCAP) for Aboriginal-focused research could only be partially achieved.² The authors would like to underscore the additional point made at that consultation: any further research must have meaningful participation by Alberta’s Indigenous communities. Another limit to the study was that many of the documents included in the analysis were themselves literature reviews. As a result, some report recommendations may appear in more than one document. However, repeated recommendations may suggest policy areas of higher priority.

² See <http://fnigc.ca/ocap.html> for more information about the First Nations Principles of OCAP, published by the First Nations Information Governance Centre.

Recommendations on Policy Approaches to Housing and Homelessness. Focusing on the intersection of Aboriginal women, homelessness, and domestic violence means that while some recommendations referred specifically to housing and homelessness, many recommendations looked at the larger contexts requiring attention before meaningful change can be made in housing for Aboriginal women. Prioritizing these complex issues that inform housing policy is in deference to the insistence that Indigenous communities have continuously made on adopting Wholistic³ approaches to approach policy development. Five key themes of this nature were evident across the sources.

1. Policy development should be approached through the frame of colonization and intergenerational trauma, which demands a complex analysis and comprehensive inter-sectoral solutions.
2. Indigenous women need to have central roles in development of public policy at all levels of governance, including Indigenous governing bodies. That involvement should come with appropriate financial resources and technical training.
3. Housing and homelessness policy development must use Wholistic approaches. Policymakers need to work across ministries and across jurisdictions, as well as with community stakeholders, particularly Aboriginal communities. Policies affecting service delivery also need to understand domestic violence as a community issue and approach healing in terms of body, mind, spirit and emotions.
4. Culturally sensitive policy development is necessary, which requires sustained and meaningful cultural sensitivity training for non-Aboriginal policy makers and service providers, and a commitment to culturally relevant gender-based analysis.
5. Financial investment is needed across the entire housing spectrum, including infrastructure, operations, and services.

Recommendations on Legislation and Governance: Sources called for reviews of federal and provincial policies to rectify legislation that continues to marginalize Indigenous women. Many sources emphasized that governments need to collaborate across ministries and across governments, and address jurisdictional issues. Many called for comprehensive strategies to address violence, poverty, and/or homelessness.

Recommendations on Service Provision: Sources wanted to see policy that emphasized the development of culturally responsive services, ideally provided by Aboriginal communities, but if not possible, then non-Aboriginal workers require intensive cultural training. Housing and shelter services need to collaborate with other kinds of services that address substance abuse, legal issues, child welfare interactions, and prevent sexual exploitation. Policies for these various systems need to coordinate to benefit Indigenous women rather than marginalize them.

³ The conventional spelling of 'holistic' is eschewed in this report in favour of 'Wholistic,' following the argument made in the *Aboriginal Framework for Healing and Wellness Manual* produced by Awo Taan Healing Lodge (Bird, 2007), because the spelling and capitalization emphasizes "the whole person, whole families, and acknowledges the interconnectedness and impacts of all aspects of the individual's life and environment on their healing journey."

Recommendations on Policies Affecting Indigenous Women Directly: These particular recommendations target public policies that directly affect women in their efforts to secure safe and affordable housing. Some sources recommended prioritizing women fleeing violence in housing policy. Several reports highlighted the role of public policy to address racism women face in securing housing. Issues with child welfare emerged frequently, with sources recommending concerted efforts between housing authorities and child welfare agencies to ensure the systems work together to support Aboriginal women and their children. A set of recommendations focused on needs of Aboriginal women in rural locations, such as improving access to services and addressing issues of confidentiality. Another set of recommendations focused on urban contexts, such as ensuring housing was of adequate quality and in neighbourhoods that are safe for Aboriginal women and their children.

Policy Recommendations Specific to Housing/Homelessness: Most often, policy recommendations specific to housing were general calls for investments in shelters, transitional housing and permanent housing. A few documents specifically called for investments in culturally appropriate services or services provided by Aboriginal women. Specific to emergency shelters, several reports wanted to see the inequitable funding of on-reserve shelters rectified, and one Alberta report noted that Indigenous women tend to leave shelters early, which warrants further research. For housing supports, publications were divided as to whether Housing First should be pursued, with some advocating for Housing First strategies, while others cautioned that the model needs modifications and refinement to meet safety needs as well as housing needs. For social housing, some policy recommendations focused on the need to devise social housing policy keeping in mind Indigenous women fleeing violence. Possible policy options included prioritizing women on wait lists for social housing, and also ensuring that women do not lose their social housing in the event of domestic violence. Finally, several publications argued that subsidies for women to rent or own homes should be made a priority in policy. Several sources also noted the poor quality of existing housing stock and recommended policy development that would improve quality overall.

Feedback from Community Consultations: Priority Areas for Alberta Policy Development

Stakeholders recognize the need and urgency for policy that improves both housing and safety for Indigenous women. Consultation discussions emphasized the following five points:

- Policy should be developed with Aboriginal women, and their communities.
- Develop cross-sectoral and comprehensive strategies that prioritize Indigenous women affected by violence.
- Policy should focus on developing culturally-focused service provision, including in-depth, meaningful, and locally relevant cultural training for non-Aboriginal workers.
- Policy should support Wholistic services, which include men and encompass everything necessary to enhance Indigenous women's ability to raise their families, including prayer and ceremony.
- Develop policy to address the racism and discrimination of landlords.

Moving Forward

Through the review of publications and subsequent consultations, gaps in policy research were identified. The most important message is that policy work relevant to Indigenous communities must meaningfully include those communities in the *development* of policy or research and not only as recipients of that policy or research.

Further research is needed to provide evidence on the effectiveness of various housing options. Little research has focused specifically on Housing First for Indigenous women fleeing domestic violence. Further research on the possibilities and challenges of the model is clearly needed, as well as testing particular modifications that might provide permanent housing for Indigenous women and families that is not only affordable, but safe and culturally appropriate.

There were wide-spread calls for increased funding; however, little research has been done on which particular investments have the greatest impact. This research could begin by identifying innovative programs already operating in Alberta communities that engage in culturally respectful Wholistic work in supporting the housing needs of Indigenous women. Only a few recommendations targeted Indigenous governing bodies, such as band councils and Métis settlements, and no research was found on the kinds of policy approaches that are being developed and implemented in these local contexts.

Finally, there are opportunities to monitor the outcomes of other provincial strategies that are collaborative, inter-sectional, and/or cross-jurisdictional, such as the ambitious plan of the Government of Ontario to eliminate violence against Aboriginal women. Further, there may be existing mechanisms within the Government of Alberta that could be leveraged to build the cross-ministerial work, such as the First Nations Women's Economic Security Council and the Métis Women's Economic Security Council, which both advise the Ministry of Indigenous Relations and cross-ministry working groups.

Homelessness and domestic violence in the lives of Indigenous women are complex social issues. Indigenous women are taking on leadership roles in healing their communities and addressing the wellbeing of women, their families, and their communities. There is hope that this research will contribute to building and strengthening relationships between Indigenous and non-Indigenous stakeholders in Alberta to work collaboratively to develop and implement housing policy that will make a positive impact in the lives of Alberta's Indigenous women, their families, and their communities.

1. Introduction

“We can’t act on everything right away, but we need to start somewhere. This is part of continuing the conversation, relationship, and process.” – *Consultation Participant*

This report is the summary of the scoping review developed by PolicyWise for Children & Families (PolicyWise) for the Alberta Interagency Council on Homelessness (IAC) to examine policy recommendations made over the last ten years that have addressed housing and homelessness for Aboriginal women who have experienced domestic violence. Results from the community consultations, an important part of the methodology of this project, are also included.

The IAC is a unique partnership between community leaders and all orders of government. It is tasked with providing transformational policy recommendations on implementing *A Plan for Alberta: Ending Homelessness in 10 Years* (the 10 Year Plan) to the Government of Alberta’s Ministry of Human Services.

Alberta Human Services facilitated a partnership between the IAC and PolicyWise to develop and implement *A Housing and Homelessness Research Strategy for Alberta* (Felix-Mah, Adair, Abells & Hanson, 2014). In 2014, the IAC identified housing and homelessness issues experienced by Indigenous women fleeing domestic violence as a research priority. PolicyWise partnered with Mitacs⁴ to recruit a post-doctoral fellow to conduct the scoping review, with the intention to build research capacity in this area.

The initial research task seemed to be situated at the overlap of three intersecting sectors: housing and homelessness; violence against women; and Aboriginal communities. While the policy recommendations that were analyzed certainly do speak to all three of these sectors, the research has clearly demonstrated that the issues and challenges facing Indigenous women are much more complex and distinct than examining only the overlap of these three sectors. Colonization shapes both homelessness and domestic violence in very specific ways that, according to the sources examined and the communities consulted, demand distinct solutions to better support Indigenous women’s ability to secure and maintain housing that is (1) safe, (2) affordable, and (3) appropriate to their personal and cultural needs.

In presenting the results of the research, there is no clear single policy recommendation to be put forward for consideration to implement in Alberta. However, there is an increasing number of Indigenous women who have the experience, knowledge, and expertise to contribute to effective policy development to address complex and difficult intersecting issues. As part of the research process, PolicyWise held two consultations in Alberta on the preliminary findings of the scoping review. In both consultations, many women from Aboriginal communities and organizations across Alberta provided input, direction, and expertise to the complex policy challenge of improving housing outcomes for Indigenous women who have experienced domestic violence. Attendees expressed the urgent need for action in Alberta, but action that proceeds in relationship with Aboriginal communities.

As the opening quotation asserts, stakeholders hoped that the consultations and this research report would contribute to building and strengthening relationships between Indigenous and non-Indigenous

⁴ Mitacs is a national non-profit research organization that designs and delivers research and training programs in Canada.

stakeholders in Alberta to work collaboratively to develop and implement housing policy that will make a positive impact in the lives of Alberta's Indigenous women, their families, and their communities.

This report is written with the voices of the consultation participants in mind, and their perspectives frame the summary of the scoping review. In the following sections, the researchers first outline the complex intersection of issues related to Indigenous women's experiences of domestic violence and homelessness. The report then briefly describes the research methodology before presenting a comprehensive overview of the recommendations contained in the final set of 56 documents examined. This overview consists of three parts: (1) an overview of the kinds of sources included; (2) an overview of policy recommendations that address the broad and complex context shaping Aboriginal women's experiences of homelessness and domestic violence; and (3) an overview of policy recommendations specific to housing and homelessness. The report concludes with a summary of the gaps in policy research and key insights from two community consultations held in conjunction with the research process.

A Note on Terminology

This report uses the terms 'Aboriginal' and 'Indigenous' with the recognition that while the terms are similar, they are not the same. 'Aboriginal' is a constitutionally defined term that includes First Nations, Métis, and Inuit people. The authors of this report prefer the term 'Indigenous,' which is more inclusive and internationally used, while also recognizing that individuals and communities will self-define their identities (Allan & Sakamoto, 2014). However, because the sources of the scoping review used both terms, both terms appear throughout the report, along with FNMI to refer to First Nations, Métis, and Inuit people.

2. The Issue: Housing Instability and Violence Affecting Indigenous Women

In applying the Canadian definition of homelessness, which "describes the situation of an individual or family without stable, permanent, appropriate housing, or the immediate prospect, means and ability of acquiring it" (Canadian Observatory on Homelessness, 2012, p. 1), Aboriginal communities in general and Aboriginal women in particular experience disproportionately high levels of homelessness and risk of homelessness. There is ample research demonstrating the systemic housing precarity, violence, and poverty experienced by Canada's Indigenous women. Additionally, substantial evidence, most recently in the Truth and Reconciliation Commission of Canada (2015) has documented how public policies have contributed to the ongoing colonization and cultural genocide of Indigenous women in Canadian society. The following first examines the statistics and research of Aboriginal women's experiences of homelessness and violence, and then describes how colonization and intergenerational trauma have put Aboriginal women into what has been called a 'double jeopardy' of racism and sexism that significantly structures their interlocking experiences of both homelessness and domestic violence.

2.1 Aboriginal Women's Experiences of Housing and Homelessness

Where they will put their heads down to sleep each night, whether that place is warm, healthy and safe, whether it is where they want to be, and whether it will be available and can be paid for the next night and the next month, are not worries that the majority of Canadians have. For some segments of the population however, such worries frame and plague their waking moments, and disturb or even destroy the restorative value of sleep which others take for granted. Aboriginal women constitute one of the segments most affected in this way [...] (Native Women's Association of Canada, 2004, p. 1).

Aboriginal people are more likely to live in inadequate housing conditions, and Aboriginal women in particular face a severely disproportionate burden of housing issues. In 2006, Statistics Canada found that 28% of First Nations and Inuit women and girls were living in dwellings that were in need of major repairs, and 14% of Métis women and girls were living in similar dwellings (O'Donnell & Wallace, 2016). Women and girls living in reserve communities were most likely to live in inadequate housing, with 44% in need of major repairs (O'Donnell & Wallace, 2016).

The burdens of housing is worse for Aboriginal women than their male counterparts, partly due to federal policy that does not provide any matrimonial property rights in the event of a breakdown in a spousal relationship (Allan & Sakamoto, 2014; Federal/Provincial/Territorial Ministers Responsible for the Status of Women, 2006; five reports listed in Feinstein & Pearce, 2015; Goudreau, 2011; Native Women's Association of Canada, 2004). Aboriginal women living on reserve have no right to their property in the event of a marital breakdown if the property is listed in their partner's name.⁵ The lack of permanent, safe, and appropriate housing for Aboriginal women affects not just the women themselves but also their children.

While housing security is significantly compromised for Aboriginal women and their children in comparison to Aboriginal men, they also experience much higher levels of homelessness than their non-Aboriginal counterparts. Aboriginal women and girls are far more likely to be homeless and living on the streets (Baskin, Strike, & McPherson, 2015; Patrick, 2014; Ruttan, LaBoucane-Benson, & Munro, 2008, 2010), and many more Aboriginal women and their families experience hidden homelessness, in which women "are more likely to employ informal strategies, such as staying with friends or engaging in relationships with housed men, in order to avoid being on the street or in the shelter" (Christensen, 2013, p. 177).

It would be remiss not point out that Aboriginal women's experiences of homelessness are both conditions to and results of the overall marginalization of Aboriginal women. Aboriginal women are more likely than non-Aboriginal women to experience poverty, under- or unemployment, incarceration, involvement in child welfare, and sexual exploitation (Native Women's Association of Canada, 2007; Stout & Kipling, 1998). While this report focuses specifically on the intersections of homelessness and domestic violence experienced by Aboriginal women, many other systems structure Aboriginal women's marginalization, and meaningful change will need to work across these systems.

⁵ In late 2015, federal legislation was introduced to address this issue. No reports that we found analyzed potential or real impacts of this new legislation.

2.2 Aboriginal Women and Violence

Most salient to this report, many researchers document the role of violence in creating or exacerbating experiences of homelessness among Aboriginal women, in which they experience “specific and persisting vulnerabilities to sexual exploitation, violence and murder that have become both sensationalized and normalized in mainstream media” (Patrick, 2014, pp. 39–40). Violence is so pervasive in the lives of Indigenous women that the Native Women’s Association of Canada has identified it as one of the most pressing social issues in Canadian society (Native Women’s Association of Canada, 2011). According to the most recent statistical data, Aboriginal women are 3.5 times more likely than non-Aboriginal women to experience violence, with rates of spousal assault being 3 times higher than for non-Aboriginal women (Burnette, 2015). Between 1997 and 2000, homicide rates of Aboriginal females were almost 7 times higher than those of non-Aboriginal females in Canada (Native Women’s Association of Canada, 2010b).

Alberta has the second highest number of missing and murdered Aboriginal women and girls across Canada, accounting for 16% of all cases documented by the Native Women’s Association of Canada (Native Women’s Association of Canada, 2010a). A 2011 study published by the Alberta Council of Women’s Shelters (ACWS) found that 58% of women in Alberta shelters self-identified as First Nations, Métis, Inuit, or Aboriginal (Hoffart, 2011), even in central and southern parts of the province where there is a lower population of Aboriginal women overall. The report notes that at least 35% of Aboriginal women in shelters came from reserves, “including Saddle Lake (14%), Frog Lake (4%) and Cold Lake (4%) in the Northern Alberta and Blood (25%), Siksika (8%), Samson (8%) and Peigan (7%) in Centre/South” (Hoffart, 2011, p.15). The report goes on to note, with considerable alarm, that Aboriginal women tend to leave shelters earlier than other client groups, while also being at much greater risk of femicide.

This current state also has implications for Aboriginal families. ACWS (2014) reports that Aboriginal children make up over half of the children in all Alberta shelters, which in 2012, numbered at 5, 676. A trend analysis of 10 years of data from ACWS shelter members showed that 56% of these children were under 6 years of age (Hoffart & Cairns, 2012). Studies confirm that exposure to domestic violence can cause serious anxiety for children (Moss, 2003), which can eventually have a traumatic impact on children, especially the very young given the brain development at that stage of life (Bender, 2004).

Because of the high correlates of domestic violence and housing instability for First Nations, Métis, and Inuit women and girls in Alberta, it is imperative to look at the interlocking relationships between housing issues and domestic violence experienced by Indigenous women. The marginalization of Aboriginal women, which includes but is not limited to experiences of homelessness and domestic violence, are structured not through individual experiences *per se* but through historical and ongoing processes of colonization.

2.3 Colonization and Intergenerational Trauma

Most sources in the scoping review argued that public policy on this issue must approach domestic violence and homelessness from the lens of colonization and intergenerational trauma. Aboriginal women experiencing homelessness in relation to domestic violence are not merely a convergence of the homelessness sector and the violence against women sector. Many sources note that Aboriginal women experience sexism but most view this not as a form of patriarchy but as a form of colonization, citing the Indian Act of 1876 as the legislative document that structured Aboriginal women’s marginalization into

public policy. While an attempt to rectify the gendered discrimination of Aboriginal women was made with Bill C-31 in 1985, the Indian Act still structures Aboriginal women's oppression in legislation and policy (Allan & Smylie, 2015; Bird, 2007; Patrick, 2014).

Many sources further argued that the Indian Act also brought sexism into Indigenous societies that previously had distributed responsibilities and power between both men and women (Allan & Sakamoto, 2014; Allan & Smylie, 2015; Christensen, 2013; five reports in Feinstein & Pearce, 2015). The Indian Act has significantly and detrimentally shifted gender relations in many Indigenous communities, altering the family structure of FNMI (First Nations, Métis, and Inuit) communities and enforcing a patriarchal European model onto a matriarchal or community-based structure of equality.

Directly linked with the Indian Act, the federal Residential School System and the Sixties Scoop were forms of cultural genocide that took place for over a century across Canada (for more detail on the residential schools and the Sixties Scoop, see Appendix I). The lasting effects have been passed down to current generations through intergenerational trauma, resulting in language loss, cultural identity loss, and the overrepresentation of Aboriginal persons in shelters, institutions, and in the foster care system. This historical trauma continues to affect parenting ability, health, and socioeconomic factors, as the historical experiences have limited resources and opportunities for future generations, and resulted in poor coping strategies and substance abuse (Bombay, Matheson, & Anisman, 2014, pp. 326–7).

Colonization and intergenerational trauma has significant contemporary impacts on Aboriginal women's experiences of homelessness and domestic violence. As stated in the Awo Taan Healing Lodge Manual, "family violence is more often associated with the colonization process than with Western concepts of patriarchy" (Bird, 2007, p. 8). Bird cites the Report of the Commission on Aboriginal Peoples (Royal Commission on Aboriginal Peoples, 1996) to make the central point that because colonization installed processes of violence and patriarchy into Indigenous communities, family violence cannot be viewed merely as a problem of a particular couple or of individual households, but must be understood as a result of historical state policies "deliberately introduced to disrupt or displace the Aboriginal family" (Bird, 2007, p. 8).

The complexity of social, historical, economic, and legislative issues frame the kinds of recommendations that have been made to better support the housing needs of Indigenous women who have experienced domestic violence.

3. Methodology

The complex nature of these interlocking issues affected how the researchers conducted the scoping review, which largely followed the method described by Arksey and O'Malley (2005). A scoping review (or scoping study) is a distinct form of literature review that can rapidly map the known evidence in a defined research area. There are two facets of scoping reviews that made the methodology well-suited to this piece of research: first, scoping reviews are best suited for a broad rather than specific research question and when the field of research is relatively unknown, as was the case for this research. The second facet of scoping studies that makes it suitable for this research is the flexibility of including diverse sources. Arksey and O'Malley, who write from a health research perspective, note that the methodology can incorporate

many research designs and paradigms. This scoping study cast the net even wider, reaching beyond academic research studies to include all forms of publicly available documents that have policy recommendations. Qualitative and quantitative research studies are included, as well as policy studies, issue papers, fact sheets, briefs, and reports, among other kinds of publications.

3.1 Brief Overview of Six Stages of Scoping Review

The scoping review methodology comprises six stages (see Appendix II for a more detailed overview):

1. Identify research questions
2. Identify relevant studies
3. Study selection
4. Chart data
5. Collate, summarize, and report results
6. Stakeholder consultations

All six stages were necessary in order to ensure the scoping review was accurate and inclusive. The primary research question was: “What policy recommendations have been made in existing documents to address housing and homelessness issues for Indigenous women experiencing violence in Canada?” The research team limited the search to studies produced in the past ten years (from 2006-2016) with the exception of one document produced in 2004 by the Native Women’s Association of Canada that directly addressed housing needs of Indigenous women. This study was included because it was produced by an Indigenous women’s organization and was one of the very few documents that focused directly on the intersection of the issues.

One of PolicyWise’ core functions is to build capacity in applied research that supports policy development. PolicyWise entered into a partnership with Mitacs to recruit a post-doctoral fellow, Dr. Deanna Yerichuk, to serve in the role of lead researcher, and a graduate student, Brittany Johnson, to serve in the role of research assistant. PolicyWise staff Tara Hanson and Roxanne Felix-Mah provided leadership, supervision, strategic direction, and project management support to the researchers. The researchers conducted multiple searches of academic sources, government documents, and non-governmental sources, prioritizing searches for documents published by Indigenous communities and organizations. These searches produced 356 studies in total.

The researchers developed and applied criteria to determine which of these studies should be included in the review. The main criterion was that the document must have some policy focus at the intersection of housing/homelessness, Indigenous women, and domestic violence. After systematically applying the criteria, 56 studies were included in the review. See Appendix III for a list of all studies and their relevant recommendations.

The lead researcher charted the data and summarized the preliminary results to share in two community consultations. Two consultations took place in early May 2016 in Edmonton and Calgary with 72 participants attending, including Aboriginal community members and organizations, service providers, and government representatives. The consultations shaped how the final research findings were organized and presented, and helped identify not only gaps in policy research, but priorities for future policy

development focus in Alberta. While the consultations are summarized in section 7 of this report, a full report of the consultations is available at the Alberta Centre for Child, Family, and Community Research.

One point to emphasize about scoping reviews is that they are not intended to aggregate or synthesize evidence. While this report includes some tallies and charts to provide contextual information on the collection of documents investigated, the researchers have adhered to Arksey and O'Malley's insistence that the purpose of a scoping study is "to present a narrative account of existing literature," and does not assess quality of evidence nor "determine[s] whether particular studies provide robust or generalizable findings" (Arksey & O'Malley, 2005, p. 27). This distinction is particularly important given the focus on Indigenous women, which demanded approaches to the scoping review that incorporated Indigenous knowledges.

3.2 Two-Eyed Seeing and Indigenous Knowledges

This study focused on Indigenous women, which demanded ethical approaches in conducting the research. The researchers prioritized extensive searches for policy documents produced by FNMI communities with the recognition that Indigenous knowledge has an epistemology different from, and not as readily accepted as, Western concepts of research and knowledge. Indigenous knowledge, often called traditional knowledge (Crowshoe, 2005), refers to Aboriginal peoples' ways of knowing, "used to describe information passed from generation to generation [...] rooted in storytelling, ceremonies, traditions, ideologies, dances, medicines, arts and crafts, or a combination of all of these" (Bird, 2007, p. 9). Bird further emphasizes that Aboriginal knowledge is collective knowledge.

While a more in-depth overview of traditional knowledge is provided in Appendix II, it is important to recognize that while scoping reviews have often focused on Western-oriented quantitative and qualitative research studies, the methodology is broad enough to incorporate, and be foregrounded in Indigenous approaches to policy development. Following Rowan et al (2005), who first blended the integration of Indigenous knowledge and Western knowledge in a scoping review, the two researchers for this study incorporated Two-Eyed Seeing throughout the scoping review. Two-Eyed Seeing is "an evolving technique [that] respects and integrates the strengths of Indigenous knowledges and Western sciences, often 'weaving back and forth' between the two worldviews" (Rowan et al., 2015, p. 1). The notion of Two-Eyed Seeing was first developed in 2004 by Elder Albert Marshall, the designated voice on environmental matters for Mi'kmaw Elders in Unama'ki-Cape Breton (Bartlett, 2005). Marshall developed the concept to integrate multiple perspectives and to seek understanding by integrating both an Indigenous lens and a Western lens.

Due to the nature of this scoping review, each source needed to be approached from a Two-Eyed Seeing perspective. Two-Eyed Seeing affected how the concepts in the research question were defined, such as 'policy,' which was defined broadly to include sources that used Aboriginal narrative accounts as forms of policy analysis. This broad definition of policy then informed the criteria for inclusion of studies, which not only had qualitative and mixed-method research studies, but also narrative-based research, and community consultations that highlighted lived experience to develop policy recommendations. Two-Eyed Seeing also influenced how publications were found and assessed, as evidenced in the extensive searches for documents produced by Indigenous organizations, including video, briefing notes, issue papers, and documents of personal stories. Perhaps most importantly, Two-Eyed Seeing significantly informed the

consultation process, which was marked by ceremony and relationship rather than merely discussion of research results.

During the consultations held in Edmonton and Calgary, Indigenous participants repeatedly emphasized the importance of relationship and the sacredness of working together, which includes joining together in ceremony and other modes of Indigenous relating and knowledge exchange. Relationships between organizations and communities are essential in order to see any necessary changes. To honour the relationships and processes begun in the consultations, the authors conclude the report with an entire section focusing on the consultation discussions with community members and Elders, so that we might give the final word to those most affected by current and future policies in Alberta.

Through incorporating Indigenous knowledges into a research and policy framework largely created through Western thought, the strengths of both forms of knowledge were brought together with the hope of providing a more thorough and respectful understanding of how housing or homelessness directly affects Indigenous women fleeing domestic violence as well as the policies that are put in place to assist them.

3.3 Limits of this Study

A significant limit to the study was that the lead researcher is not Indigenous. While the scoping review is consequently framed as a way for the lead researcher and PolicyWise to understand the kinds of research and recommendations that have been put forward by Indigenous communities toward building respectful relationships that honour past work, the principles of Aboriginal Ownership, Control, Access, and Property (OCAP) for Aboriginal-focused research could only be partially achieved.⁶ In addition, while the second researcher is Indigenous, her participation in the research is not meant to stand in for the full diversity and complexity of Indigenous people in Alberta.

While the project team took efforts to ensure the study was conducted in culturally sensitive ways and also designed the Edmonton and Calgary consultations to be culturally appropriate to Treaty 6 and Treaty 7 territories respectively, the final analysis of this research is being framed by a non-Indigenous researcher, or as stakeholders at the Calgary consultation pointed out, the interpretation of the data is colonized. The authors would like to underscore the additional point made at that consultation: any further research must have meaningful participation by Alberta's Indigenous communities.

Another limit to the study was that many of the documents included in the analysis were themselves literature reviews. While this provided some advantages, such as extending the reach of this study to include research earlier than 2006 and more broadly than the 56 studies, it also means that some report recommendations may appear in more than one document. However, the scoping review is not intended to provide an aggregate summary but a narrative of the research, and repeated recommendations suggest policy areas of higher priority.

⁶ See <http://fnigc.ca/ocap.html> for more information about the First Nations Principles of OCAP, published by the First Nations Information Governance Centre.

4. Overview of Sources

This section provides a snapshot of the documents included in the scoping review. Overall, only a few sources addressed the exact topic as a whole, and these sources tended to be produced by Indigenous women's organizations (e.g. Native Women's Association of Canada). Most sources focus on one or two aspects of housing/homelessness, domestic violence, and Indigenous women, but also included some policy analysis or recommendations on the exact topic. For example, a research study may focus broadly on Aboriginal homelessness in urban centres, but include some policy focus on Aboriginal women experiencing violence among the overall recommendations. Graphs and tables are offered in this section not as definitive quantitative analysis but to provide an overview of the general emphasis of studies to contextualize the narrative of the themes.

4.1 Who Produced the Sources

To foreground Indigenous knowledge, the researchers had originally intended to categorize the publications into three knowledge streams: academic literature; grey literature; and Indigenous Ways of Knowing. In practice, these divisions did not hold up analytically. For example, Indigenous researchers published in academic journals, and academics authored reports for governments and non-profit organizations. Instead, the studies were organized by which sector published the material (academic, government, non-governmental organizations) and then separately analyzed according to the level of Indigenous involvement in producing the publication. While these categorizations are not without their own pitfalls, they nonetheless provide a more accurate picture of who is examining the issue and what tools and evidence are being used provide policy recommendations.

Publication Type

Out of 56 sources, over half of the sources were produced by non-governmental organizations (54%). The remaining sources were relatively evenly split between government-produced documents (25%), defined here as federal and provincial/territorial governments, and academic publications (21%), defined as peer-reviewed journals or publications produced by post-secondary institutions and/or affiliated research centres (figure 1).

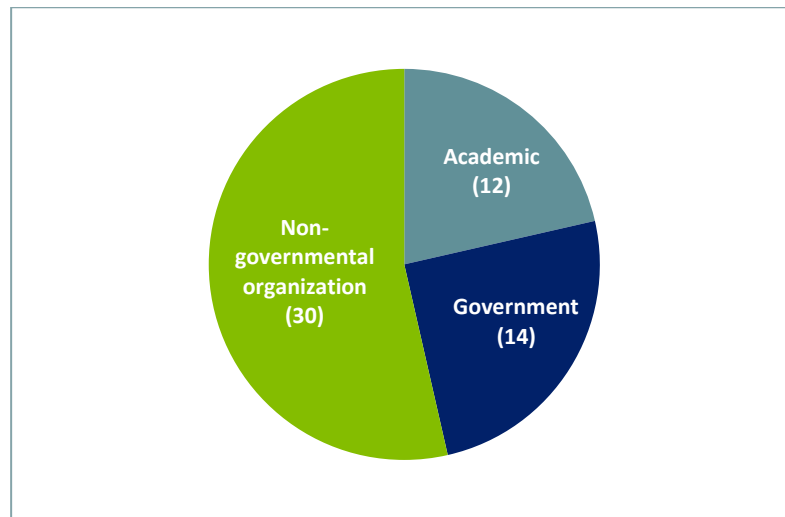


Figure 1. Publication Type (N=56)

Indigenous Involvement in Publication

Over half (53%) of the sources were either Indigenous-led research or had high levels of Indigenous involvement in the process of producing the publication, which included research studies, consultations, and assembling briefing documents (figure 2). Some government-funded initiatives had substantial involvement from Aboriginal communities; it is therefore important to note that Aboriginal involvement in producing policy recommendations is notably different from the actual implementation of those recommendations. One fifth of the publications (21%) did not explicitly specify whether Aboriginal communities were involved in the process. Note that the 4 sources designated 'no Indigenous involvement' were all either literature reviews or briefings that compiled other research, and while Indigenous perspectives are incorporated in all four documents, the researchers and organizations were not Indigenous.

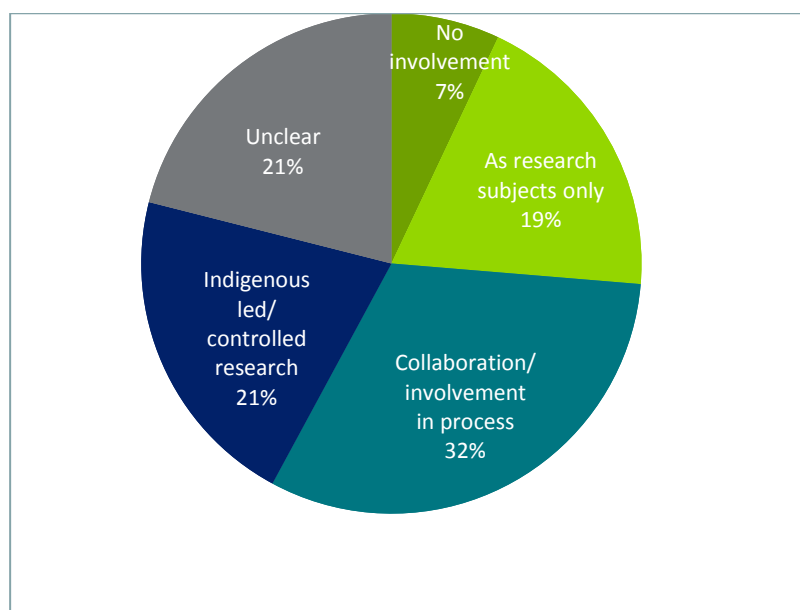


Figure 2. Indigenous Involvement in Publication (N=56)

Publications by Sector

The majority of publications were produced by organizations centrally concerned with Indigenous women (38 publications), followed by publications in the housing/homelessness sector (24 publications), and the violence against women (VAW) sector (19 publications).

The next highest category was the sector addressing violence against Aboriginal women specifically (13). This category of ‘Violence against Aboriginal women and girls’ should not be understood as a subset of VAW but a subset of a general focus on Indigenous women. These reports warranted a distinctive category because issues of housing and homelessness were addressed in the context of the Missing and Murdered Indigenous Women and Girls (MMIWG) movement: providing shelter and safe affordable housing was often seen as an essential piece of any plan to eliminate violence against Aboriginal women. For example, a very recent document jointly produced by the Native Women’s Association of Canada and Feminist Alliance for International Action (FAFIA) aimed to inform the upcoming national inquiry into the Missing and Murdered Indigenous Women and Girls, making the broad point that the inquiry:

...fully address colonial context in which violence occurs and specifically the profound social and economic disadvantage of Indigenous women and girls. In particular, the national inquiry must address the poverty of Indigenous women and girls and their disadvantaged social and economic conditions in housing, food security, education, employment child welfare, and their over-incarceration (Native Women’s Association of Canada & Feminist Alliance for International Action, 2016, pp. 10–11).

Research focusing on MMIWG addressed the intersection of Indigenous women, domestic violence, and housing as one of the many difficult issues that Indigenous women in Canada face.

Less frequent were publications focusing on Indigenous communities generally (8); public policy specifically (8); and health research (6). Note that some sources worked across fields, so the total is

greater than N (56). In the 'other' category: 1 focused on justice; 1 on Aboriginal healing and wellness; 1 on children and poverty; 1 on family violence; and 2 focused on girls and women generally (eg social, cultural, and economic rights).

4.2 Geographic Location of Publications

Overwhelmingly the sources pertained to Canada (95%). Only 3 sources focused on contexts outside of Canada: 2 sources were located in Australia, and 1 focused on the United States. It is worth noting that academic databases were more likely to include publications from other countries, but there is no commensurate database of governmental and non-governmental publications internationally. Consequently, this study may not have fully searched non-academic sources from countries outside of Canada.

Studies Pertaining to Canada

In total, 22 publications were nationally focused, and 25 publications were located in a specific province or territory. In addition, 5 publications covered more than one province/territory, and these were usually multi-site research projects, such as the At Home/Chez Soi study conducted in five Canadian cities (Goering et al., 2014).

Looking at the provincially-focused studies, the province of Ontario had the most publications, followed by Alberta. Sources from Newfoundland, PEI, Quebec or Nova Scotia, were not found that met the research criteria (figure 3).

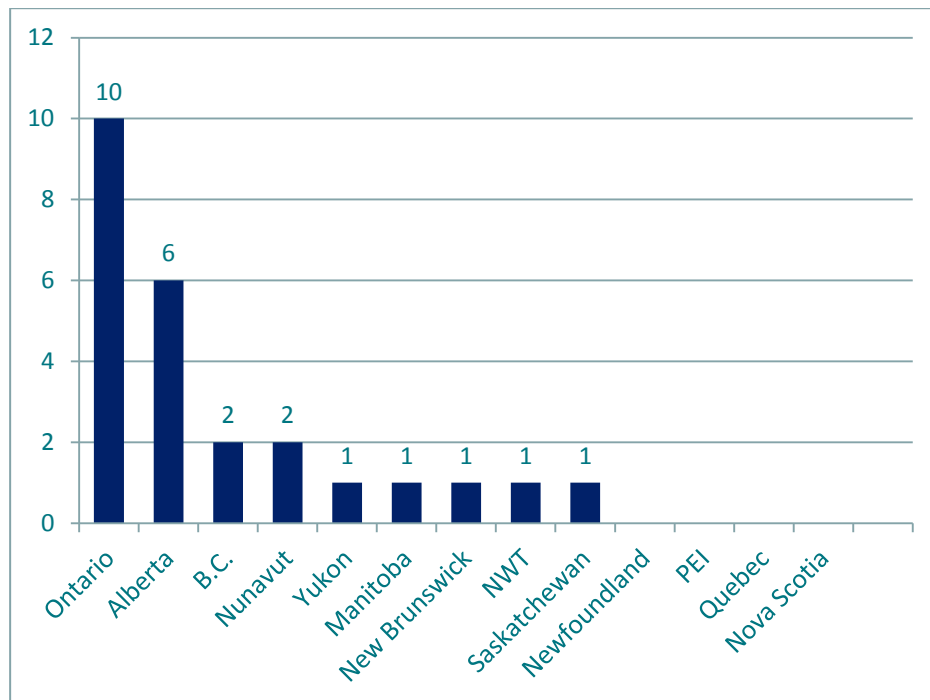


Figure 3. Provincial focus of Publications (N=25).

Research located in a particular region (or several regions in cases of multi-site research) was most likely to be urban focused: Toronto, Winnipeg, Vancouver, Edmonton, Calgary, Regina, Yellowknife, Inuvik, Moncton, Montreal, Prince Albert, Victoria, Yorkton, and Prince George. Only three publications focused on non-urban regions, specifically: Northern Ontario, Pincher Creek and Kainai Nation, and Canada's three territories.

Rural/Urban and On-/Off-Reserve

Sources were examined according to whether the focus was on rural or urban contexts, and also on-reserve or not. Almost two-thirds (63%) of sources examined both urban and rural contexts, and similarly, 55% of sources addressed both on-reserve and off-reserve. For those studies that had a single focus, urban contexts tended to be studied more than rural (16% vs. 5%). Off-reserve was more prevalent (16%) than on-reserve (5%) in a similar breakdown to the urban/rural focus above, and in both measures, 16% of sources did not explicitly state the context.

4.3 Data Collection Methods Used in Sources

The 56 sources were gathered from a wide range of organizations and authors, using a variety of methods for a variety of purposes (figure 4). One-third of the documents (19 of the 56 documents) used secondary research to build an analysis or set of recommendations. This category includes briefing notes, issue papers, stand-alone literature reviews, and fact sheets (for example: Benoit, Shumka, Phillips, Kennedy, & Belle-Isle, 2015; Brittain & Blackstock, 2015; Girls Action Foundation, 2009; Patrick, 2014). An additional 6 documents were planning or strategy documents, such as the *Blueprint for a National Action Plan on Violence Against Women and Girls* (Canadian Network of Women's Shelters and Transition Houses, 2015).

Another category of documents could be seen as consultation-driven: either a report based on consultations; a summary of an event; or a government report based on consultations and/or testimony in front of a committee. Some of these consultations were community-driven, but many of them were government-driven, or funded through a government agency. Fourteen documents fall into this category, such as the *Yukon Aboriginal Women's Summit II: strong women, strong communities: restoring our balance* (Yukon Women's Directorate, 2012) and *Invisible women, a call to action: a report on missing and murdered Indigenous women in Canada report of the Special Committee on Violence Against Indigenous Women* (Ambler, 2014).

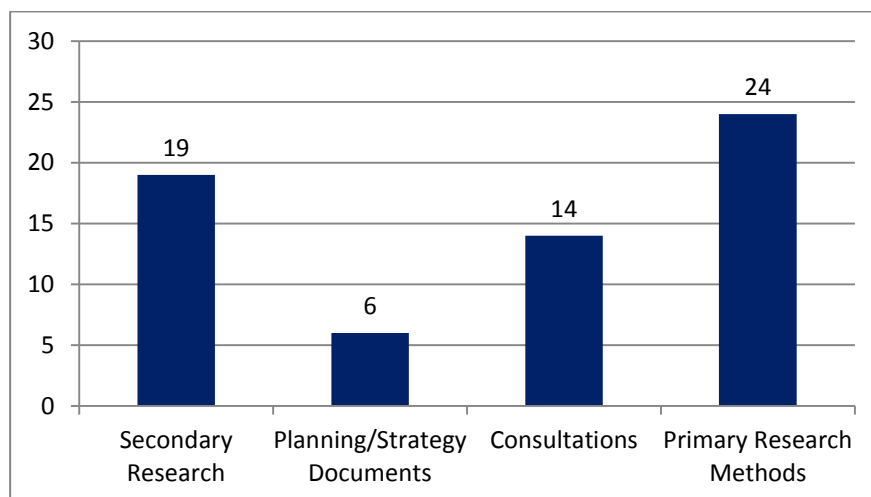


Figure 4. Type of Research/Evidence in Sources.

Note N exceeds 56 as some sources used multiple methods.

Almost one-half of the sources (43%, or 24 documents) used primary research methods for evidence to inform policy recommendations or analysis (figure 5). There were a variety of methods used, with strong inclusion of qualitative research and participant experience. The emphasis on qualitative research and personal experiences was often framed with the acknowledgement that Aboriginal people's voices have not been adequately heard in research and/or that Indigenous knowledge stems, in part but not exclusively, from oral history and lived experience, which must be honoured in research processes. Several researchers emphasized personal stories, arts-based methods, and narrative as particularly relevant research methods for working in and with Indigenous communities.

Finally, only 3 research studies analyzed existing data, such as the 2011 evaluation commissioned by the Alberta Council of Women's Shelters that compared data of on-reserve shelters with off-reserve shelters (Johnston, 2011). The breakdown of the qualitative research is as follows, noting that some sources used multiple methods, so totals exceed 56.

Primary Research Methods Used in Sources	
Method	# of sources
Interviews	12
Focus groups	7
Participatory (eg CBR; photovoice; storytelling)	6
Case study	5
Survey	5
Analysis of pre-existing data	3
Site visit	2
Controlled study	1
Participant observation	1

Figure 5. Primary Research Methods Used in Sources.

4.4 Target Government for Recommendations

The complexity of jurisdictions is made clear in examining the targeted government for each of the policy recommendations within these 56 sources. Because 95% of the sources were located in Canada, most of the policy recommendations target either the federal government (42%) or a provincial government (35%). While 15% of sources include municipal or local government, these recommendations tended not to suggest specific policy mechanisms at the local level so much as indicate that municipal governments also have a part to play in addressing these complex policy issues. Indigenous governments were also the focus of recommendations by 15% of sources. Finally, many recommendations addressed the complex jurisdictional issues by targeting inter-governmental approaches (20%). Recommendations targeting inter-governmental approaches addressed both federal and provincial levels of government, some also including municipal governments, and other recommendations targeted the governing bodies of First Nations.

5. Policy Recommendations Addressing Broad Context Affecting Housing & Homelessness

Focusing on the intersection of Aboriginal women, homelessness, and domestic violence indicates a complex policy environment that straddles not only multiple jurisdictions but also social, historical, legislative, cultural, and economic issues. Such complexity means that while some recommendations referred specifically to housing and homelessness, many recommendations looked more broadly at the larger contexts requiring attention before meaningful change can be made in housing for Aboriginal women. This report first highlights the broad context before moving into the specific policy recommendations on housing and homelessness. This is in part because most of the sources begins from a broad and intersecting viewpoint, and only focus on housing as a part of this larger view. However, prioritizing these complex issues that inform housing policy is also in deference to the insistence that Indigenous communities have continuously made on adopting Wholistic⁷ approaches to policy development.

The following segments of this section are organized as: cross-cutting themes across many of the recommendations; policy recommendations that targeted governance and legislation; public policy affecting service provision; and public policy affecting women's experiences of housing/homelessness. Policy recommendations specific to housing and homelessness are discussed in Section 6.

5.1 Recommendations on Policy Approaches to Housing and Homelessness

Policy analysis and recommendations varied from demanding sweeping changes to the federal system to focusing on specific policy mechanisms that should be changed or developed at all levels of governance. However, five key themes were evident across the sources that shaped the nature of the policy recommendations overall.

Colonization and Intergenerational Trauma as the Frame

Several sources argue that violence against Indigenous women “is inseparable from broader discrimination and historical oppression experienced by Indigenous communities as a whole” (Burnette, 2015, p. 1527). Most sources argue that public policy must approach domestic violence and homelessness as a result of colonization and intergenerational trauma. Aboriginal women experiencing homelessness in relation to domestic violence are not merely a convergence of the homelessness sector and the violence against women sector. Many sources note that Aboriginal women experience sexism but most view this not as a form of patriarchy but as a form of colonization, citing the Indian Act of 1876 as the legislative document that enshrined Aboriginal women's marginalization into governance (see section 2 and Appendix I for more details).

⁷ The conventional spelling of 'holistic' is eschewed in this report in favour of 'Wholistic,' following the argument made in the *Aboriginal Framework for Healing and Wellness Manual* produced by Awo Taan Healing Lodge (2007), because the spelling and capitalization emphasizes “the whole person, whole families, and acknowledges the interconnectedness and impacts of all aspects of the individual's life and environment on their healing journey.” (12)

There are two broad implications in viewing Aboriginal women's experiences of domestic violence and homelessness through the frame of colonization and intergenerational trauma. First, several Aboriginal sources understand domestic violence not as primarily a form of patriarchy (as is generally the case for the Violence Against Women sector), but rather as a form of colonization in which "Aboriginal women have been marginalized in their families and communities through the patriarchal influence of colonialism." (Christensen, 2013, p. 177). Several sources further argue that policy solutions need to focus on communities as a whole, which necessarily includes men, rather than a narrower focus of individual women.

Framing the issues in terms of colonization also requires a more complex analysis of the problems and their intersections, rather than viewing homelessness or domestic violence as distinct but interacting phenomena in Aboriginal women's lives. Some sources used colonization to frame housing and/or domestic violence in terms of social determinants of health (Allan & Smylie, 2015). Other sources frame colonization in terms of human rights (Czapska, Webb, Sterritt, & Taefi, 2006; five reports in Feinstein & Pearce, 2015), citing one of two international declarations: the United Nations Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Whether approaching policy from human rights or social determinants of health, most sources recommended that governments view the complexity of the problems and their intersections to allow for more Wholistic, comprehensive policy responses that address not just the effects (eg homelessness, violence) but address the root causes in relation to colonization. For example, some sources noted that housing and domestic violence can be co-constitutive—that is poor housing conditions can cause or exacerbate instances of violence (Girls Action Foundation, 2009).

Aboriginal Women Central in Policy Development

Publications consistently argued that Aboriginal communities, and Aboriginal women in particular, must determine policy solutions and strategies to end homelessness and domestic violence. Recommendations ranged from self-determination (Brittain & Blackstock, 2015) to advocating that Aboriginal communities have meaningful, central roles in decision making at all levels of government (20 reports in Feinstein & Pearce, 2015; McCallum & Isaac, 2011). The insistence that Aboriginal communities have meaningful decision-making roles was often related to Aboriginal and treaty rights that the federal government is required to uphold, focusing on the government's obligation to consult with Indigenous communities on policies affecting those communities. Many reports underscored that Aboriginal participation in policy decisions needs to be meaningful, and not merely "token consultations" (Allan & Sakamoto, 2014).

While many reports generally recommended meaningful involvement from Aboriginal communities, other reports more specifically demanded that Aboriginal women in particular should be central to decision-making processes, at all levels of government, including First Nations governing bodies. Czapska et al. (2006) argued that the Canadian government should work collaboratively with Aboriginal women's organizations, such as the Native Women's Association of Canada (NWAC), Pauktutit (Inuit women's organization), or other provincial/territorial Indigenous grassroots women's groups. A 2004 report on housing authored by NWAC noted that Aboriginal women are underrepresented on band councils and so housing policies often ignore their specific concerns and needs. They recommended that Aboriginal

women be included “at every level of housing policy and programming, from the setting [of] priorities for new housing developments, to the everyday governance of housing complexes” (Native Women’s Association of Canada 2004, p. 12). While most recommendations targeted federal governments, several reports argued that provincial governments also need to provide meaningful decision-making roles for Indigenous communities and women (Reimer & Goard, 2009).

Several reports argued that Aboriginal women need to have adequate supports to be effective in decision-making roles, which means providing requisite technical skills and financial resources (Brittain & Blackstock, 2015; Native Women’s Association of Canada, 2004).

Wholistic Approaches to Policy Development

Whether housing for Indigenous women affected by domestic violence was framed as health, housing, or violence reduction policy, publications recommended a multi-faceted approach to policy development. Several sources used the term ‘Wholistic,’ and while the specific definition shifted among publications, overall this term referred to an approach of looking at the issues and community as a whole and not as individual circumstances, including all persons, situations, and solutions into one Wholistic understanding.

At a macro-level, reports strongly urged policymakers to understand how historic and continued colonization and intergenerational trauma shape the experiences of Indigenous women across multiple jurisdictions, which necessitates solutions across multiple sectors to make meaningful and comprehensive change (Allan & Sakamoto, 2014; Brittain & Blackstock, 2015). Wholistic approaches also meant working across governments and between ministries, as well as with key stakeholders in community with Indigenous communities central to policy-making processes (Ontario Native Women’s Association, 2013a). Further, meaningful change cannot happen through add-on programs or streams to existing services but require a comprehensive and thorough review and approach (Brittain & Blackstock, 2015). At the service level, Wholistic approaches meant understanding domestic violence as a community and family issue rather than a justice issue targeting women alone, and in providing a full range of services “that address determinants of homelessness such as continuum of care model, enhancing quality of service provision, affordable daycare” (Elliott & Bopp, 2007). Finally, Wholistic services were defined as addressing body, mind, spirit, and emotions, and not only addressing shelter needs (Bird, 2007).

Culturally Sensitive Policy Development

Strongly related to adopting Wholistic approaches, many sources argued that public policy development must integrate a strong commitment to the use and integration of cultural knowledges. In part, this was understood as an ethical stance that governments must take, in which relationships with Indigenous communities should be built with respect: “All governments must develop a culturally-based, ethical framework that is respectful of First Nations, Inuit and Métis” (Byrne & Abbott, 2011, p. 20). Some reports emphasized that while all Aboriginal communities face deep challenges due to colonization, the differences between communities require flexible and dynamic policy development that can successfully respond to local needs and opportunities (Fry, 2011). Policy also needs to take into account key cultural differences between Aboriginal people and non-Aboriginal people, such as a focus on family and community (Bird, 2007; Yukon Women’s Directorate, 2012), a focus on healing rather than a singular focus on justice (Native Women’s Association of Canada, 2007), and a focus on resilience rather than trauma and case management (Jackson, Coleman, Sweet Grass, & Strikes with A Gun, 2015). Foundational to this

work is meaningful and sustained cultural sensitivity training for non-Aboriginal policy makers and service providers (Burnette, 2015; Ontario Federation of Indian Friendship Centres, Ontario Women's Directorate, & Ministry of Aboriginal Affairs, 2013; Wendt & Baker, 2013).

Several publications pointed out that policy formed with a culturally relevant gender-based analysis will be more likely to produce meaningful change as it will be grounded in the cultural and gendered experiences of the women affected by these policies (Elliott & Bopp, 2007; Native Women's Association of Canada, 2004, 2007; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007).

More Funding and Equitable Funding

Much of the policy analysis focused on the lack of funding to support change across the entire housing spectrum to better support Indigenous women experiencing domestic violence. Many sources point out that because Aboriginal women experience disproportionately high levels of violence as well as disproportionately high levels of poverty, securing affordable housing is all but impossible for women fleeing domestic violence. Sources call for increased investments in affordable housing (Ontario Native Women's Association, 2013a; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007; Reimer & Goard, 2009) to investing in emergency, transition, and second-stage shelters (Fry, 2011; McCallum & Isaac, 2011; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007). There are strong and consistent calls for more investment of infrastructure and programs on- and off-reserve. In particular, the situation of inequitable funding for on-reserve shelters, housing, and services was flagged as a dire issue needing to be addressed (Johnston, 2011; Yukon Women's Directorate, 2012).

5.2 Recommendations on Legislation and Governance

The following section examines policy recommendations that target legislation and governance, usually either at Canada's federal or provincial governments.

Conduct Thorough Reviews to Rectify Discriminatory Policies

Many sources generally spoke of the need for federal and provincial reforms to rectify legislation that has structured Aboriginal women's marginalization into governance. In some sources, the recommendations are generalized, such as *A Strategic Framework to End Violence Against Aboriginal Women* (Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007), which argued for the Ontario government to review existing legislation comprehensively, including "integrated approaches including justice, health and healing, literacy, education and housing" (p. 10). A few sources more specifically suggested that housing and homelessness policies should be reviewed from the perspective of Aboriginal women, such as a 2008 report produced by the New Brunswick government that advised a review of "existing Canada Mortgage and Housing policies, program requirements and implementation so that all First Nations communities in New Brunswick can equitably access funding for new housing" (p.25).

One piece of governance cited frequently for immediate review was matrimonial property rights. Due to the legacy of gendered discrimination in the Indian Act, Aboriginal women living on-reserve have no matrimonial property rights nor any legal recourse to their homes if they leave a situation of domestic violence (Byrne & Abbott, 2011; Federal/Provincial/Territorial Ministers Responsible for the Status of Women, 2006; 5 reports in Feinstein & Pearce, 2015; Girls Action Foundation, 2009; Goudreau, 2011; Native Women's Association of Canada, 2007). The federal government introduced legislation in late 2015 to remedy this particular issue; however, there appears to be little information about how effective the policy has been or how band councils are dealing with property rights in this new policy context.

While not legislative, the inadequate levels of financial resources for on-reserve services funded by the former Indian and Northern Affairs Canada (INAC) were frequently mentioned in sources, with calls for reviews of funding to bring INAC-funded services up to levels of provincially-funded counterparts (Indigenous and Northern Affairs Canada, 2011; Native Women's Association of Canada, 2015). Many reports insist that this funding gap be closed, often citing Canada's treaty commitments as well as UNDRIP as frameworks that should compel the federal government to ensure Aboriginal people have access to the same level of services as non-Aboriginal people (Ambler, 2014; Indigenous and Northern Affairs Canada, 2011; Johnston, 2011). A 2008 report by the National Aboriginal Circle Against Family Violence examined the funding policies of INAC and the difficulties that on-reserve shelters face not only from inadequate funding but because their funds must flow through bands or councils. The report made several specific recommendations, including stipulating that funds should be used only for shelter purposes and allowing shelters to incorporate as charitable organizations to receive funding directly (National Aboriginal Circle Against Family Violence, 2008).

Finally, one report recommended addressing exclusionary band membership codes to "encourage collective responsibility and problem solving of issues at a local level" (Van Berkum & Oudshoorn, 2015, p. 134).

Emphasis on Collaboration

Central to these calls for coordinated plans or strategies was an emphasis on collaboration. Sources focused on the need for cross-jurisdictional and inter-sectoral approaches to addressing the complexities of housing, domestic violence, poverty and racism experienced by Indigenous women. The Ontario Native Women's Association argued that homelessness can only be addressed by building relationships with all relevant sectors, which they delineated as "Aboriginal political organizations, Aboriginal women, government organizations involved in health, corrections, education, employment, child welfare, etc., municipalities" (Ontario Native Women's Association, 2013a, p. 2). There was an emphasis on working across all ministries and governments—including FNMI governing bodies—to develop comprehensive policy (Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007).

Most importantly, and most frequently emphasized, Aboriginal women need to be central to designing and implementing any plan to end violence and homelessness experienced by Aboriginal women (Byrne & Abbott, 2011; Canadian Network of Women's Shelters and Transition Houses, 2015; Elliott & Bopp, 2007; Van Berkum & Oudshoorn, 2015). A few sources advocated for Aboriginal women's organizations to have meaningful roles in policy creation and evaluation, but pointed out that these organizations require

funding to ensure the role can be filled meaningfully (Native Women's Association of Canada, 2007; Read, 2009). RESOLVE Alberta (Tutty et al., 2009) and a report for the Qullit Nunavut Status of Women Council (Elliott & Bopp, 2007) further argued that governments need to facilitate collaboration across organizations to develop policy and programs.

Address Jurisdictional Issues

Many Canada-focused reports directly addressed the jurisdictional issues between federal and provincial governments in which Aboriginal women are caught in between, fall through gaps, or get tangled in competing criteria (Byrne & Abbott, 2011; Native Women's Association of Canada, 2004; Ontario Native Women's Association, 2013a). Many reports called for inter-governmental commitments to at least work across jurisdictions and at best partner to ensure comprehensive revision of policy and legislation that ensures the safety and well-being of Aboriginal women and their children, such as a 2014 report released by the federal Special Committee on Violence Against Indigenous Women, which recommended that all 15 of their recommendations be implemented in a coordinated action plan (Ambler, 2014).

Create Comprehensive, Coordinated, and Cross-Jurisdictional Strategies

One way to begin increasing collaboration and address jurisdictional issues was offered in many reports by way of coordinated plans or strategies. Many reports called for the development of a national housing plan (Canadian Network of Women's Shelters and Transition Houses, 2015; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007; Read, 2009; Van Berkum & Oudshoorn, 2015) and/or the development of a national strategy to eliminate violence against Aboriginal women, in which housing would be a component (Native Women's Association of Canada & Feminist Alliance for International Action, 2016; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007). Through these calls for a comprehensive strategy, violence and housing were inextricably linked. For example, a 2015 framework proposed by the Canadian Network of Women's Shelters and Transition Houses recommended the Canadian government "[i]mplement a national plan to end women's homelessness and a national housing strategy that ensures every woman leaving a violent situation, a shelter, or a prison has a safe affordable home" (p.7).

Housing was also framed in terms of poverty (demonstrated in calls for a national poverty reduction strategy as in Elliott & Bopp, 2007; Read, 2009) and framed as a family violence issue, demonstrated in a report by the Alberta Council of Women's Shelters (Reimer & Goard, 2009) and an article by Schiff and Schiff (2010), which both call to establish a provincial Family Violence Commission to work across sectors to address issues related to family violence.

Notably, two Indigenous-produced sources focused on community-based plans: Awo Taan Healing Lodge argues that community healing of domestic violence requires a coordinated and long-term strategy that works across "personal, cultural, economic, political and social development initiatives" (Bird, 2007, p. 26), and the Ontario Native Women's Association recommended working across relevant sectors to assist Aboriginal communities in building and implementing community plans (Ontario Native Women's Association, 2013a).

Invest in Culturally Relevant Gender-Based Research and Evaluation

Data collection, monitoring and evaluation were other central themes in governance-related policy recommendations. To be clear, much of the research and data collection advocated for in reports focused on data related to Missing and Murdered Indigenous Women and Girls (Ontario Federation of Indian Friendship Centres et al., 2013), but some reports noted that accurate and consistent data collected on Indigenous women's uses and experiences of services would inform policy and funding decisions (14 reports in Feinstein & Pearce, 2015; Hoffart, 2011; Johnston, 2011). Many recommendations related to conducting analyses of the various services being funded and their relative effectiveness to develop a plan that would better serve each Aboriginal community.

As a general policy mechanism, several reports specifically recommended the development of culturally relevant gender-based analysis tools, sometimes also called intersectional analysis, and ensuring widespread and consistent use of culturally-based GBA, particularly in policy development at the federal, provincial, and Nation levels of government (Native Women's Association of Canada, 2004, 2007, 2015). Worth noting, the government of Ontario through the Ontario Women's Directorate will be implementing a culturally relevant Gender-Based Analysis tool developed by the Ontario Federation of Indian Friendship Centres, which they plan to promote across provincial ministries in their comprehensive plan to eliminate violence against Indigenous women (Ontario Women's Directorate, 2012).

5.3 Recommendations on Service Provision

Many of the policy recommendations focused on public policy that shaped how services were funded, where they were located, and how they operated.

Develop Culturally Responsive Services

Broadly speaking, experiences of homelessness are complex and varied, linked to poverty, substance abuse, experiences of violence, and a myriad of other issues and circumstances. Sources urged policy-makers to ensure that approaches to housing also have a strong commitment to providing culturally responsive services. Recommendations for culturally-responsive services were wide-spread across Indigenous produced sources (Bird, 2007; Jackson et al., 2015; Walsh, Rutherford, Krieg, & Bell, 2014); community-based and government consultations with Aboriginal groups (Byrne & Abbott, 2011; Goudreau, 2011; Provincial Office of Domestic Violence, Government of BC, 2014; Yukon Women's Directorate, 2012) and research with high levels of involvement from Indigenous communities (Jackson et al., 2015; McCaskill, Fitzmaurice, & Cidro, 2011).

The idea of "culturally responsive services" primarily referred to ensuring that services not only had a clear and deep understanding of Indigenous cultures (both broad understandings and locally-specific), but also integrated ceremony, culture and community into services and programs. The Toronto Aboriginal Research Project (2011) drew from data collected from over 1,000 Aboriginal participants in Toronto to recommend establishing an Aboriginal-specific transitional housing program that would include culturally-based services "relating to addictions, counselling, cultural teachings, transportation assistance, employment preparation and life skills training" (McCaskill et al., 2011, p. 34). However, other sources more specifically described the components of culturally-responsive services, such as grounding services in ceremony and traditional teachings, providing access to Elders, and focusing on community healing rather than individual healing. A consultative summit of 80 Aboriginal women hosted by the Yukon Women's

Directorate (2012) recommended building and staffing “a traditional healing, treatment and after-care centre with land-based camps with programming that addresses trauma, addictions and violence, to heal the heart, mind, body and spirit” and “incorporate traditional teachings, knowledge and medicines (Dene-Net-Sete-Tan), which means that it must support the whole family” (Yukon Women’s Directorate, 2012, p. 12).

In one study published in 2015, Aboriginal women in two locations in southern Alberta mapped places where they do and do not feel safe, and clearly indicated that non-Indigenous-focused domestic violence services were dangerous, with the exception of emergency shelters. In part this was because of prevalent racist/sexist discrimination from staff; the women feared “being judged harshly by the police, child protection, and health services staff” (Jackson et al 2015, p.13) and also that public spaces on reserves eroded confidentiality and had the propensity to become dangerous spaces, particularly at night. In contrast, the participants felt safe in the emergency shelters in Pincher Creek and on the Kainai Reserve. Staff demonstrated supportive attitudes, creating “an empathetic, non-hierarchical and non-judgmental environment” (p. 14). The authors cautioned that structural circumstances inhibit shelter safety, noting in particular that the 21-day maximum stay contributes to danger as does the environment outside of the shelter. The authors recommended an integration of Indigenous culture into shelters through increasing access to Elders; providing more and easier access to friends and family; and providing space and time dedicated to ceremony (e.g. smudging and praying) and culturally-based activities. They also suggested that education programs to help build parenting skills be offered not just to the women in the shelters, but to whole families (including fathers), extended families, and community members. The authors found that when services and programs were not only culturally based but also embedded in the larger community or involved community members in designing/implementing services, women felt more connected to the community upon leaving the shelter setting.

Overall, sources varied in recommendations on how to integrate culturally relevant services. A few pointed out that current services should undergo a review of policies and programs to look for implicit biases or discrimination (Tutty et al., 2009), or even called for creating decolonizing perspectives (Jackson et al., 2015; Van Berkum & Oudshoorn, 2015). Several sources indicated that the task of developing culturally responsive services is for Aboriginal communities, who should also take the central responsibility of implementing and overseeing services (Byrne & Abbott, 2011)

Most notable was that Aboriginal shelters and supports for women fleeing domestic violence often focus on healing rather than trauma and take the family and community as the unit for healing. This means that involving men in healing programs is critical to culturally-appropriate responses to domestic violence, and that a focus on case management may not be appropriate in Aboriginal settings (Bird, 2007; Jackson et al., 2015). That men be involved in violence prevention and healing was emphasized repeatedly. Several sources cited the Néya Napew Na Muton (“I Am a Kind Man”) initiative begun by the Ontario Federation of Indian Friendship Centres,⁸ as well as the Moosehide Campaign, which asks men and boys to wear moose

⁸ See <http://anfca.com/neya-napew-na-muton-i-am-a-kind-man/>

hide swatches to show their support for the elimination of violence against Aboriginal women and to honour the women and girls in their lives.⁹

Culturally-responsive also means locally-specific: the needs, issues, opportunities, and cultures shift from community to community, and a few sources again emphasized the need to work at a local level to design the most appropriate services. “A best practice for one agency may not be the best practice for another,” advised Bird (2007) in a cultural training manual produced by Awo Taan Healing Lodge in Calgary, saying that services must “take into consideration the unique circumstance of each agency/context to determine how cultural approaches/strategies may best work” (p. 7). This manual, along with other sources, are listed in Appendix IV as sources that provide more information, examples and approaches for culturally-responsive service provision.

Cultural Training for non-Aboriginal People Working with/for Aboriginal Communities

Given the various experiences of sexism and racism described across many sources, a number of reports emphasized the imperative of cultural training for non-Aboriginal people working with/and for Aboriginal communities (Bird, 2007; Burnette, 2015; Byrne & Abbott, 2011; Jackson et al., 2015). Recommendations emphasized that this is more than an add-on to existing programs, requiring intensive training on the impacts of colonization and intergenerational trauma, as well as specific protocols for working with and in specific communities. This point was corroborated by a 2011 evaluation of women’s shelters in Alberta undertaken by the Alberta Council of Women’s Shelters that found a train-the-trainer approach to teaching cultural competence was not successful and needed to be revisited to find more successful ways of meaningfully training shelter staff to be culturally responsive (Hoffart, 2011). More direct were the authors of the 2015 article *Threading, Stitching, and Storytelling: Using CBPR and Blackfoot Knowledge and Cultural Practices to Improve Domestic Violence Services for Indigenous Women*. In their study of Indigenous women using shelters in southern Alberta, the authors identified the need for “on-going training for all staff on how colonization leads to current challenges in Indigenous communities [...] off-reserve service providers should begin a widespread, honest, and sustained evaluation of their role in reproducing colonization and creating the same fears and insecurities for Indigenous women that they are mandated to remove” (Jackson et al., 2015, p. 22). The authors of this and other sources suggested that this training should be intensive, and should be developed and delivered by Indigenous communities.

There was one study among the sources that provided an example of positive experiences of working with non-Aboriginal staff. The study, located in Australia and involving 31 Aboriginal women in a family violence transition accommodation service, examined why this particular program successfully transitioned women into housing, noting that the workers were not Aboriginal. Program participants spoke highly of workers, demonstrating that “it is possible to reach cultural competency that moves beyond tokenistic efforts, that is cultural competency which is curious, humble, and acknowledging of the need for advice from white cultural constraints” (Wendt & Baker, 2013, p. 524).

⁹ See <http://indigenous.alberta.ca/Moose-Hide-Campaign.cfm>

Note that the importance of cultural competency training was argued to be important not just for shelter workers, but for all service providers interacting with Aboriginal people, including police, child welfare staff, health, and educational professionals among others. Further, and perhaps most relevant to this particular report, a few sources argued for policy makers to undergo intensive cultural competence training. Notably, the government of Ontario has mandated the staff in the Ministry of Community and Social Services receive this training, developed and delivered by the Ontario Federation of Indian Friendship Centres (Ontario Federation of Indian Friendship Centres et al., 2013)

Focus on Integrated Services

A few sources indicated that a Wholistic approach to services supporting women who are homeless requires a full suite of services that can address substance abuse (Elliott & Bopp, 2007; McCaskill et al., 2011), supports for women in conflict with the law (Canadian Network of Women's Shelters and Transition Houses, 2015) and women facing sexual exploitation (Patrick, 2014). There was less focus on the specific kinds of services or educational approaches required to work with women who are transitioning to safe and affordable permanent housing.

5.4 Policy Recommendations Affecting Indigenous Women's Experiences of Housing and Homelessness

A number of policy recommendations spoke to women's lives directly. All previous recommendations would also affect women's experiences of homelessness, but these particular recommendations targeted public policies that directly affect women in their efforts to secure safe and affordable housing.

Prioritize Women Affected by Domestic Violence in Housing Policy

A few sources pointed to particular mechanisms that could be changed to make a measurable difference for women and their children to secure safe and affordable housing. A few documents argued that provincial governments can prioritize Aboriginal women fleeing domestic violence on waiting lists for social housing or housing subsidies (Elliott & Bopp, 2007; New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008). For example, the Ontario government has instituted a policy that prioritizes Aboriginal women fleeing violence in social housing allocation, while also mandating that Aboriginal women fleeing violence are accounted for in all housing plans across the province (Ontario Women's Directorate, 2012). Many sources also recommended that housing policies adequately accommodate all children of women needing housing, noting that units are frequently not large enough to accommodate several children or do not have services that serve the whole family (Goudreau, 2011; Mosher, 2013; Read, 2009; Yukon Women's Directorate, 2012). A few sources note that Indigenous understandings of family, reciprocity, and sharing mean that providing adequate accommodation for a woman and her family is a complex undertaking (Schiff & Schiff, 2010).

Address Racism Targeting Aboriginal Women Securing Housing

Several reports highlighted that Aboriginal women face wide-spread racism from landlords and often experience extraordinary difficulty in securing rental housing (Goudreau, 2011; Native Women's Association of Canada, 2004). While specific policy mechanisms were seldom suggested, a few options presented were to fund support workers that could coach women through processes of securing housing (Maes, 2012), and launching public education campaigns that might combat racism at large (Allan & Sakamoto, 2014; Elliott & Bopp, 2007).

Address Issues Involving Child Welfare

Several research reports argued that because Aboriginal women are at higher risk of being homeless, they are also at higher risk of having their children apprehended (Christensen, 2013; Mosher, 2013; Schiff & Schiff, 2010). Consequently, Aboriginal women avoid using formal shelters and services for fear that their children will be taken into custody. A few publications point out the terrible catch-22 that homeless Aboriginal mothers face after their children have been apprehended: women must secure housing before they can get their children back, yet they do not qualify for adequate housing without their children (Tutty et al., 2009). Reports were clear that housing strategies need to partner with child welfare systems to develop comprehensive strategies that address the needs not only of Aboriginal women but of their families.

Address Issues Specific to Women Living in Rural and Remote Locations

Many sources provided policy analysis as it affects Aboriginal women living in rural and remote locations, with the main issue being the lack of available services. Frequently, lack of services, particularly on-reserve, means that women have to leave their communities in order to escape an abusive relationship. Transportation is also an issue, in which many remote locations have no accessible transportation (12 reports in Feinstein & Pearce, 2015). Women in Northern Canada have to fly out of their communities to leave (Elliott & Bopp, 2007). In communities where services are available, some reports observed that women's safety and confidentiality is often not guaranteed, either because privacy is difficult to maintain in small communities, or because workers have not had adequate training on client confidentiality (Elliott & Bopp, 2007; National Clearinghouse on Family Violence, 2008). Policy recommendations include investment in: accessible transportation; services on-site; and training of workers to protect confidentiality and privacy of women.

Address Issues Specific to Women Living in Urban Contexts

Aboriginal women often come to urban settings from rural areas, and the culture shock, combined with a loss of community and family, can make urban living extremely difficult. Transportation is as much of an issue in cities as it is in rural areas: policies should take into account the proximity of shelters and housing to services, schools, grocery stores and other amenities (Bird, 2007; Maes, 2012; Native Women's Association of Canada, 2004). Aboriginal women and their children often live in the most marginalized urban areas, and so several reports noted that policies should emphasize housing that is not only affordable, but safe and of acceptable quality.

6. Policy Recommendations Specific to Housing/Homelessness

Recommendations specifically related to homelessness and housing were sorted along the Homeless Spectrum developed by the Alberta Interagency Council on Homelessness (see Appendix V for the spectrum designed by IAC and Appendix VI for an overview of the recommendations specific to each point on the spectrum).

6.1 General Policy Recommendations on Housing

Most often, policy recommendations specific to housing were general calls for investments in shelters, transitional housing and permanent housing (Canadian Network of Women's Shelters and Transition Houses, 2015; Feinstein & Pearce, 2015; Fry, 2011; Maes, 2012; Ontario Federation of Indian Friendship Centres, Métis Nation of Ontario, & Ontario Native Women's Association, 2009; Van Berkum & Oudshoorn, 2015; Yukon Women's Directorate, 2012). Most reports focusing specifically on Aboriginal women emphasized that housing needs to be both affordable and safe, although the studies rarely defined how either or both conditions could or should be met. In addition, three reports called for a comprehensive strategy that integrates shelters, transitional housing and permanent housing (Byrne & Abbott, 2011; Ontario Native Women's Association and Ontario Federation of Indian Friendship Centres & Ontario Federation of Indian Friendship Centres, 2007; Read, 2009).

Several reports advocated for local communities and Nations to establish housing committees to oversee a coordinated approach to housing and homelessness. For on-reserve shelters, several reports noted that band councils may not be the appropriate organizations to allocate funding for shelters, and recommended that shelters incorporate as non-profit organizations to receive funding directly from INAC and/or to have money flow through other organizations in the community rather than through band councils (National Aboriginal Circle Against Family Violence, 2008).

6.2 Policies for Emergency Sheltered and Provisionally Accommodated Women

Many of the recommendations grouped emergency shelters and second-stage shelters together, usually to recommend investments in either or both. Notably, recommendations related to emergency shelters were almost exclusively about women's emergency shelters, with very few recommendations related to homeless shelters, with one exception. One report in Northern Canada, found that if women were homeless and *were not* fleeing domestic abuse, they had no shelter available to them because they did not qualify for the women's shelter (Elliott & Bopp, 2007). Most sources called either for funds to open more women's shelters and increase the number of beds (Elliott & Bopp, 2007; Fry, 2011; Native Women's Association of Canada, 2015; Ontario Federation of Indian Friendship Centres et al., 2009), or to ensure shelters are accessible, available, and equitably funded in rural, remote, and on-reserve communities (Ambler, 2014; Native Women's Association of Canada, 2015; Ontario Federation of Indian Friendship Centres et al., 2009; Read, 2009; Van Berkum & Oudshoorn, 2015; Yukon Women's Directorate, 2013). Two documents specifically recommended funding for additional services (Ontario Native Women's Association, 2013a; Reimer & Goard, 2009), and two other documents recommended investing in culturally appropriate services, or services provided by Aboriginal women (Byrne & Abbott, 2011; Elliott & Bopp, 2007).

Similarly, for second-stage or transitional housing (both considered 'provisionally accommodated by the IAC because they are not permanent housing options), most recommendations focused on financial investments in these kinds of housing (Elliott & Bopp, 2007; Fry, 2011; McCaskill et al., 2011; Native Women's Association of Canada, 2015; New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008; Reimer & Goard, 2009; Yukon Women's Directorate, 2013). In a review of the Government of Alberta's work following the Alberta Roundtable (2004), Reimer and Goard (2009) noted that the province had not followed through on conducting a jurisdictional analysis to assess costs and effectiveness

of second-stage and transitional housing. Thus, a gap remains in understanding the role of transitional housing in moving Indigenous women into safe and affordable housing. One report (Thurston, Oelke, Turner, & Bird, 2011) noted the separation between Canada's housing sector and the VAW sector, suggesting that the housing sector could learn from VAW's work in housing multiple families as well as in successfully transitioning to second-stage and affordable housing.

Only a few reports focused on operations of shelters, recommending that the maximum stay restriction be lengthened (Fry, 2011; Jackson et al., 2015). Two reports were specific to on-reserve shelters: one made recommendations specific to INAC's funding policies; the other argued that on-reserve shelters should be managed by the community and not by band councils. Many reports highlighted that on-reserve shelters receive disproportionately lower amounts of funding than their provincial counterparts.

The Alberta Council of Women's Shelters commissioned an evaluation of shelters in 2011 (Hoffart, 2011), and found that Aboriginal women left shelters much earlier than other women. Hoffart identified the trend to recommend further research to understand why Aboriginal women leave non-Aboriginal women's shelters early.

6.3 Policies for Women at Risk of Homelessness

Very few policy recommendations directly addressed women who are at risk of homelessness. Several reports observed that overcrowded and substandard housing causes stresses that can lead to both violence and homelessness (Fry, 2011; Girls Action Foundation, 2009; Goudreau, 2011). Sources only indirectly recommended policies addressing risk of homelessness through larger policy approaches across a broad range of jurisdictions, such as proposing poverty reduction strategies, which would break cycles of homelessness (Goudreau, 2011; New Brunswick Housing Corporation Department of Social Development, 2010); violence prevention strategies (Girls Action Foundation, 2009) and addressing high levels of incarceration experienced by Aboriginal women, which is also linked to homelessness (Walsh et al., 2014).

6.4 Policies Related to Housing for Women

None of the policy recommendations clearly pertained to supportive housing, which the Interagency Council on Homelessness defines as a combination of long-term accommodation and on-site supports and care. However, within the category of supported housing, which is defined also as long-term accommodation but supports and care are off-site, all recommendations were specific to Housing First.

Supported Housing and Housing First

Opinion was divided as to whether Housing First should be a wholesale housing strategy for Aboriginal women fleeing violence. Two reports advocated for Housing First strategies without caution (Ontario Native Women's Association, 2013a, 2013b). However, the other research cautioned that Housing First needs to be a part of a continuum of services, including housing-ready strategies that have proven successful for women fleeing domestic violence (Mosher, 2013; Reimer & Goard, 2009) as well as for women in conflict with the law (Schiff & Schiff, 2010). Another concern raised about Housing First was that the model requires both housing stock and support services, neither of which may be available in rural, remote, and Northern areas (Mosher, 2013). Further, reports noted that the model would require changes to adequately address the needs of Aboriginal women who have experienced domestic violence. A 2013 paper published by YWCA Canada (Mosher, 2013) pointed out that for women (not necessarily

Indigenous) fleeing domestic violence, homelessness can be both episodic and relatively invisible, sometimes rendering them ineligible for Housing First. Mosher suggested that Housing First models need to recognize these unique experiences of homelessness, as well as women's needs for safety, and needs related to children, such as childcare, community supports, and the possible involvement of child welfare discussed in section 5 of this report.

While most of the recommendations on Housing First were written from the perspective of women's groups, one report evaluated Housing First projects for men and women in cities across Canada (Goering et al., 2014), and while Aboriginal women were not the direct focus, the researchers found that Housing First was a successful strategy for ending homelessness. They found the model could be successfully adapted to different sizes and kinds of communities. The researchers stressed that support and treatment services are necessary, and that the model requires adaptation for specific populations, such as families, women, youth, and Aboriginal people. They observed that the strategy did not work for 13% of participants and while they did not provide the demographics of this group, they recommended further research to understand the limits of the model in specific contexts.

Social Housing

There was less in the 56 sources that spoke directly to social housing, defined by the Interagency Council on Homelessness as units that are owned and operated by the government or non-profit. Most recommendations were calls to invest in social housing (Elliott & Bopp, 2007; Ontario Native Women's Association, 2013b; Read, 2009). The Ontario Native Women's Association (Ontario Native Women's Association, 2013b) more specifically targeted the federal government, recommending investments in social housing and mortgage subsidies under the Aboriginal off-reserve programs of the Canadian Mortgage and Housing Corporation.

Only one recommendation considered social housing in relation to domestic violence, observing that if a woman leaves her partner in social housing, she may lose access to social housing: policies need to safeguard women's homes, on- and off-reserve (Federal/Provincial/Territorial Ministers Responsible for the Status of Women, 2006). Another report recommended that women living in violence should be prioritized on access lists of subsidized housing providers (Elliott & Bopp, 2007). The Government of Ontario does appear to be taking steps to prioritize Aboriginal people and victims of violence (Ontario Women's Directorate, 2012), having introduced the Housing Services Act in 2011 that includes a Special Priority Policy for women fleeing domestic violence to get priority access to social housing. The Housing Services Act also requires all local housing and homelessness plans to include a specific focus on victims of domestic violence, as well as to ensure Aboriginal people living off-reserve have their housing needs considered in the creation of local plans.

Housing Subsidization

Most of the housing-related recommendations fell into the category of housing subsidization, which the IAC defines as 'housing-specific financial support,' including mortgage supports and 'Affordable Housing.' Most recommendations simply called for increased investment in affordable housing (Christensen, 2013; Czapska et al., 2006; Native Women's Association of Canada, 2007; New Brunswick Housing Corporation Department of Social Development, 2010; Reimer & Goard, 2009; Yukon Women's Directorate, 2012). Likely in many cases this term was used generally to refer to any models that would provide quality

housing to people with lower incomes. The Native Women's Association of Canada provided more specific analysis of the unique housing needs of Aboriginal women, calling for larger units that would accommodate larger families (as does Schiff and Schiff, 2010), and also addressing the poor quality of existing housing stock not only in urban areas (including private rentals and social housing) but also band-owned housing on reserves.

A few sources asked for policy changes that would encourage home ownership (New Brunswick Housing Corporation Department of Social Development, 2010; Ontario Native Women's Association, 2013b; Yukon Women's Directorate, 2012), and in a report produced by the Government of New Brunswick (New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008), authors targeted the federal Canada Mortgage and Housing Corporation, recommending a review of their policies, program requirements, and implementation practices so that Aboriginal women's housing needs are better met.

Finally, a few reports concentrated on women trying to secure and maintain housing, recommending that governments invest in programs and supports to facilitate this process (Maes, 2012; Native Women's Association of Canada, 2004; Ontario Federation of Indian Friendship Centres et al., 2009; Reimer & Goard, 2009; Van Berkum & Oudshoorn, 2015). "Transitional supports" were not always defined, so it is possible that some sources meant transitional housing, but some sources (such as Maes 2011) argued specifically for transitional supports in the form of a support worker that could assist, support, and advocate for women to secure housing. Maes (2011) along with the Native Women's Association of Canada (2004) highlighted the racism that Aboriginal women face in trying to secure rental properties and ask for this to be addressed.

Here too, the province of Ontario has been on the vanguard of policy development, creating an Investment in Affordable Housing Program. The program has "an Aboriginal component for the construction of new rental units, homeownership and for repairs to existing units" (Ontario Women's Directorate 2012, pp. 9-10). In addition, Aboriginal women who have experienced domestic violence have been identified as a target group for affordable home ownership programs run by the Ontario Aboriginal Housing Services.

7. Feedback from Community Consultations

Two consultation sessions held in Edmonton and Calgary in early May 2016 brought together stakeholders representing Aboriginal communities, service providers, and government policymakers. The purpose of these consultations was to present initial findings of the scoping review to determine whether any relevant research had been missed, whether themes resonated in an Alberta context, and where gaps in policy research and recommendations lay. No additional publications were suggested at either consultation; however, participants provided substantial input into the development of this report, as well as prioritizing the kind of policy work needed in Alberta.

7.1 Priority Areas for Alberta Policy Development

Stakeholders recognize the need and urgency for policy that improves both housing and safety for Indigenous women, and as such, many participants felt that work needed to happen on all fronts to make change. However, the discussions focused on a few key themes regarding approaches to policy development and service provision.

How to Approach Policy Development in Government

Perhaps most important, Aboriginal stakeholders at both consultations underscored that issues of Indigenous women's experiences of housing precarity and domestic violence must be understood within the ongoing effects of colonialism. Many stakeholders were concerned that Aboriginal women are largely perceived as objects or merely as recipients of services, and argued that policy needs to change to see Aboriginal women as active, important agents for healing their communities. At the Calgary consultation, Elder Doreen Spence pointed out that Aboriginal women must lead research for themselves and their communities in order to rebuild systems and restore Indigenous understandings of gender and modes of relating. Further, they wanted to know that the input of Indigenous women in these consultations would be valued and used, and that further research, policy work, and program development would unfold in partnership.

In both consultations, stakeholders wanted to see increased public investment across the housing spectrum, including infrastructure, operations, services, and affordable home ownership. Participants in Edmonton were more strongly concerned with policies affecting legislation and governance, in particular prioritizing the need for the Government of Alberta to create comprehensive, coordinated, and cross-jurisdictional strategies. Edmonton stakeholders also strongly supported the development of housing policies that prioritize Indigenous women affected by domestic violence. While these policy areas were less emphasized in the Calgary consultation, several stakeholders spoke of the need for developing comprehensive strategies that would increase capacity of on-reserve shelters while also having off-reserve shelters, pointing out that women living on reserves should have the choice of whether to stay in their communities or leave for services elsewhere. In order to move forward in these policy areas, it is of importance that policy development happens *with* Indigenous women, not for them.

Policy Focus Areas for Service Provision

In developing public policy for service provision, both groups of stakeholders definitively prioritized the development of culturally-focused service provision. Access and safety are both complex issues for Indigenous women, and careful policy and program research is needed to develop housing services that are *culturally safe*. At the Edmonton consultation, Elder Jo-Ann Saddleback felt that non-Aboriginal shelters need supports and training to learn how to work with Elders and understand the protocols and cultural processes needed to provide services that are safe and supportive for Indigenous women in Alberta. As one participant noted, "Cultural sensitivity and understanding is not enough. We need *culturally safe* approaches that examine inherent power differentials and operate on the principle of 'doing no harm.'" Indigenous women must be seen as and feel as if they are worthy of care; Indigenous women's lives must be valued and honoured. A question arose among non-Indigenous participants regarding follow-up once Indigenous women leave shelters: how can service providers know whether their services had any lasting impact on the Indigenous women, and are there ways to ensure that upon leaving

a service, an Indigenous woman remains safe? Indigenous consultation participants pointed out that Indigenous women feel constantly monitored, and the idea of ‘follow-up’ suggests forms of surveillance and control rather than care. The discussion provoked more questions regarding access to services: first, how can policy and service provision reach women who avoid services out of fear? Second, how can service providers evaluate the effectiveness of their programming and the safety of their former clients without being perceived as surveilling or controlling?

In Edmonton, stakeholders strongly emphasized the need for meaningful cultural training for non-Aboriginal people working with/for Aboriginal communities, whereas stakeholders in Calgary emphasized a public commitment to developing culturally responsive services, and further underscored that these services need to be Wholistic. These stakeholders emphasized repeatedly that these services need to include working with men, mentioning the Moosehide Campaign and the I Am a Kind Man Initiative, as well as the Siksika Family Violence Response Initiative funded by the Safe Communities Innovation Fund that involves men in safety planning.¹⁰ The idea of Wholistic services was discussed at the Edmonton consultation as well, although questions were raised on how the term is defined, with Elder Jo-Ann Saddleback suggesting that it should encompass everything necessary to enhance Indigenous women’s ability to raise their families, including prayer and ceremony. The participants in the Calgary consultation also spoke of the importance of funding Indigenous language learning as a part of cultural healing.

Stakeholders in the Calgary consultation wanted to see more research and more policy development that would address racial discrimination by landlords, which they saw as a significant barrier to Indigenous women’s abilities to secure housing. One suggestion by a participant was to investigate the effectiveness of public education campaigns, citing Australia’s work in this area to address racism in the broader public.¹¹

8. What’s Missing and How to Move Forward

“If we haven’t moved forward in the area of domestic violence, Indigenous women and homelessness, even after 10 years of policy development and recommendations, it’s possible that we need to approach this from a place of [Indigenous] ceremony. Ceremony brings about relationship, which brings about accountability, which brings about action.” (Amber Dion, Social Work, MacEwan University and consultation stakeholder)

Through the review of publications and through the subsequent consultations, a few gaps in policy research were identified. Perhaps most frequently emphasized is that any policy work relevant to Aboriginal communities needs to include those communities in the development of policy or research. As emphasized in the above quotation from the Edmonton consultation, relationships developed in culturally

¹⁰ More information on this project can be found through https://justice.alberta.ca/programs_services/safe/Projects/SiksikaFamilyViolenceResponseInitiative.aspx

¹¹ For more information about the ‘It Stops with Me’ national anti-racism campaign, see <https://www.humanrights.gov.au/our-work/race-discrimination/projects/national-anti-racism-strategy-and-racism-it-stops-me-campaign>

respectful ways that are centralized around ceremony offer an approach to policy development that may lead to meaningful and long-term change.

Keeping central the idea of collaboratively engaging in further research and policy development that honors Indigenous knowledge and ceremony, the following areas have been identified for further investigation.

8.1 Research on Specific Housing Options for Indigenous Women

Further research is needed to provide evidence on the effectiveness of various housing options. While the Alberta Council for Women's Shelters has conducted research and evaluation demonstrating the effectiveness of second-stage shelters, little research has focused specifically on Housing First for Indigenous women fleeing domestic violence. While some position papers have been released, recommendations have varied as to the effectiveness of the Housing First model in this particular context. Further research on the possibilities and challenges of the model is clearly needed, as well as testing particular modifications that might provide permanent housing for Indigenous women and families that is not only affordable, but safe and culturally appropriate.

8.2 Research on which Investments Would Make the Largest Impacts

There were wide-spread calls for funding across the board, which was further supported in both consultations. Given jurisdictional issues between federal and provincial governments and undoubtedly limited amounts of provincial funding, not much research has been done on which particular investment would have the greatest impact. This research could begin by identifying innovative programs already operating in Alberta communities that engage in culturally respectful Wholistic work in supporting the housing needs of Indigenous women. As a side note, several off-reserve service providers spoke of the system in which the provincial government charges the federal government for serving Status Aboriginal people. Questions were raised as to what happens to the money transferred between the federal and provincial governments. An audit of this money may either explain how the money is reinvested in the shelter system, or alternately provide options for further investment in the work of service providers.

Consultation stakeholders discussed Housing First, warning that women's safety could be at risk, particularly in small communities. No publications spoke to this specifically, but it does suggest that further research is needed to understand how effective Housing First is for Indigenous women experiencing domestic violence, as well as how housing-ready and transitional supports compare.

8.3 Knowledge Generation on the Work Being Done Within Indigenous Communities, Particularly On-Reserve and Métis Settlements

Only a few recommendations targeted Indigenous governing bodies, such as band councils and Métis settlements, and no research was found on the kinds of policy approaches that are being developed and implemented in these local contexts. Echoing a 2008 report released by the Government of New Brunswick (New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008), further research is needed to identify how Indigenous communities are dealing with housing protocols and bylaws in relation to violence and abuse. In 2015, the Alberta Native Friendship Centres Association (ANFCA) undertook consultations in 16 communities on how best to implement the UN Declaration on the Rights of Indigenous Peoples, and these comprehensive reports could form an excellent baseline for future policy

development in housing as well as other sectors. Further, the ANFCA provided regional plans to Aboriginal Affairs and Northern Development Canada that would also offer relevant information in housing and homelessness strategies for the province.

Worth noting, while a few sources in the scoping review included Métis participants in consultations with FNMI communities, no source examined Métis women specifically, a gap that requires further attention.

8.4 Research Processes of Government Policy Development

There is clearly a substantial amount of policy recommendations in Canada targeting federal and provincial governments, but it is not clear how these recommendations have been acted on and if they have, the subsequent impact. There are still many gaps in understanding what facilitates or impedes policy development on complex issues that can be readily informed by community-based experiences.

In addition to understanding why policy recommendations have not been successfully implemented, there are opportunities to monitor the outcomes of other provincial government strategies that are collaborative, inter-sectional, and/or cross-jurisdictional, such as the ambitious plan of the Government of Ontario to eliminate violence against Aboriginal women¹². This research could also take place internally, across government ministries. For example, in the consultations, we learned that there are two Indigenous women's advisory groups to the Ministry of Indigenous Relations: the First Nations Women's Economic Security Council and the Métis Women's Economic Security Council, which are both supported by a cross-ministry working group. There are undoubtedly other councils, policy frameworks, initiatives, and funding streams across multiple provincial ministries that affect Indigenous women's experiences of domestic violence and housing. Increased coordination of all relevant initiatives would strengthen the impact of cross-ministerial work.

9. Conclusion

"Reconciliation is about forging and maintaining respectful relationships. There are no shortcuts." (Justice Murray Sinclair)

Such a complex problem as homelessness and domestic violence in the lives of Indigenous women cannot be solved with simple policy solutions. The research, policy recommendations reviewed and voices of community members are resoundingly clear that a long history of colonial violence and historical/intergenerational trauma continues to detrimentally structure and entangle issues of poverty, homelessness, and domestic violence into the contemporary lives of Aboriginal women in Alberta and in Canada. While the federal government's policies shoulder the majority of the responsibility, provincial governments have significant roles to play in moving toward sustainable livelihoods for Aboriginal women, their children, and their communities. This work can and should be grounded in the large and important project of reconciliation between settler and Indigenous communities in Canada. And, as Justice Sinclair insisted at the launch of the report of the Truth and Reconciliation Commission in 2015, reconciliation can only begin through respectful relationships.

¹² <https://www.ontario.ca/page/walking-together-ontarios-long-term-strategy-end-violence-against-indigenous-women>

What is clear is that Indigenous women are strong and resilient; they take on leadership roles in healing their communities and addressing women's wellbeing and the wellbeing of their families. Based on the scoping review and the consultations, there are strong Aboriginal organizations in Alberta, and strong Aboriginal women leaders, all of whom are ready to work with the government of Alberta to develop a policy framework that meaningfully addresses both homelessness and violence experienced by Aboriginal women. The intention of this report is to provide an overview of previous policy recommendations and offer community input toward relevant priorities within the current context. We hope readers of this report find it useful in working with Aboriginal communities and organizations to identify viable policy options for moving forward together. The policy landscape surrounding Indigenous women's issues is complex, and Indigenous women are best suited to address these issues as they understand them not only through lived experience, but through their tireless work within communities to address these issues, heal from them and move forward stronger and more resilient together.

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Appendices

Appendix I: Overview of Colonization and Historical Trauma

Historical/Intergenerational Trauma

When discussing FNMI populations, it is imperative to understand that FNMI communities and Peoples today are still dealing with the historical and intergenerational traumas of the Indian Act (1876), the Residential School System, and the Sixties Scoop.

The Indian Act: The Indian Act was written in 1876 as a means of “eliminating the Indian” from Indigenous persons. The very word “Indian” is in and of itself inaccurate and incorrect, and yet the Indian Act continues to serve as a piece of legislation over FNMI persons. It served to create categories that resulted in discord among “status” and “non-status” Indians, and created the qualifier of blood quantum. Blood quantum issues led to the separation of “half-breeds” or Métis from “full-blood” or “status Indians.”

The Indian Act is inherently patriarchal; women who married someone who was not considered to have status lost her own status, and her children lost any rights as well. On the opposite side of this, a non-Aboriginal woman who married an Aboriginal man gained status. Bill C-31 was introduced as an attempt to rectify the loss of identity for FNMI women (according to the government) over 100 years later, although it did not work to eliminate the structural sexism and racism against Indigenous women. The fact that a non-Aboriginal government created legislation that defines who is and who is not an “Indian” is unethical, resulting in a structure of recognition that was not created or understood through an Indigenous understanding of belonging. Over the course of a century, The Indian Act changed the family structure of FNMI communities, enforcing a patriarchal European model onto Indigenous communities, most of which had matriarchal or community-based structures of equality.

The Residential School System: The Residential School System was set up by the Canadian government in the 1880s and operated by churches to assimilate Aboriginal children into Euro-Canadian society. Children were forcibly removed from their homes and communities with the intent of eliminating Aboriginal cultures through education. Over the next century, these schools removed children from their languages, cultures, homes, families, and communities. Further, the Truth and Reconciliation Commission documented wide-spread and appalling abuse. From the 1880s until the last school closed in the 1996, these schools subjected children to physical, sexual, emotional, and psychological abuses. Because children were removed from their families, they grew up without nurturing, loving family relationships, resulting in a lack of knowledge surrounding the ability to raise their own families in a loving way (Hanson, 2009). In 2015, the Truth and Reconciliation Commission released a final report on Canada’s history and legacy of Indian residential schools (Truth and Reconciliation Commission of Canada, 2015). Named “cultural genocide” by TRC commissioners Murray Sinclair, Marie Wilson, and Wilton Littlechild, the report documented the thousands of hours of testimony the commission heard in 300 Canadian communities over 6 years. The report includes 94 calls to action for all levels of government, churches, educational institutions, social services, and all Canadians.

Sixties Scoop: The Sixties Scoop refers to the mass removal of Aboriginal children from their families into the child welfare system or as adopted children into white families, generally without the consent of their families or their bands (Hanson, 2009). This led to an overrepresentation of FNMI children in the foster care system, an overrepresentation that still exists today. Social workers entering homes and seeing non-European forms of food such as dried meat, berries, and fish assumed that parents were not providing appropriately for their children. The higher incidence of poverty, unemployment, and addiction led many social workers to believe they needed to apprehend children for their own safety; many of these children were removed without consent or warning. It was not until 1980 that the Child, Family and Community Services Act made it mandatory to notify a child's band council if a child was to be removed (Hanson, 2009). Children taken from their homes in such a manner grew up with suppressed Aboriginal identity and abuse, leading to psychological and emotional trauma, factors that, much like the impacts of the Residential School System, led to an inability to pass on traditional knowledge, culture, and language, and a decreased understanding of how to form healthy, loving relationships.

Both the Residential School System and the Sixties Scoop were forms of cultural genocide that have been passed down to current generations, resulting in language loss, cultural identity loss, and the overrepresentation of Aboriginal persons in shelters, institutions, and in the foster care system. This historical/intergenerational trauma affected parenting ability and decreased health and socioeconomic factors, as experiences in schools and in the system limited resources and opportunities for future generations, and resulted in poor coping strategies and substance abuse that is still an issue today (Baskin, Strike, & McPherson, 2015; Patrick, 2014; Ruttan, LaBoucane-Benson, & Munro, 2008)(Bombay et al., 326-7).

Appendix II: Methodology

This study was a scoping review, following the methodology developed by Arksey and O'Malley (2005). Scoping reviews are designed to rapidly map the known evidence in a defined research area but also synthesize materials from multiple sources. Braided throughout the study is the research team's commitment to "Two-Eyed Seeing... an evolving technique [that] respects and integrates the strengths of Indigenous knowledges and Western sciences, often 'weaving back and forth' between the two worldviews" (Rowan, et al., 2015, p. 1). Two-Eyed Seeing affected how the research question was determined, and influenced how publications were found and assessed, such as prioritizing studies grounded in Indigenous culture(s) and produced by Indigenous organizations.

The study followed the five stages, with the following results:

Identify the research question: "What policy recommendations have emerged from the existing literature to address housing and homelessness issues for Aboriginal women experiencing violence in Canada?"

Identify relevant studies: the research team conducted searches through academic databases, google custom searches and google scholar searches for government and non-government literature, focusing on Canada as a priority, but also including United States, Australia, and New Zealand in academic searches. Searches spanned 2006-2016 and included variations of the following terms:

-homeless/housing/shelter/unhoused/rough sleep

-wom*n/girl/female

-violence/abuse

-Indigenous/aboriginal/first nations/native/indian

Beyond academic databases, we hand-searched the following journals: First People's Child and Family Review Journal, Pimatisiwin, Journal of Aboriginal Health, International Journal of Indigenous Health, Aboriginal Policy Studies, and International Indigenous Journal. We also prioritized knowledge produced in, by, and for Indigenous communities by searching Indigenous online portals (e.g. Indigenous Studies Portal; Blackfoot Digital Library), and searching websites of provincial and national Aboriginal organizations (e.g. Native Women's Association of Canada and Assembly of First Nations) for relevant publications.

At the end of stage 2, the research team had identified 356 sources, documented using the citation program Zotero. Note that we defined 'research' very broadly to include qualitative and quantitative research but also literature reviews (including environmental scans, scoping reviews), briefing documents, consultation reports, submissions to national and international organizations, and reports of symposia/meetings. Keeping the definition of research broadly allowed us to incorporate and highlight policy work taken on by Indigenous organizations as well as capture a wide range of policy recommendations beyond academic research studies.

Study selection: we developed a set of criteria that was used to assess the relevance of the studies to the research question. For a document to be included in the study, there had to be an intersection of Indigenous communities, women/girls, domestic violence, and housing/homelessness/shelters. In addition the publication had to have a focus on public policy related to the above intersection. Exceptions were made in Indigenous publications that focused on lived experience where policy implications may not have

been explicit, recognizing that lived experience is wisdom that is a form of policy-making. At the end of Stage 3, 68 studies were determined to meet the criteria to be included in the study. Note that as the study moved forward, 16 were removed because of a lack of policy analysis/recommendation directed at the intersecting fields of women, Indigenous communities, and housing/homelessness. Another four studies were added from the bibliographies of other studies. In total, the scoping review included 56 studies.

Charting data: the lead researcher developed a form with the online tool Survey Monkey to input and track specific pieces of information in each publication. Beyond capturing specific policy recommendations, the form also collected information on when the source was published, which sector published it, what methods were used, and how Indigenous communities were (or were not) involved in the process.

The lead researcher built the initial form, which was then tested by both researchers as well as the project lead at PolicyWise after inputting 4 sources. The lead researcher then revised the form based on feedback to ensure consistency, clarity, and accuracy of information to be documented through the online form. The lead researcher then charted the remaining 52 items, with the second researcher and project lead acting as a check and balance for the process as needed.

Collating, summarizing and reporting results: With the studies selected, we then analyzed the data using thematic coding strategies (Braun & Clarke, 2006). Implicit and explicit ideas were identified and then grouped into higher themes to synthesize policy recommendations. Scoping studies emphasize a narrative account of literature rather than providing aggregate findings; however, the research team also analyzed the data to investigate whether different recommendations or approaches were evident among different sectors or different kinds of publications.

Stakeholder consultation: This stage is considered optional in the scoping review methodology, but was necessary in the context of this particular project, given the complexity of the issues intersecting, the various sectors that have a stake in the research, and ensuring that relevant sources from Indigenous and community-based groups have been included in the study. Further, and perhaps most important, the constant and consistent recommendation that policy work should not happen without respectful relationships in and with Aboriginal communities meant that the consultation process was not only a methodological necessity, but an ethical one. The consultation invitation list drew from previous consultations held by PolicyWise as well as through deliberate requests made to these contacts for other relevant stakeholders in Aboriginal communities, social services, the housing/homelessness sector, the violence against women sector, and provincial, federal, and municipal policy makers. In addition, the second researcher compiled a list of Bands, Councils, and Aboriginal organizations in Alberta, and contacted these organizations individually to invite representatives to the consultations.

Two consultations (Edmonton and Calgary) were held with a total of 72 participants registered.

Summary

356 sources located through academic databases and google searches

56 studies included in the review

72 people participated in consultations (33 in Edmonton and 39 in Calgary)

Perspective on the Incorporation of Indigenous Knowledge

As we approached our research topic, we knew that it was important to ensure that First Nations, Métis, and Inuit (FNMI) approaches to policy making were incorporated and were central. How can work be done or policies be implemented involving FNMI Peoples and communities without having the very persons who the policy will be for/about not be central to the decision and policy making process? Much of the research out there is *on* Indigenous persons and communities, and not *from* these communities or persons, and so the inclusion (or non-inclusion) of Indigenous presences and knowledges was key in deciding whether or not to include a certain source or not.

Indigenous Knowledge

“There is importance in the seven teachings and the core values – these need to be implemented into the work done with Aboriginal women.” – *Consultation Participant*

Indigenous knowledge includes but is certainly not limited to storytelling, narrative, and lived experience. Of the source materials that met our criteria, we found that the aforementioned forms of Indigenous knowledge were those that were included. Missing from the literature, perhaps for reasons of the knowledge being culturally sensitive, is relationship, ceremony, and discussions of spirit.

Indigenous knowledges are used in order to support the community and not just to enhance the knowledge of organizations. Relationships between organizations and communities are necessary in order to see the necessary changes; as Elder Jo-Ann Saddleback pointed out in our Edmonton consultation, when we join together and work together in relationship, there is no one way of thinking that dominates, but rather the approach is: “if I am right, you are also right.” Essentially, every voice is heard, and every form of knowledge, opinion, or statement made is validated and of equal value within the relationship. One participant at the consultation mentioned that we must approach relationship from within the Sacred Circle, where research is done and policies are created through ongoing discussion and collaboration. Relationship in this way is a form of Indigenous knowledge.

Appendix III: List of 56 Sources in Scoping Review

Title	Author and/or publishing body	Year	Geographic Focus	Central Purpose	key policy recommendations/analyses related to housing for indigenous women experiencing domestic violence
List of Reports and Recommendations on Violence Against Indigenous Women and Girls	Native Women's Association of Canada	2015	Canada	A summary of 29 reports that includes the scope of the report and a list of recommendations made therein (no additional analysis is provided). The first report is Royal Commission on Aboriginal Peoples (1996) and most recent is Human Rights Watch report from 2013. Much of the focus is on justice, but also recommendations pertaining to social determinants of violence, including housing.	Provides recommendations from multiple reports, Condensed and summarized: <ul style="list-style-type: none"> -restructure current, reopen closed, and develop shelters for Aboriginal women and ensure services are accessible/available in areas that currently have none. -invest in multiservice sites that include shelter, education, and related culturally-appropriate and safe services for Aboriginal women (eg counselling, healing lodges, safe houses, telephone help lines). -ensure adequate multi-year funding for these services -governmental reviews of all social programs to ensure accessibility and resourcing of programs for Indigenous women/families are on par with services for non-Indigenous people -Invest in transitional housing for Aboriginal women -federal and provincial governments should partner with Aboriginal women on initiatives focusing on safety and welfare of indigenous women and girls -address jurisdictional issues to serve women better regardless of status -take steps to ensure property rights of Aboriginal women are protected -ensure culturally-based GBA processes in place for policy -Aboriginal women have full participation in policy and program development, and have resources to define for themselves the impact of policy, legislation, programs & services -make sure non-Aboriginal staff in small communities understand issues of privacy

Title	Author and/or publishing body	Year	Geographic Focus	Central Purpose	key policy recommendations/analyses related to housing for indigenous women experiencing domestic violence
					<ul style="list-style-type: none"> -federal government should develop and fund an Aboriginal Housing Strategy that includes safe affordable housing for women escaping violence - funding to Aboriginal women's organizations for programs addressing violence on reserves, safe houses, and counselling programs so that women are not forced to escape to urban areas
First Nations Child Poverty: A Literature Review and Analysis	M. Brittain & C. Blackstock, First Nations Child Action Research and Education Service	2015	Canada	A comprehensive review of existing research on structural drivers of First Nations child poverty, and how this can be effectively translated into pragmatic, community-based solutions.	<p>Noting first that Aboriginal peoples, and single mothers in particular, are in precarious housing situations; second that the lack of matrimonial laws on reserve exacerbates the lack of safe and affordable housing; and third that child apprehension is much more likely with inadequate housing, the report makes the following large-scale recommendations that include housing:</p> <ul style="list-style-type: none"> -self-determination is critical to the physical, social and economic health and well-being of First Nations communities. But self-determination requires adequate resources -holistic and multi-faceted approach -create respectful partnerships -federal government has constitutional and legal duty to consult and accommodate aboriginal and treaty rights, requiring true engagement with First Nations communities in planning and making decisions that reflect the choices and priorities of communities rather than current model of government dictating funding terms in ways that push first Nations towards integration into existing federal and provincial systems rather than self-determined models.
The National	Native Women's	2016	Canada	Created from a symposium hosted by	A national inquiry should address colonial context in which

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Inquiry on Murders & Disappearances of Indigenous Women and Girls: Recommendations from the Symposium on 'Planning for Change -- Towards a National Inquiry and an Effective National Action Plan'	Association of Canada, Feminist Alliance for International Action (FAFIA), & Canadian Journal of Women and the Law			Native Women's Association of Canada, FAFIA and the Canadian Journal of Women and the Law to engage in dialogue about an upcoming national inquiry on murders and disappearances of Indigenous women and girls. Recommendations on the set-up, scope, and process of a national inquiry. While housing is not central, housing and homelessness did appear among the recommendations.	violence occurs and specifically the profound social and economic disadvantage of Indigenous women and girls. In particular, the national inquiry must address the poverty of Indigenous women and girls and their disadvantaged social and economic conditions in housing, food security, education, employment child welfare, and their over-incarceration. The outcome of the inquiry should be a comprehensive national action plan, achieved through a public and transparent negotiation among parties, with the participation of Indigenous women and their organizations.
Housing First, Women Second? Gendering Housing First: A Brief from the Homes for Women Campaign	J. Mosher, YWCA Canada	2013	Canada	Noting that very little research on Housing First has looked at results by gender, the report argues that specific gendered approaches need to be implemented to ensure Housing First approaches reduces the homelessness experiences by women and girls.	-ensure that Housing First (HF) strategy does not jeopardize funding to services that address women's homelessness -HF models need to integrate an understanding of violence in women's lives, the reduced visibility of their homelessness (might not be on streets or in homeless shelters), episodic homelessness due to moving between abusive partner and shelters -connect Housing First to shelters for abused women -include women-only spaces/programs for those traumatized by abuse -recognize increase in family homelessness and ensure HF models are responsive to recognize needs like child care, community supports, income and rental supports, proximity to schools, and that housing conditions don't contribute to threat of losing children to child welfare authorities

Title	Author and/or publishing body	Year	Geographic Focus	Central Purpose	key policy recommendations/analyses related to housing for indigenous women experiencing domestic violence
					<p>-HF model is not appropriate for all--some violence survivors need extra security measures. Transitional housing should remain part of solution.</p> <p>-HF requires services and housing, in short supply nationally, but particularly in Canada's north (YK, NT, Nunavut) where rates of women's homelessness are high.</p>
National at Home/Chez Soi Final Report	P. Goering et al., Mental Health Commission of Canada	2014	Moncton, Montreal, Toronto, Winnipeg, Vancouver	<p>A report of a comprehensive study that followed over 2,000 participants for two years in At Home/Chez Soi, the world's largest trial of Housing First (HF) in five Canadian cities. Overall, found that HF can be effectively implemented in Canadian cities of different size and different ethnoracial and cultural composition to end homelessness, but notes that it can't be housing only--other services needed.</p>	<p>All main points are about housing first as a successful housing strategy to end homelessness, but noting that support and treatment services are needed, and that 'getting it right' is essential to optimizing outcomes. Certain populations experiencing homelessness (e.g., families, women, seniors, youth, new immigrants, Aboriginal people) have unique needs requiring tailored solutions. Housing First may need to be adapted to meet needs of specific sub-populations. The authors note that further research is needed on specific populations, as well as research on those for whom HF did not work. Note that the report does not discuss women experiencing domestic violence specifically but lists women as a subpopulation.</p>
Women's Directorate Strategic Plan 2013-2018	Yukon Women's Directorate	2013	Yukon	<p>Outlines the strategic plan for the Yukon Women's directorate for 2013-18, which has four goals:</p> <ol style="list-style-type: none"> 1. Increase the health and housing security of women and girls. 2. Decrease domestic and sexualized violence against women and girls. 3. Increase culturally relevant gender 	<p>Describes their commitment to working with partners to increase housing security for women and single-parent family households, to ensure safe and affordable places are provided for diverse families--for those growing, retiring and aging. Support increased access to emergency and transitional housing for women and children who require safe, short and medium-term options. Also ensuring women's concerns are addressed through new legislation "the Landlord and Tenant Act" and at policy level with enhanced</p>

Title	Author and/or publishing body	Year	Geographic Focus	Central Purpose	key policy recommendations/analyses related to housing for indigenous women experiencing domestic violence
				<p>balanced services and programs for Aboriginal women.</p> <p>4.Strengthen the quality and effectiveness of gender inclusive analysis throughout Government of Yukon.</p>	<p>Victims of Violence Policy. Evidence suggests that the provision of supportive and wrap-around services may influence a reduction in tenant turnover, increase tenant engagement, promote healthy housing communities, and decrease property damage. Provides risk assessment as ability to develop strong partnerships with stakeholders outside of government and departmental colleagues, given shifting priorities. Report highlights contributions to new/innovative programs, such as the second stage housing initiative Betty's Haven, and the Whitehorse Affordable Family Housing Project, which they say created significant increases in housing stock, with programming support.</p>
Aboriginal Women and Family Violence	National Clearinghouse on Family Violence	2008	Prince Albert SK, Val-d'Or QC, Prince George BC, Sydney NS	<p>The report addresses the importance of intimate partner violence compared to other issues facing women in Aboriginal communities; causes and consequences of male violence against Aboriginal women; sources available to women (such as shelters, crisis centres and social services; resources and educational preventative initiatives; gaps ways to disseminate information and provide assistance.</p>	<p>Although community-based resources would be ideal, smaller reserves and Northern settlements can't sustain crisis centres or shelters, and privacy and safety are significant concerns. Locating services and resources in close proximity to communities if residents also had access to adequate transportation and if the services staffed by experienced and well-trained personnel. However, concerns about the qualifications of staff, and the low numbers of Aboriginal personnel (especially police) in some communities. Even when Aboriginal personnel are recruited for policing among Aboriginal people, their presence does not guarantee that women will be treated in a culturally sensitive manner. Need for increased funding for resources to assist Aboriginal women victims of male violence including short-term and long-term housing for victims and affordable transportation to available services</p>

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Interim Report: Call Into the Night: An Overview of Violence Against Aboriginal Women	H. Fry, Government of Canada	2011	Canada	Committee used United Nations Declaration of the Rights of Indigenous People to highlight principles of holistic and Aboriginal-led approach to develop recommendations, such as listening to Aboriginal people and enabling communities (Ma Mawi Wi Chi Itata Centre in Winnipeg offered as an example); having a coordinated, holistic approach to violence against Aboriginal women addressing the violence against Aboriginal women will require interventions on a number of fronts in a strategic, coordinated effort. This includes addressing issues related to poverty, child welfare, missing and murdered Aboriginal women, the justice system, healing of communities, families and individuals, housing, empowering Aboriginal women leaders, and racism.	<ul style="list-style-type: none"> -there are not enough shelters and little second-stage or transitional housing available; funding restrictions often result in limits on stays -shelters and their programs are funded from a variety of sources. The uncertainty of funding, its project basis, and the short-term nature of some funding programs all contribute to limit the services that can be provided to women seeking to leave violent situations. -70% of northern and remote communities do not have safe houses or emergency shelters. some need to leave by plan, and some women don't know funding might be available and so stay in abusive relationships on-reserve shelters might work in some communities but other communities are too small to protect safety/confidentiality -local context matters; important to ensure culturally appropriate services, especially given that violence is seen in wider context of family and community so services can't simply emphasize break with past and focus on own safety not enough safe, affordable housing. -overcrowded and substandard housing causes stressors that can trigger violence. -Witnesses emphasized the need for more investment in housing in Aboriginal communities including second-stage housing for those moving out of shelters. -the lack of housing options results in Aboriginal women having no choice but to return to violent homes. -Ensuring that Chiefs and Councils are sensitive to the needs of women who face violence requires ongoing work on the part of

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					Aboriginal women in those communities.
British Columbia's Provincial Domestic Violence Plan	Provincial Office of Domestic Violence, Government of British Columbia	2014	BC	Describes the three-year \$5.5 million plan for BC developed through the Provincial Office of Domestic Violence (PODV). Proposes changes to legislation, implementation of several cross-ministry initiatives. The Provincial Domestic Violence Plan recognizes the need for an Aboriginal specific response that is developed collaboratively with Aboriginal communities and organizations and that results in a culturally appropriate and effective response to address the needs of Aboriginal peoples.	<ul style="list-style-type: none"> -Increased direct services for Aboriginal communities, including services for women, children and men -Increased awareness and training on cultural sensitivity; and build more respectful and trusting relationships with First Nations communities. -apply an Aboriginal lens to initiatives emerging from the provincial plan to better serve Aboriginal populations; [note the above points were not in relation to housing/homelessness--but these could be included depending on how they define 'services'] -there is a lack of affordable housing, especially in rural northern communities that get an influx of well paid trades' people seeking rental accommodation. The demand for rentals increase the cost of accommodation, leaving lower income families with children and those fleeing abuse in unsafe or inadequate shelter.
Final Report - Strengthening the Circle to End Violence Against Aboriginal Women: Summit III to End Violence Against Aboriginal Women	Ontario Federation of Indian Friendship Centres, Métis Nation of Ontario, & Ontario Native Women's Association	2009	Ontario	Summit III focused on how programs and services funded by the Ministry of Community and Social Services could be improved to support Aboriginal women and families who are working to end the violence in their lives. Summit participants provided suggestions for Ontario Works; Shelters; Counselling, Child Witness programs, Transitional	<p>Off-Reserve Housing Agreement between Ontario Federation of Indian Friendship Centres, the Ontario Native Women's Association and the Metis Nation of Ontario has led to \$60 million being held in trust. A priority for the housing will be Aboriginal women who flee violence and provide support for home ownership. Goals:</p> <ul style="list-style-type: none"> -increase number of Aboriginal shelters and number of shelter beds, prioritizing North and remote communities. Shelter managed not by band councils but by community -establish shelters for women with multiple issues -increase quality and range of services provided by shelters

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				Housing and building capacity in the system overall.	<p>including counsellors and elders and outreach capacity; improve representation of Aboriginal workers; ensure non-Aboriginal services are appropriate when delivering to Aboriginal women</p> <p>-Increase affordable housing and second stage housing in communities</p> <p>-shelters for men who abuse</p> <p>-recognize expertise of Aboriginal shelter leaders</p> <p>-address lack of affordable housing for Aboriginal women, including second stage housing, permanent housing and transitional housing</p> <p>-provide supports for women to find and maintain housing (eg funding for apartment search, moving, finding furnishings and transferring between communities)</p> <p>-increase number of Aboriginal Transitional Support Workers</p> <p>-Ministry of Community and Social Services (MCSS) staff to work effectively with Aboriginal communities to deliver programs and develop policies, which includes cultural training for MCSS</p> <p>-When MCSS is developing policies that directly impact on Aboriginal people, ensure Aboriginal driven and designed policies. Policy should have Aboriginal perspective/lens</p> <p>-create community-appropriate programs/policies (rather than assuming urban only)</p> <p>- Aboriginal shelters and MCSS funded programs are supported to develop board and staff capacity.</p>
Blueprint for a National Action	Canadian Network of Women's	2015	Canada	The report argues that Canada needs a coherent, coordinated, well-	-Provide adequate funding to VAW shelters/transition houses to meet the demand for immediate and secure emergency and short-

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Plan on Violence Against Women and girls	Shelters and Transition Houses			resourced National Action Plan on Violence Against Women. Requires the leadership of the federal government, and cooperation of provincial, territorial and municipal governments, as well as on and off-reserve First Nations/Aboriginal governments.	term accommodation for women and their children, as well as for second-stage and permanent housing. -Implement a national plan to end women's homelessness and a national housing strategy that ensures every woman leaving a violent situation, a shelter, or a prison has a safe affordable home. -Ensure development of a housing strategy by and for Indigenous women.
Background Document on Aboriginal Women and Housing for the Canada-Aboriginal Peoples Roundtable Sectoral Follow-up Session on Housing	Native Women's Association of Canada	2004	Canada	A background document written for the Canada-Aboriginal Peoples Roundtable sectoral follow-up session on housing, to emphasize that housing is one of the areas that particularly and disproportionately affects Aboriginal women, especially those with children. The document urges immediate focus on and remediation of the Aboriginal housing crisis, with special attention to the needs of Aboriginal women for secure, affordable, non-discriminatory, culturally sensitive housing, in sufficient quantity and locations that respond appropriately to their situation.	1) Jurisdiction, Control and Governance -jurisdictional complexity with urban/rural, northern and/or isolated, on- or off-reserve, owned/rented, and connected with health, child/elder care matters. Also issues of federal, provincial/territorial and municipal policies, programs and funding. Means Aboriginal women may slip through gaps or get caught up in competing program demands. -Aboriginal cultural and gender differences must be considered in all policies and programs for Aboriginal people. Requires working with Aboriginal women's groups and consistent and thorough application of gender-based analysis (which is supposed to happen federally but yet 'the reality is that gendered racism does affect Aboriginal women in relation to many areas of federal governance.) -women disadvantaged in on-reserve housing policy that has no gender equality focus. INAC should require that all housing proposals indicate how Aboriginal women's interests will be addressed and specifically require the integration of equality of outcome measures between men and women (GBA should be

Title	Author and/or publishing body	Year	Geographic Focus	Central Purpose	key policy recommendations/analyses related to housing for indigenous women experiencing domestic violence
					<p>mandatory)</p> <ul style="list-style-type: none"> -family and matrimonial real property law disadvantages women, and violence is a part of these questions, with no federal law available to protect women in their homes. Also few or no housing choices when women flee DV -where women's shelter programs are available, 'second stage housing' which is vital in the transition from emergency shelter to secure, independent, self-sufficient living, may not be available due to program funding cuts or highly restrictive eligibility criteria -women underrepresented on band councils so housing policies often ignore issues specific to women and their families -off-reserve is not better: where laws may be available they are difficult and expensive to access <p>(2) Needs and Supply</p> <ul style="list-style-type: none"> -severe shortage of units on-reserve and lack of funding (indeed steady decrease in funding over time) means inability to meet increasing demand -imperative that need for additional large unit sizes of affordable housing to accommodate families be emphasized in affordable housing planning and supply in all of the specific First Nations on- and off-reserve, Metis and Inuit settings. <p>(3) Funding and Affordability</p> <ul style="list-style-type: none"> -funding is inextricably linked to affordable housing supply and feds have decreased funding or fallen far below the recommended \$2 billion per year. -Regional influences affecting affordability also need consideration

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					<p>in federal housing policy and funding since, for example, “the incidence of affordability problems among Aboriginals is much wider in Saskatchewan, BC and the Yukon.”</p> <p>-The resolution of housing issues must be accompanied by legal reforms and policy and program work on enforcement measures required to ensure that single parents and their children are safe in their homes, and current practical and jurisdictional barriers to the collection and receipt of child support are overcome.</p> <p>-women’s shelter programs need to be better funded to provide for more new shelters and capital upkeep and maintenance of existing shelters. Aboriginal women’s vulnerability to becoming a single parent and/or the victim of spousal violence needs to be anticipated, accounted for, addressed and accommodated to achieve positive, equitable outcomes in all existing and new housing policies and programs. Priority wait listing and placement of women who are victims of violence must be further fostered and followed in housing practice by all levels of government and authorities involved in housing.</p> <p>(4) Housing Quality</p> <p>-Discussions concerning and action plans for housing will not be complete without considerations for remedying the substandard quality of existing housing and assuring that problems and errors such as structural deficiencies leading to mould and health problems from asbestos insulation currently being experienced will be rectified so as not to be repeated in new unit construction. This applies equally to band-owned housing on reserves, privately held rental units in other communities and to low income Aboriginal renters and homeowners everywhere. -remedies for effectively</p>

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					<p>addressing the gendered racism facing Aboriginal women when attempting to secure adequate, affordable housing for themselves and their families.</p> <p>overall: Participatory decision-making processes involving women with low incomes from diverse backgrounds should be incorporated at every level of housing policy and programming, from the setting [of] priorities for new housing developments, to the every day governance of housing complexes. Participatory decision-making bodies should be adequately resourced, including access to training and supports such as child and dependent care allowances.</p>
Hope is a Home: New Brunswick's Housing Strategy	New Brunswick Housing Corporation Department of Social Development	2010	Canada	This document lays out a housing strategy for the province of New Brunswick with some focus on Aboriginal people.	<p>Housing priorities for Aboriginal households living off-reserve should include:</p> <ul style="list-style-type: none"> -Increasing supply and access to affordable housing -Improving the adequacy of housing -Contributing to the prevention and reduction of homelessness -Increasing opportunities for homeownership. <p>Authors note that the Shelter Enhancement Program provides financial assistance to sponsors of existing shelters for victims of family violence or youth for repairing the property to an acceptable standard of health, safety and security for occupants and/or accessibility modifications for persons with disabilities. Funding is also available to increase the number of emergency shelters or second stage housing units available to women and youth who are victims of family violence.</p>

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Ending Violence Against Aboriginal Women and Girls: Empowerment - A New Beginning	Irene Mathyssen, Government of Canada	2011	Canada	For this final report, the Committee shifted focus from the aftermath of the violence to empowering young Aboriginal girls and women, supporting their desire to strive for a better life of independence, confidence, influence and power, with the goal of reducing the victimization, poverty, prostitution and abuse experienced by Aboriginal women and girls.	pp. 25-31 outline the various budget commitments feds made to housing, followed by a section on shelters. Recommendations: The Committee recommends that the federal government continue to work with its provincial and territorial partners and stakeholders to determine what more can be done within existing service models to better address the needs of Aboriginal victims of violence. The Committee recommends that the federal government, in collaboration with national and/or regional Aboriginal groups and territorial governments, review AANDC's policies within its Family Violence Prevention Program with a view to making Northern communities eligible for funding.
Walking Together: Ontario's Long-Term Strategy to End Violence Against Indigenous Women	Ontario Women's Directorate, Government of Ontario	2016	Ontario	The province of Ontario's long-term strategy to end violence against Indigenous women with the stated goals: to end violence against Indigenous women, to strengthen relationships with First Nation, Métis and Inuit communities, and to improve outcomes for Indigenous people — and, in turn, for all Ontarians. Housing and homelessness are a component of	Develop a socio-economic action plan for Indigenous women and girls. building on existing initiatives and action plans (e.g., through the Aboriginal Affairs Working Group), for Indigenous women and girls including strategies to address access to housing, child care, education (including transitioning from reserve to non-reserve educational institutions) and economic opportunities. Current programs will be reviewed to ensure effective supports are available to Indigenous women and communities. This includes research and engagement to support improvements for Indigenous shelters and counselling agencies to better support the needs of women on- and off-reserve.

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				the strategy.	
Aboriginal Women and Homelessness: An Issue Paper	Native Women's Association of Canada	2007	Canada	Prepared for the National Aboriginal Women's Summit, this issue paper provides a brief overview of issues related to homelessness for Aboriginal women, mostly in the context of federal policy. Examines structural factors such as impacts of residential schools, shortage of housing in First Nations communities, low minimum wage rates and low income assistance rates; lack of affordable, appropriate housing; the condemnation or demolition of rental units, the conversion of rental units into condominiums or higher-cost rental units, and the elimination of Single Room Occupancy (SRO) units; and the deinstitutionalization of individuals without adequate supports, and the release of individuals from jail without adequate supports.	Aboriginal women/youth underutilize shelters/programs perhaps due to lack of culturally appropriate services or perhaps because those shelters have structural barriers that exclude; shelters often don't have capacity/programs to support multiple/special needs such as mental health/addictions; and women with children experience relative homelessness, and at increased risk of losing their children to social service agencies (often due to poor living conditions). Shelters focusing on justice rather than FN emphasis on healing are not adequate to meet needs. INAC-funded shelters receive lower amounts of funding than shelters in other jurisdictions Recommendations: -Coordinate a comprehensive approach to reducing homelessness by addressing both personal and structural causes; address policies and approaches that perpetuate systemic homelessness. -Provide access to culturally appropriate services, such as shelters, safe houses and second stage housing, for all Aboriginal women and youth. -Ensure that resources are available to address all issues that negatively impact on Aboriginal women's well-being, including poverty, lack of housing, sexualized, racialized violence, employment, education, etc. -Resolve current shortages in safe, accessible, affordable housing available to Aboriginal women and their families through adequate funding for renovations and building of new units. -Provide funding to Aboriginal women's groups for research initiatives to address the systemic causes of women's

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					<p>homelessness.</p> <p>-Provide funding to Aboriginal women's groups for research initiatives to identify and address the homelessness in northern communities, among Aboriginal youth, and among Aboriginal women and youth with disabilities.</p> <p>-Resolve lack of matrimonial real property protections for Aboriginal women living on reserve.</p>
Summary of the Policy Forum on Aboriginal Women and Violence: Building Safe and Healthy Families and Communities	Federal/Provincial/Territorial Ministers Responsible for the Status of Women	2006	Canada	The Policy Forum brought together over 250 delegates representative of First Nations, Inuit and Métis organizations, advocates, policy makers, and federal, provincial and territorial officials. The forum aimed to create a dialogue on policy and program initiatives between government officials and Aboriginal women's organizations; to share promising practices on violence prevention; and, to showcase programs and services from across the country that are making a difference.	Governments should incorporate multi-disciplinary approaches to preventing violence against women and address the root causes of violence, such as poverty and homelessness. Matrimonial real property raised as issue: Currently there are no matrimonial real property rights on reserve; consequently, when a relationship breaks down, it is the woman who is forced to leave the matrimonial home and reserve. Many women do not want to leave their on-reserve home because it could take them years to get it back or to secure another one. Often the home located on the reserve is owned by the woman's husband/partner, community and/or by the local government. In the urban areas, the issues are not dissimilar in that social housing can be lost if the woman leaves. Participants felt that policies are needed to safeguard women's homes, both on and off reserve.
Aboriginal Women and Housing	Ontario Native Women's Association	2013	Ontario	A fact sheet that provides snapshot of issues, context, history, research and recommendations on aboriginal women and housing	-increase support services and programs for Aboriginal women to assist with issues such as family violence, addictions, sex trade work, health, disabilities, and coping with motherhood on an on-going basis (before, during and after crisis)

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					<ul style="list-style-type: none"> -include Aboriginal women in creating and implementing legislative and policy solutions that will guide the process of accessing safe, suitable, and affordable housing -housing programs must be designed, owned, and administered by and for Aboriginal people -increase opportunities for Aboriginal women to become homeowners -promote cultural awareness to non-Aboriginal housing and service providers -establish working relationships with organizations whose mandate is to provide safe and affordable housing -reinstate and increase funding for social housing and mortgage subsidies under the Aboriginal off-reserve programs of the Canada Mortgage and Housing Corporation -both federal and provincial governments commit to addressing Aboriginal women's housing needs by way of increasing funding -pursue 'housing first' strategies for Aboriginal women
Aboriginal Women and Homelessness in Ontario	Ontario Native Women's Association	2013	Ontario	A fact sheet that provides an overview of homelessness and Aboriginal women. It provides stats, and unique factors on homelessness, how violence relates to homelessness and then recommendations.	<ul style="list-style-type: none"> -re-evaluate and/or expand the services of established emergency shelters that provide assistance with Aboriginal women's immediate needs in urban and rural settings -pursue 'housing first' for Aboriginal women -develop a provincial tool-kit to assist Aboriginal women in abusive, dangerous situations -lobby to address the systemic issues of Aboriginal people and history within the provincial curriculum -lobby relevant sectors to work together in addressing homelessness, assist with developing and implementing

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					<p>community plans (all sectors include but not limited to are regional Aboriginal political organizations, Aboriginal women, government organizations involved in health, corrections, education, employment, child welfare, etc., municipalities)</p> <p>-promote awareness and understanding of the uniqueness of 'homelessness' for Aboriginal women and their families</p> <p>-promote holistic and culturally appropriate services with and for Aboriginal women</p> <p>-pursue funding to complete longitudinal research; ensuring data is collected and as accurately as possible of Aboriginal women and homelessness in Ontario; imperative to include Aboriginal people</p> <p>-review and follow-up on ALL recommendations on ANY OR ALL research pertaining to homelessness for Aboriginal women</p> <p>-recognize and understand that homelessness is a growing phenomenon</p> <p>-pursue partnerships with others to pressure the federal government to provide necessary funding to minimize homelessness</p>
A Strategic Framework to End Violence against Wabanaki Women in New Brunswick	New Brunswick Advisory Committee on Violence against Aboriginal Women	2008	New Brunswick	The Advisory Committee on Violence against Aboriginal Women developed this strategic framework, which provides contextual information on the extent of the problem among Aboriginal communities in Canada and New Brunswick, and outlines several potential actions in the areas of capacity building, prevention and	Some communities have established Housing Committees to deal with issues related to housing, e.g. allotment, improvements and repairs, increasing numbers of housing, etc. Not clear how effective in dealing with housing situations, given some of the complexities they have to deal with, such as: lack of funding and available housing; complicated government regulations that promote inequitable distribution of houses between First Nation communities because of the current funding formulas and requirements. The regulations surrounding housing on reserves

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				<p>education, and service delivery. The document is intended to be used as a tool for provincial and federal governments, First Nation leaders, and Aboriginal and non-Aboriginal service providers and agencies so that they can develop and implement actions in their respective and collaborative spheres to address violence against Wabanaki women in New Brunswick. REcommendations are far-ranging, but include housing</p>	<p>sometimes adds further complications in dealing with situations or violence, as when the abuser is in possession of the Certificate of Possession to the home, requiring that the woman and her children leave.</p> <p>Recommendations:</p> <ul style="list-style-type: none"> -Research how First Nations in Canada are dealing with housing protocols and bylaws in relation to violence and abuse. Subsequently, First Nation communities should adapt and adopt those that would suit the particular circumstances of their communities. -Establish Housing Committees in First Nation communities to deal with housing issues, if these do not already exist. These Committees would also deal with those situations that arise as a result of violent situations. Wabanaki women should be fairly represented on these Committees. -Review existing Canada Mortgage and Housing policies, program requirements and implementation so that all First Nation communities in New Brunswick can equitably access funding for new housing. -Off reserve, more second stage housing needs to be available so that Wabanaki women and children leaving violent situations have options available to them. This factor is critically important, as there may be no options on reserve for women with the housing shortages in First Nation communities. Without these options, women may return to their situations as they feel they have no other recourse. As well, Wabanaki women may not be aware of the existence of this support – further efforts need to be made to make this information available to them.

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					<p>-Increase the number of second stage housing units available to assist Wabanaki women and their children.</p> <p>-Include information on second stage housing in a public education strategy regarding violence and Wabanaki women.</p>
Making a Difference: Ending Violence Against Aboriginal Women	Ontario Women's Directorate, Government of Ontario	2012	Ontario	<p>A progress report on activities and accomplishments under eight strategic directions:</p> <ol style="list-style-type: none"> 1. Comprehensive Research and Data Collection 2. Legal Reform and Legislative Change 3. Policy Development 4. Program Development 5. Public Education and Awareness 6. Community Development (Capacity Building) 7. Leadership 8. Accountability 	<p>-The Ministry of Municipal Affairs and Housing introduced the Housing Services Act, 2011 (HSA), with Special Priority Policy that gives victims of domestic violence priority access to social housing. HSA regulations also require local housing and homelessness plans include a section focused exclusively on victims of domestic violence, including an assessment of their current and future housing needs, objectives and targets, and proposed measures of progress. This legislation also led to the creation of the Ontario Housing Policy Statement, which further ensures that the needs of victims of domestic violence as well as those of Aboriginal peoples living off-reserve are identified and considered in the creation of local housing and homelessness plans.</p> <p>-Under the Investment in Affordable Housing Program, Ontario Aboriginal Housing Services has identified Aboriginal women who are victims of domestic violence as a target group within their affordable homeownership component. The Program has an Aboriginal component for the construction of new rental units, homeownership and for repairs to existing units. Through the Aboriginal Housing Trust, 57 affordable rental housing units have been committed to vulnerable Aboriginal women and for Aboriginal women fleeing violence. Approximately \$6.2 million has been allocated to their construction.</p> <p>(3) With funding from the Ontario Women's Directorate, the OFIFC</p>

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					has developed a Culturally Relevant Gender-based Analysis (GBA) document, which will help establish guiding principles for evaluation of programs and policies related to the Strategic Framework. Once the Aboriginal partners have finalized the culturally relevant GBA, the Joint Working Group will work to promote its application across provincial ministries.
Aboriginal Framework for Healing and Wellness Manual	C. Bird, Awo Taan Healing Lodge	2007	Alberta	A manual developed by Awo Taan Healing Lodge based on their work with women and families using a traditional wholistic and spiritual based model that prefers a strengths-based approach to working with whole families and the community. The model is consistent with traditional Aboriginal healing. While the manual is focused on service delivery, there are clear policy implications.	<ul style="list-style-type: none"> -Acknowledging the impact of Aboriginal people's history on individuals, families and communities can empower them -important to work with the whole person, considering all aspects of their personal development: spiritual, mental, physical and emotional, including the environmental factors -Solutions must be community driven -Train staff to be culturally sensitive and integrate Aboriginal traditions and service providers -Develop innovative, culturally appropriate solutions, rather than adapting existing programs and services when working with Aboriginal peoples -An understanding that in urban areas, high rates of family violence and abuse are exacerbated by isolation, loneliness, racism, transience, and the loss of family, community, and cultural support systems -Programs for Aboriginal people should be developed by Aboriginal service providers -Establishing protocol on how to approach Elders in the community, including knowing what is an appropriate offering for

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					<p>what is being asked of an Elder</p> <p>Ensuring that Indigenous research related to family violence and the Aboriginal population being served in the catchment area is overseen and supported by the Society, and conducted by Indigenous peoples</p> <p>-Community healing requires personal, cultural, economic, political, and social development initiatives woven together into a coherent, long-term, coordinated strategy. Such a coherent strategy requires integrated program development, funding delivery and on-going evaluation.</p> <p>-Wholistic healing is inclusive of the mind, body and spirit and subject to the environments in which one functions, which may or may not support and nurture a balance between the mind, body and spirit.</p>
A Strategic Framework to End Violence Against Aboriginal Women	Ontario Federation of Indian Friendship Centres, and Ontario Native Women's Association	2007	Ontario	<p>The Framework is proposed on a medicine wheel design, to provide a continuum of approaches to address the issue, and will require strategies at many different levels and around different issues to successfully deal with violence. Strategic directions:</p> <ul style="list-style-type: none"> -undertake comprehensive research and data collection on issues related to aboriginal women and violence -Legal Reform and Legislative Change -Creation of a Comprehensive Policy to Target and Address Violence 	<ul style="list-style-type: none"> - Aboriginal women-specific gender-based analysis be developed by Aboriginal women in Ontario and be applied broadly by all levels of government. -Resourced and comprehensive housing policy approach that includes shelters, second stage housing and permanent housing for women who have experienced violence (as part of ongoing intergovernmental policy coordination) review existing legislation to identify contributions to the social constructs leading to violence against Aboriginal women: review integrated approaches including justice, health and healing, literacy, education and housing. -Develop comprehensive, multi-faceted policy that would require pro-active inter-ministerial policy integration and coordination in various areas including housing and must work across

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				<p>Against All Aboriginal Women</p> <ul style="list-style-type: none"> -The creation of a sustained policy and program infrastructure -Public education campaign to raise awareness of violence against Aboriginal women -Build and sustain Aboriginal community and organizational capacity, & government capacity to end all forms of violence against Aboriginal women -Support and Build Community Leadership that works towards ending the violence against Aboriginal Women -Ensure Accountability for Broad Commitment to the Strategy 	jurisdictions/levels of government.
Northern Girls Research Review: A Compilation of Research on Northern, Rural and Aboriginal Girls' and Young Women's Issues	Girls Action Foundation	2009	Nunavut	The report compiles stats and research on Aboriginal girls and women living in the North and rural areas and is also intended to be used as a resource to help community groups build cases for their work.	Poor quality and overcrowded housing has a devastating effect on the health and social well-being within Inuit communities. Inuit women and their young children tend to bear the brunt of this crisis and are often left without the social support alternatives that are routinely found in most southern communities. Poor housing conditions lead to more violence and distress for Inuit women and their children. A multi-sectoral issue linked to community well-being and social development. Poverty begets poor housing, which, in turn, fosters circumstances that lead to homelessness

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					and to poor health and violence in the home.
Aboriginal Women's Perceptions and Experiences of a Family Violence Transitional Accommodation Service	C. Walsh et al., Pimatisiwin (journal)	2013	Australia	A qualitative study of Aboriginal women's perceptions and experiences of a transitional housing program in South Australia that was established to assist long-term homelessness and family violence. The authors argue the domestic and family violence sector has the opportunity to learn from the perceptions and experiences of Aboriginal women, particularly allowing time and commitment to working long-term with families.	programming designed to meet fundamental material needs as well as emotional needs of both women and children examples of long-term, intense investment ranging from material assistance, education and support about keeping a home, and counselling and support, which built strong foundations for women and children allowing them to successfully leave the transitional housing with stability and independence. Women were allowed time to prepare themselves for public housing and so were not pushed or rushed to make decisions about leaving the service. Long-term investment can potentially stop the cycle of entering and exiting human services that so many Aboriginal women and children experience as a result of family violence. It provided the two types of assistance: individualised and open-ended holistic support and the provision of safe, secure and affordable housing. Throughout the interviews the absence of Aboriginal workers was discussed and the women did not identify this as a limitation of the program. Instead they spoke of the current workers in positive ways. The Aboriginal women's descriptions showed it is possible to reach cultural competency that moves beyond tokenistic efforts that, is cultural competency which is curious, humble, and acknowledging of the need for advice from white cultural constraints
Aboriginal Women's Voices: Breaking the Cycle of Homelessness	C. Walsh et al., Pimatisiwin (journal)	2014	Calgary and Prince Albert	Focusing on the cycling between incarceration and homelessness among 18 women in Calgary, Alberta and Prince Albert, Saskatchewan, the	-to disrupt cycling between incarceration and homelessness, authors suggest to engage in primary intervention strategies that keep women out of poverty -stop criminalizing poverty and contextualize crime as survival to

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and Incarceration				study used community-based research and arts-based research. Women who participated in the study highlighted the personal obstacles and societal barriers encountered before and after incarceration while identifying gaps in services.	focus on rehabilitation rather than punishment -develop culturally relevant services and supports, which should be developed/informed by Aboriginal women themselves
Best Practice Guideline for Ending Women's and Girl's Homelessness	A. Van Berkum & A. Oudshoorn, Women's Community House	2015	Canada	This guideline synthesized existing literature in an effort to develop best practices for ending women's and girls' homelessness. Covers many aspects, with some focus on Indigenous women and girls.	-Sectorial housing strategies for Inuit, First Nations, Metis and urban Aboriginal women, with development led by their organizations -Increase the amount of housing available on reserve and Improve substandard living conditions. Federal funding for repair and maintenance of current Indigenous housing -Collective home building with culturally rooted, self-determined, support frameworks -Assessment and understanding of what one's home space entails -Resolve the lack of matrimonial property protections for Aboriginal women living on reserve and revise property acts so that women can qualify for their own housing -Twelve month outreach service to provide follow up after housing is achieved to help support the stability of these tenancies -Services should be created with decolonizing perspective and methodologies -Aboriginal-led service initiatives and improve integration with Aboriginal and mainstream services. Culturally appropriate and sensitive services that take into account role of family (can be

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					<p>supportive or perpetuate abuse)</p> <ul style="list-style-type: none"> -evidence-based practice not necessarily the best; mainstream solutions cannot be forced -assistance with reconnection to culture if applicable -Eliminate jurisdictional issues for women trying to access income support (i.e. off reserve) -Address income inequality -Clear, accessible information of available financial benefits -Find a solution for the requirement of an address to obtain social assistance where these requirements exist -improve access to transportation in rural contexts and more shelters in remote areas -coordinated, national responses must address the lives of aboriginal women in both northern areas and rapidly expanding urban communities -women as full and equal partners in economic, political and spiritual spheres of their communities -decolonizing agenda to address contemporary colonial practices and their expressions in Indigenous peoples' lives -Address the issue of status and address exclusionary Band membership codes -reform the matrimonial property codes and consider aspects of family law [notes that legislation has now improved matrimonial rights] -encourage collective responsibility and problem solving of issues at a local level -focus on socially inclusive community development

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					-target social supports to help support hidden women and girls
I Built My House of Hope: Best Practices to Safely House Abused and Homeless Women	RESOLVE Alberta	2009	Canada	Reviewed best practices to safely house abused and homeless women, assessing what models of emergency and second stage shelters best address women's housing and what models and or strategies might better assist women who are at high risk to becoming homeless to access safe, affordable and permanent housing. Researchers then interviewed 62 women from across Canada who had been abused by partners and homeless at some point. The women were asked for their perspectives on what is needed to more adequately provide housing for themselves and their children. The project recommendations stem from both the environmental scan and the women's narratives. Indigenous women are named throughout report, although recommendations are not necessarily specific to Indigenous women.	second stage shelters struggle with no funding, under funding, and limited availability to women. Accessing social housing is a problem--women may have to 'prove' abuse to housing authority to gain priority access to housing. recommendations: -develop additional programs to assist abused and homeless women to find safe, affordable, long-term housing (eg second and third stage housing) -support opportunities for organizations to collaborate together to develop programs -lengthen the allowable stays in Canadian emergency and second stage shelters -increase availability of subsidized housing -review shelter and agency policies for implicit biases or discrimination in accessing services -child protection services needs a more humane approach to women and children who are homeless or at risk. Women cannot regain custody of children without housing, but without children, they cannot access the right housing units or subsidies women in rural areas/reserves have fewer options available -Non-aboriginal services may lack cultural sensitivity; some barriers are systemic, some might be individual staff being discriminatory or racist
Improving Housing	W. Thurston et al.,	2011	Winnipeg,	Funded by Employment and Social	The report focuses on Aboriginal homelessness in general but

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Outcomes for Aboriginal People in Western Canada: National, Regional, Community and Individual Perspectives on Changing the Future of Homelessness	Department of Community Health Sciences, University of Calgary		Saskatoon, Regina, Calgary, Edmonton, Vancouver and Victoria	Development Canada the study identifies the most effective policies, procedures and practices for working with Aboriginal people who experience homelessness.	makes the following observations: VAW services have been well organized and formed strong networks: authors suggest the housing sector could learn from VAW sector. Also much about housing could be learned: eg models for successfully housing multiple families, and transitioning to second-stage and affordable housing. Aboriginal women in rural communities/reserves have access to fewer social services, affordable housing, and are forced to find housing far outside communities. But small communities are difficult to maintain confidentiality should the woman have access to services there.
Housing Needs and Preferences of Relatively Homeless Aboriginal Women with Addiction	R. Schiff & J. Schiff, Social Development Issues (journal)	2010	Regina	This paper describes a preliminary study in 2008 of the housing needs and preferences of five Aboriginal women involved with a drug treatment court, in order to explore their housing needs and preferences.	<ul style="list-style-type: none"> -Estimating number of people needing shelter (eg the woman's family) is complex and has a marked effect on size and type of dwelling units required -Minimization of barriers to treatment, combined with the provision of safe, secure, affordable housing with supports, has begun to be recognized as a key component in addictions recovery for single and single-parent women (Haller, Knisely, & Elswick, 1997; Morrison, Doucet, Hicks, LeBlanc, & Hall, 2006) -Public assistance for single women is often inadequate for housing costs, and those who seek to re-gain custody of children often do not qualify for social housing as singles and cannot regain custody until the housing is acceptable to authorities -Public assistance may not cover travel to treatment locations -Reductions in federal and provincial funding for social housing

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					<p>over 20 has severely limited access to housing</p> <p>-Authors compare housing first to housing ready and notes that one model will not work for all. "The women in this study called for a need to consider alternative models of housing for those who are at different stages of recovery and sobriety."</p> <p>-Need for culturally appropriate services and living environments. Staff must be sensitive to racial and cultural oppression and be able to provide culturally appropriate support</p> <p>-A need for special consideration of the transportation, location, and housing configuration needs of women with children to minimize trauma and anxiety resulting from the fear of child welfare intrusion. Dangers to communal living environments, pertinent given risk of HIV infection and other communicable diseases</p> <p>-Need for housing that could accommodate male relatives and extended family (a cultural norm with large family units and extended family)</p> <p>-Aboriginal interviewees concur with the literature, which suggests that supportive and transitional housing (HR) may be preferable and most appropriate to meet the needs of those with primary issues of substance abuse, especially if placed in a culturally sensitive context. Note a tension between willingness to accept rules and fear of surveillance/oppression (historical oppression)</p>
"A Story I Never Heard Before":	L. Ruttan et al., Pimatisiwin	2008	Alberta	Part of a larger qualitative and longitudinal study involving eighteen	While showing respect for this resilience, the reality of social inequities must not be minimized, especially given the history of

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Aboriginal Young Women, Homelessness, and Restorying Connections	(journal)			homeless female youth, the data from the nine Aboriginal participants was analyzed separately with the following conclusions: the influence of toxic narratives emerging from residential school attendance, overly invasive child welfare intervention, and historical and ongoing systemic inequities; these factors contributed to participant's homelessness. At the same time, reconnection with culture and restorying identities allowed for the development of narratives of pride and hope which assisted in moving toward healthier lifestyles and transition from homelessness. These young women intend to raise their own children by the narratives and cultural practices they now consider essential to wellness.	Aboriginal women within Canada. At the same time, approaches which activate strengths, assets, and resilience can enhance positive identity and relationships. For Aboriginal youth who have experienced the intergenerational effects of residential schools, child welfare, and homelessness, a positive narrative of identity, culture, and history that acknowledges current realities can be empowering. The historical, traditional role of narrative and restorying family and relationships as a vehicle of teaching, a method of cultural transmission, and embodying meaning serve to bond relationships of respect with identities of pride, health, and interconnected pasts and futures in culturally appropriate healing and bring resilience to futures.
Measuring Progress: After the Roundtable	J. Reimer & C. Goard Alberta Council of Women's Shelters	2009	Alberta	To help measure progress since the Alberta Roundtable, the Alberta Council fo Women's shelters conducted a survey of their membership and some key stakeholders as part of a three-year funding project with Status of	-Shelters should be resourced to meet aspirational standards in offering a continuum of services from prevention to follow-up. Current funding for operations is inadequate let alone finding the funds to support the ongoing maintenance of the shelter facility. -Increase financial support and invest in affordable housing and transitional supports (some improvements since roundtable but many do not receive financial supports). Women leaving shelter

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				Women Canada.	<p>continue to cite lack of financial resources as a major reason for returning to their abusive partner.</p> <p>-The Women's Shelter Program Review recommended: Work with government and community partners to develop affordable and transitional housing strategies to meet the needs of abused women and children. Very few reported getting these opportunities.</p> <p>-Participants in the survey identified little progress on the Province's recommendation to conduct a cross jurisdictional analysis to assess the costs and effectiveness of second stage and other transitional housing programs and develop recommendations for next steps. The province appears to have gone the route of a Housing First model, without considering the need for specialized interventions for abused women, nor that second stage housing is a proven intervention for high risk women and their children.</p> <p>-Transportation: continues to be a significant challenge for clients while in shelters as well as entering/exiting shelters safely, as well as in finding housing. Particularly a problem in rural/remote areas.</p> <p>-The province must establish a Family Violence Commission as a single, cross-sector agency coordinate and address issues related to family violence</p>
Life beyond Shelter: Toward Coordinated Public Policies for Women's Safety	T. Read, YWCA Canada	2009	Canada	Researchers facilitated a dialogue among key stakeholders at the national, provincial/territorial and community levels to identify concrete workable avenues to	<p>Recommendations are comprehensive and extensive and call for coordinated changes at all levels of government. The federal government needs to lead this coordination by:</p> <p>-Adopting a national poverty reduction strategy</p> <p>-Creating a national housing strategy for emergency, second-stage</p>

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and Violence Prevention (Executive Summary)				effecting real and lasting change for Canadian women fleeing domestic violence. Life Beyond Shelter identifies five broad issue areas impacting women as they seek to move beyond shelter to safe lives in the community: Poverty; Housing and Homelessness; The Legal Environment; Life in the North; Lack of Inclusion for Marginalized Women.	and permanent housing that is inclusive of women and incorporates safe design -Supporting sectoral housing strategies for Inuit, First Nations, Métis and urban Aboriginal women, with development led by their organizations -Increasing the proportion of federal transfer payments for legal aid dedicated to family law -Convening a national consultation to discuss the effectiveness, limitations and challenges of mandatory charging by police in domestic violence situations -Funding emergency shelters in the territories for homeless women that accommodate children -Providing equitable funding mechanisms to support the development of low-income housing in Nunavut
Using a Community of Practice Model to Create Change for Northern Homeless Women	N. Poole & J. Bopp First Peoples Child and Family Review	2015	BC, Yukon, Nunavut, NWT	This paper describes three virtual and face-to-face communities which met in the capitals of Canada's three Northern territorial cities over a two-year period to discuss and act on culturally safe and gender-specific services for Northern women (and their children) experiencing homelessness, mental health and substance use concerns.	Services often don't notice the gendered nature of the experience of northern homeless women with mental health and addiction issues -highlights the importance of incorporating First Nations and Inuit cultural perspectives and approaches to understanding mental health concerns and supporting women who struggle to remain housed and living well -highlights the role of trauma as an underlying factor in the mental health and addictions concerns of Northern women
Aboriginal Homelessness in	C. Patrick, Canadian	2014	Canada	A broad literature review that looks at following areas: housing on- and	-The Native Women's Association of Canada (2004) highlights how Aboriginal women living on reserve are at a significant

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Canada: A Literature Review	Homeless Research Network Press			off-reserve, youth, gendered experienced health, well-being and health care, role of historical trauma, critiques and considerations future research pathways.	<p>disadvantage in the context of matrimonial law, as the Government of Canada has failed to provide spouses living on reserves with legal recourse for obtaining interim exclusive possession of the family home. The equivalent is available to all spouses living off-reserve. Few First Nations communities have policies that take such issues into account to assist women in accessing adequate, affordable and safe housing for themselves and children.</p> <p>-Racist and colonial-minded government processes worked to disrupt traditional Aboriginal gender roles and notions of family beginning with the Indian Act. The Indian Act sought to impose male-dominated political and social systems onto Aboriginal Peoples by barring Aboriginal women from property rights and made them second-class citizens</p> <p>-homelessness is a significant risk factor in the sexual exploitation of Aboriginal females in Canada, who can be forced into exploitative situations to meet basic life needs</p> <p>-Aboriginal women are incarcerated more than non-Aboriginal women and find themselves overrepresented in prison populations and the lack of resources to secure safe, affordable housing and because they lack community supports (i.e. mental health, social support services) when they are released from prison</p> <p>-Programs that establish a stronger cultural identity, emphasize Aboriginal spirituality and increase self esteem and feelings of self-worth were listed as best practices toward reducing recidivism and homelessness among Aboriginal women</p>

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Making a Difference: Ending Violence Against Aboriginal Women, October 2013	Ontario Women's Directorate, Government of Ontario	2013	Ontario	second annual progress report from Ontario Joint Working Group on Violence Against Aboriginal Women. This second report highlights new initiatives implemented by the Joint Working Group, as well as complementary activities and accomplishments to address violence against Aboriginal women.	<ul style="list-style-type: none"> -improving data collection and information sharing: analyzing current data collection practices; create online portal; study violence against Aboriginal women indicators and data sources; consider mixed methods -Government staff also participated in cultural competency training delivered by the Ontario Federation of Indian Friendship Centres -With funding from the Ontario Women's Directorate, the OFIFC developed a gender-based analysis document that discusses teachings about gender from an Aboriginal perspective. This will develop this into a culturally relevant gender based analysis tool -The Housing Services Act, 2011 (the Act) requires local housing and homelessness plans to address the need for housing for victims of domestic violence. The Ontario Housing Policy Statement (OHPS) directs that the local plans will identify and consider the housing needs of Aboriginal peoples living off-reserve. In 2011, the Ministry of Municipal Affairs and Housing helped established a Housing and Homelessness Resource Centre with the Ontario Municipal Social Services Association. The Resource Centre is designed to assist Service Managers in developing their local housing and homelessness plans. All Service Managers must approve a Housing and Homelessness Plan by January 1, 2014. Prior to Service Manager approval, the Ministry, in collaboration with eight Ministries including the Ministry of Aboriginal Affairs and the OWD, will be reviewing each plan against the requirements of the Act and the OHPS.
Toronto Aboriginal Research Project:	C. McCaskill, K. Fitzmaurice, & J.	2011	Toronto	A report of a large-scale research project studying all aspects of	-recommend that a housing program be established for Aboriginal individuals transitioning from shelters or recovery treatment

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Final Report	Cidro, Toronto Aboriginal Support Services			Aboriginal life in Toronto--all income levels, housing, employment, arts, health, etc. Study did look at women with some mentions of domestic violence, but policy recommendations are not necessarily targeted to this group specifically.	<p>facilities. Aboriginal and non-Aboriginal housing agencies should work together to create this program.</p> <p>-Aboriginal and non-Aboriginal agencies, the private sector, labour unions and educational institutions work together to create employment incentives, upgrading, apprentice and special education and training programs focusing specifically on the education and training needs of Aboriginal homeless people in Toronto.</p> <p>-mainstream shelters in the downtown core that support Aboriginal people who face challenges with homelessness offer culturally-appropriate services and supports. The governments establish a transitional housing program specifically geared to the needs of Aboriginal homeless people, including culturally-based services relating to addictions, counselling, cultural teachings, transportation assistance, employment preparation and life skills training.</p> <p>-The majority of Aboriginal women from the community survey felt that abusive relationships were a major barrier for their success (87%).</p>
Feeling Home: Culturally-Responsive Approaches to Aboriginal Homelessness	K. McCallum & D. Isaac, Social Planning and Research Council of British Columbia & the Centre for Native Policy and	2011	Winnipeg, Regina, Edmonton, Calgary, Vancouver, and some from Prince	A report aimed at responding to calls for service providers to account for the impact of over 140 years of social strategies aimed at assimilation and the resulting personal, familial and community trauma. Also how alternative approaches to service delivery might pave the way for	<p>-Policy makers need to directly involve Indigenous peoples in policy development.</p> <p>-long-term approaches needed to resolve complex social issues but service providers are caught in short-term funding arrangements.</p> <p>-Public policy on homelessness should be predicated on the belief that long term strategies with clear goals, timelines and appropriate funding are essential to the solution to end homelessness.</p>

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	Research		Alberta, Yorkton, Prince George	better service provision for Aboriginal peoples who are homeless in Canada. They ground their use 'culturally responsive service delivery' with an Australian definition, which, in the context of service provision is the active process of seeking to accommodate the service to the client's cultural context, values and needs.	-Aboriginal peoples should use a participatory approach. This will ensure that things of concern to this population are incorporated. Aboriginal peoples who are homeless or precariously housed and the people who serve them are those best equipped to review and guide policy on housing and homelessness.
Shared Stories, Silent Understandings: Aboriginal Women Speak on Homelessness	C. Maes, University of Manitoba (thesis)	2011	Winnipeg	Using survey, focus group, and interview methodologies, various types of stories were told, analysed and retold as common themes and overarching considerations.	-Develop enough affordable and appropriate housing, including bachelor suite in various areas of the city to meet the need. Affordable means available on a social assistance budget. -Create a position, either at shelters or at an accessible service near shelters, to assist with finding housing and advocating with landlords. Some organizations may already offer this service. Develop a program for assistance with damage deposits, e.g. a low/no interest loan. -Provide support in dealing with landlords, including assistance in having damage deposits returned and making discrimination complaints. While the Residential Tenancy Board assists with this, the length of time means women become homeless before they have their case heard.
Moving Forward! Planning for Self-Determination:	A. Johnston, Alberta Council of Women's Shelters	2011	Alberta	An evaluation commissioned by Alberta Council of Women's Shelters that compared INAC-funded on-	The inadequacies have left On-Reserve Shelters in a compromising position where they are: 1) unable to function as autonomous institutions by receiving funding direct from INAC, 2) unstable and

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Alberta On-Reserve Shelters United, Final Report				reserve shelters to provincially-funded off-reserve shelters. The report found that on-reserve shelters received considerably less funding than their provincial counterparts, threatening their ability to provide services.	insufficiently funded; and 3) threatened in their ability to function as a sustainable institution that can provide adequate and sufficient services to women and children fleeing violence.
Practical Frameworks for Change: Supporting Women and Children in Alberta Emergency Shelters	I. Hoffart, Alberta Council of Women's Shelters	2011	Alberta	purpose is to evaluate a 2-year project of implementing Practical Frameworks for Change. This document describes the women and children in participating shelters, summarizes the results across each of the areas of promising practices and concludes with recommendations for the next steps for those shelters and the ACWS collective.	<p>-Explore and address reasons for Aboriginal women leaving shelters earlier than the other shelter resident groups. Aboriginal women constituted almost two thirds of the shelter population in this project; they often leave the shelter earlier than other client groups, are more likely to be in the pre-contemplation and contemplation stages and have higher lethality scores. Has implications for shelter services, especially those in Northern Alberta and particularly for program content, cultural competence, shelter staffing and establishing linkages or partnerships with First Nations reserves and Métis settlements in the area.</p> <p>-Review shelter services funding arrangements and partnerships to assist shelters in addressing the needs of the women with a complex array of needs (e.g., health, mental health and addiction). The review may focus on such elements as shelter policies, staffing models, staff training and linkages with community resources.</p> <p>-review the value of the "Train the Trainer" approach, particularly for cultural competence and legal training. highlight a need to focus on the unique needs of Aboriginal and Immigrant women.</p> <p>-additional funding needed to increase shelter staffing levels to</p>

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					assist in data collection processes.
A Framework for Reimagining Indigenous Mobility & Homelessness	D. Habibis Urban Policy & Research (journal)	2011	Australia	The framework for conceptualising Indigenous temporary mobility, migration and homelessness.	provides a framework for conceptualising Indigenous temporary mobility, migration and homelessness. Largely does not disaggregate findings to women, or women fleeing DV, but notes that women and children fleeing DV can be among the 'chronically homeless.'
Aboriginal Women's Initiative Literature Review: A Review of the Literature on Intergenerational Trauma, Mental Health, Violence Against Women, Addictions and Homelessness Among Aboriginal Women of the North (NOWSCOPE)	G. Goudreau, YWCA Canada	2011	Ontario	A literature review in 3 parts: the first part provides info on colonization, Aboriginal views on health, and contemporary issues and services. The second part examines violence against Aboriginal women, and pursuant challenges that women face. The third part looks at prevention and shelters.	<p>-need for culturally-appropriate programming for Aboriginal women that includes traditional practices of Aboriginal people. However, note some communities are split between traditional practices and Christianity, so all views need to be considered.</p> <p>-Homelessness for Aboriginal women stems from many intersecting barriers faced in seeking rental housing and employment, as a result of systemic racism and stereotypes. Also, Aboriginal women often experience poverty, housing affordability stress and homelessness due to unemployment and their prevalence as heads of lone-parent families with many children.</p> <p>-Impacts of economic insecurity seen in poor housing conditions experienced by many Aboriginal peoples. The poor conditions of dwellings are especially common on reserves</p> <p>-Crowding, which is common in most reserves, causes extra stress in households and can be a cause of family violence. If a women experiences violence on the reserve and needs to leave the home, the Indian Act does not contain any laws that apply to matrimonial real property on reserve land. often results in women having to leave the reserve, especially where communities do not have housing policies that address such situations. In such a context,</p>

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					<p>women living on-reserve may be forced to choose between remaining in a violent home or leaving their community. Aboriginal women's access to housing on reserve or in northern geographical rural areas is often complicated by a lack of housing options.</p> <p>-Aboriginal peoples living in urban centres earn the lowest incomes and frequently live in the areas with the most undesirable housing conditions</p> <p>-The housing situation is particularly precarious for Aboriginal single mothers trying to escape violence. They often face discrimination when trying to access rental housing.</p> <p>-Discrimination can contribute to many women's homeless situations as it creates difficulty in accessing housing and may result in unfair evictions</p>
Analysis of Implementation by Theme (Review of Reports and Recommendations on Violence Against Indigenous Women in Canada)	P. Feinstien & M. Pearce, Legal Education and Action Fund	2015	Canada	This document analyzes over 50 reports that have addressed Missing and Murdered Indigenous Women and Girls in Canada. The authors organize the recommendations of the reports reviewed into 16 themes. For each theme, there is a summary of the extent to which each type of recommendation appears to have been implemented to date.	<p>-28 reports recommend measures to prevent violence against Indigenous women by addressing its root causes, and to respond to this violence when it occurs. Preventive measures include ensuring adequate housing, better access to employment, improved education, and reducing the overcriminalization of Indigenous women. Programs and strategies specifically designed to tackle the root causes of violence against Indigenous women exist at the provincial level.</p> <p>-Aboriginal involvement in program development and delivery is recommended in 20 reports</p> <p>-transport services and physical access to housing, including safe houses and/or shelters (12 reports) particularly addressing challenges of living in remote locations</p> <p>-Five reports, spanning 1996 to 2009, call for a review of existing</p>

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					<p>legislation, with a view to identifying and amending any aspects that have a discriminatory impact on Aboriginal women. The laws that are mentioned include: gender bias in the Indian Act and Bill C-31, Section 67 of the Canadian Human Rights Act, matrimonial property rights on reserve.</p> <p>-5 reports recommend that the Canadian government endorse international declarations and ratify international conventions concerned with promoting the safety of women, and Indigenous peoples' rights.</p>
The Little Voices of Nunavut: A Study of Women's Homelessness North of 60, Territorial Report	S. Elliott & J. Bopp, Qullit Nunavut Status of Women Council	2007	Nunavut	The study drew on the personal experiences of homeless women to examine the ways in which gender, violence, poverty and access to housing and community services play a major role in creating women's homelessness. It also examined the structures, policies and economic and social practices that contribute to homelessness for women in Canada's North.	<p>-The federal government must provide funding mechanisms to encourage and support the development of low-income housing in Nunavut.</p> <p>-Nunavut must implement priority housing policies that ensure that women living in violence or exhibiting other high needs are prioritized on access lists held by subsidized housing providers.</p> <p>-More emergency shelters for homeless women are needed to alleviate overcrowding and inadequate resources. Improving the quality of the existing shelters in terms of services is needed, as well as gender and culturally sensitive models.</p> <p>-The creation of sufficient second-stage housing is needed for healthy choices.</p> <p>-implement housing authority policies that remove barriers for women: eg apply a culture and gender analysis to policies; develop policies that address historic debt; establish a ceiling on rental rates</p> <p>-create a national housing policy that includes women. Inuit organizations/coalitions need to be included in development of</p>

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					<p>plan; develop poverty reduction strategies</p> <ul style="list-style-type: none"> -reduce/eliminate barriers women face in accessing services -provide full range of services that address determinants of homelessness such as continuum of care model, enhancing quality of service provision, affordable daycare, increase access to educational programs -ensure appropriate funding of front-line services -implement effective strategies to address domestic violence and substance abuse treatment -design and implement interagency protocols and tools for collecting, managing, and sharing accurate and relevant information and designing/tracking clear outcomes indicators; conduct more research -nurture collaboration among providers and ensure all relevant stakeholders are at the table to develop public policy/government programming -create public awareness to change negative attitudes
Submission to UN Committee on Economic, Social and Cultural rights by Justice for Girls	A. Czapska et al., Justice for Girls	2006	Canada	A submission that argues that Canada is failing to take the necessary steps to progressively realize the rights set out in the International Covenant on Economic Social & Cultural Rights for girls, arguing that the social and economic position of teenage girls in Canada is an outcome of that failure.	<ul style="list-style-type: none"> -The Canadian government must specifically uphold the inherent rights of Aboriginal girls and make every effort to remedy the consequences of colonization. In so doing, the Canadian government must engage the leadership of the Native Women's Association of Canada, Pauktutit, and provincial/territorial Indigenous grassroots women's groups. -The government of Canada must fund long term subsidized housing for homeless teenage girls, in particular teenage mothers who are at serious risk of homelessness and state apprehension of

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					their children.
Homeless in a Homeland: (In)Security and Homelessness in Inuvik and Yellowknife, Northwest Territories, Canada	J. Christensen, McGill University (thesis)	2013	NWT	In response to community-identified research needs, and through a desire to address gaps in the literature on northern homelessness, the primary aim of this doctoral research project was to understand how homelessness in the urbanizing regional centres of Inuvik and Yellowknife, Northwest Territories, Canada, is produced and/or reproduced.	<ul style="list-style-type: none"> -gender plays a critical role in shaping geographies of hidden homelessness, as women are more prone to experience domestic violence, financial marginalization, and discrimination and other barriers related to housing and social policy -Aboriginal women have been marginalized in their families and communities through the patriarchal influence of colonialism -social policies that guide interventions into child welfare and family violence were especially relevant to women's homelessness experiences. Many women who were homeless had fled violent relationships in their home community. Many were also in the community to remain close to children who were in foster care. Often, the two were connected: the mother had fled the relationship and her children were also taken into the child welfare system, and all were sent to Yellowknife or Inuvik. -there needs to be more affordable housing overall -the role that housing plays in a parent's ability to regain custody of child needs to be recognized--focus on providing supportive housing to parents particularly as part of child welfare program
Stopping Violence Against Aboriginal Women: A Summary of Root Causes, Vulnerabilities and Recommendations	T. Byrne & W. Abbott, Ministry of Citizens' Services, British Columbia	2011	BC	The many policy and program recommendations put forward in the literature fall into a number of categories: those that focus on the root causes and vulnerabilities; those that speak to the fundamental characteristics of effective	<ul style="list-style-type: none"> -An Aboriginal Women's Commission should be established at federal level, and similar council for BC with focus on the issues and encouraging leadership among Aboriginal women -All levels of government to provide adequate, sustainable, multi-year funding for programs and services that address Aboriginal health and well-being, including initiatives to address all issues that negatively affect Aboriginal women's well-being, including poverty,

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From Key Literature				programming and strategies; and those that focus respectively on promising practices for violence prevention, intervention and post-incident support. The recommendations make a loud and unanimous call for increased and sustained funding for all initiatives to address Aboriginal socio-economic disadvantage as well as to address the specific issue of violence against Aboriginal women and girls. In addition, the recommendations make a clear call for all levels of government to take an integrated approach to the socio-economic challenges facing Aboriginal people, and to work in close collaboration with Aboriginal leadership, communities and women's organizations.	<p>lack of housing, sexualized and racialized violence, employment, education, single parent families, healthcare, and urban and remote issues.</p> <p>-Federal, provincial and municipal governments should subject all social programs to a periodic review to ensure the accessibility and resourcing of programs for Aboriginal women and families is at least on a par with those available to non-Aboriginal people and is sufficient to ensure effective protection and full enjoyment of their rights.</p> <p>-The federal government should restore funding to fulfill the commitments set out in the Kelowna Accord to end inequalities in health, housing, education, and other services for Aboriginal peoples. All governments must develop a culturally-based, ethical framework that is respectful of First Nations, Inuit and Métis.</p> <p>-All levels of government should ensure that policies and programs address the holistic needs of communities in ways that are culturally relevant and designed by the community.</p> <p>-Non-Aboriginal individuals and organizations whose work or responsibilities directly affect Aboriginal women's lives must receive cross-cultural training and comprehensive information and education on history, culture, traditions and current situation of Aboriginal people, especially women. Cultural sensitivity training mandated for all levels of government employees.</p> <p>-Aboriginal governments and planning bodies with a mandate to develop new structures for human services undertake, in collaboration with women's organizations, an inventory of existing services, organizations and networks with a view to building on existing strengths and ensuring continuity of effort.</p>

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					<p>-Governments and Aboriginal organizations should work together to develop an Aboriginal Housing Strategy that provides for safe and affordable housing, including transition and second stage housing for women escaping violence.</p> <p>-More Aboriginal safe houses available to Aboriginal women in abusive situations. Offering Aboriginal women non-Aboriginal safe houses isolates them from their culture and traditional way of life. Aboriginal women need to be healed by other Aboriginal women in a safe and culturally inviting environment.</p>
From the Ground Up: Indigenous Women's after Violence Experiences with the Formal Service System in the United States	C. Burnette, British Journal of Social Work (journal)	2015	United States	A critical ethnography focusing on the experiences of Indigenous women experiencing violence with formal services in the southern United States. The multidisciplinary service system included social services, mental health, law enforcement and criminal justice.	needs to be context-specific training for service providers, focusing on professionalism, confidentiality, but also service providers often don't have specialized training/qualifications.
Issue brief: sexual violence against women in Canada	Federal-Provincial-Territorial Senior Officials for the Status of Women	2015	Canada	The brief was written to provide a comprehensive picture of what is known about sexual violence against women in Canada, focusing on historical/social/political processes, data available and associated challenge, and examples of policy changes as well as innovative interventions. Not focused on	Creating a further disadvantage for Aboriginal women is the lack of culturally appropriate interventions to prevent sexual violence and support victims, in both rural and urban settings. The greater likelihood of Aboriginal people living in rural and remote parts of Canada creates further barriers, in that small communities do not always allow for the confidential reporting of sexual violence, and many do not provide full access to the necessary (culturally appropriate) social services

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				Indigenous women specifically, but they are included as a 'subpopulation.'	
Invisible Women - A Call to Action: Report on the Missing and Murdered Indigenous Women in Canada, Report of the Special Committee on Violence Against Indigenous Women	S. Ambler, Government of Canada	2014	Canada	The committee organized its study along three main themes: violence and its root causes, front-line assistance, and preventing violence against Aboriginal women and girls. Provides recommendations on public awareness, policing, community supports, and argues that solutions must be developed and offered at community level	<p>Many Aboriginal communities, particularly First Nations and rural or isolated communities, are ill-equipped to assist girls and women who are victims of violence, lacking continued police presence and shortage of shelters and second-stage housing for abused women and their children.</p> <ul style="list-style-type: none"> -access to emergency shelters and second stage housing is unequal--reserve/rural/isolated communities have no safe places (Inuit communities have very limited access)--need to increase number of shelters and second-stage housing on reserve/rural/remote communities -First Nations reserves receive less funding than others--additional funding is needed -federal government continues to support programming and legislation that allow Aboriginal communities to respond to violence -federal government engages First Nations communities to examine how to improve supports for shelters and front-line services on reserve for victims of violence -the federal government implement all of the recommendations (1-15) in a coordinated action plan
Helpers, not Helpless: Honouring the	B. Allan & I. Sakamoto, University of	2014	Ontario	This chapter approaches homelessness by examining the specific needs, history, strengths and	<p>-the removal of property rights through the Indian Act continues to significantly impact Aboriginal women today.</p> <p>- need for deepened understanding and compassion on the part of</p>

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Strength, Wisdom and Vision of Aboriginal Women Experiencing Homelessness or Marginal Housing	Ottawa Press			experiences of Aboriginal women, arguing that a universal formula of resolving homelessness is not enough but must address issues of colonialism, violence against Aboriginal women.	<p>staff at receiving agencies or services.</p> <p>-While the context of shelter services in particular tends to be marked by a lack of resources, high workloads and low staffing, a failure to recognize and respond to the needs of women with disabilities could point to a system that ignores the individual needs and context of each woman.</p> <p>-current discourses of homelessness obscure, erase or ignore the agency of those who are homeless, resulting in services that can inadvertently imply to service users that they are helpless and reinforce feelings of grief, isolation and marginalization. In response, then, raising the voices of those who have or currently are experiencing homelessness and ensuring their active and meaningful involvement in policy,</p> <p>-program and service development and delivery should transform both individual experiences and societal discourses of homelessness.</p> <p>-reconstruct relationship between helper/helped toward Aboriginal idea of asset-based (all are helpers/can contribute; no one is helpless)</p> <p>-decolonize systems (education, practice, research).</p> <p>-For policy development, Aboriginal women should be meaningfully included in development (not just token consultations)</p>
First Peoples, Second Class Treatment: The Role of Racism in	B. Allan & J. Smylie, Wellesley Institute	2015	Canada	This report focuses on social determinants of health, arguing that colonization is a fundamental determinant to indigenous health in	<p>-the Indian Act was instrumental in undermining women's roles and status in First Nation societies</p> <p>-an intersectional approach is necessary to understand and contextualized Indigenous women's health</p>

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the Health and Well-Being of Indigenous Peoples in Canada				Canada.	-critical to attend to how both historic and ongoing colonial policies and practices shape Indigenous women's social determinants of health/health outcomes
Addressing Funding Policy Issues: INAC-Funded Women's Shelters	National Aboriginal Circle Against Family Violence	2008	Nunavut, Ontario, BC, Manitoba, Alberta	This study explored issues facing on-reserve shelters, concluding that many Aboriginal women's shelters face intense challenges because they cannot access all the INAC funding that is allocated to them. These shelters are already funded at far lower levels than their provincially-funded counterparts and having First Nations administrators (Chiefs and Councils) take a bite from these funds further reduces the money that the shelters receive.	-Especially because INAC-funded women's shelters are not funded at the same level as provincially funded shelters, these women's shelters must receive 100% of INAC shelter funding that is designated for them so they can maximize opportunities for better serving their clients; INAC should stipulate that all shelter funds be used solely for shelter purposes -Shelters should have the option of being incorporated and/or have charitable status so they can conduct fund-raising events as well as have access to other funding sources – such as outside corporate and private donations, and that includes having the legal mechanisms for issuing tax receipts -INAC should make the necessary changes (policy and/or otherwise) so that shelters can be incorporated without permission from the Chiefs and Councils. This would ensure that the shelters can be funded directly by INAC -If a shelter becomes an incorporated entity, INAC should waive the 10% holdback from the total annual funding to the shelters
Yukon Aboriginal Women's Summit II-Strong Women, Strong Communities:	Yukon Women's Directorate	2012	Yukon	12 recommendations put forward to help to change the social, economic and legal equality of Aboriginal women in Yukon related to the following areas: education and	-Support efforts to reduce homelessness by increasing access to and availability of affordable, safe and healthy housing for Aboriginal women and children. Work with community partners to develop an affordable rent-to-own housing program and increase housing options and support for youth who want to live

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Restoring Our Balance				leadership training, housing, community, culture and tradition, justice and violence prevention, health and wellness, engaging men and boys, and sustainability.	independently. -Develop community workshops and education on healthy relationships and violence prevention including sexual assaults and drug and alcohol addiction for adults, youth and front-line workers. Support the RCMP in communities to become more involved, active, and effective in the prevention of violence of any kind, including supporting victim-based programming (instead of offender-based). -Build and permanently staff a traditional healing, treatment and after-care centre with land-based camps with programming that addresses trauma, addictions and violence, to heal the heart, mind, body and spirit. Services, programming and support will be culturally-relevant and gender-based and will incorporate traditional teachings, knowledge and medicines (Dene-Net-Sete-Tan), which means that it must support the whole family. -supporting sustainability: Provide adequate, sustainable CORE funding for all Yukon Aboriginal women's organizations.
Threading, Stitching, and Storytelling: Using CBPR and Blackfoot Knowledge and Cultural Practices to Improve Domestic Violence Services for	E. Jackson et al., Journal of Indigenous Social Development (journal)	2015	Southern Alberta (Pincher Creek area and Kainai Nation)	This article discusses a community-based participatory research (CBPR) project at two women's emergency shelters in rural Southwestern Alberta. Thirteen Blackfoot women emphasised DV services should provide opportunities to connect with family and community and role model Blackfoot knowledge. The article argues that it	-Westernized norms of individualism and hierarchy underwrite the case management model in which indigenous women are cast as (dysfunctional) individuals victimized by other (dysfunctional) individuals rather than representatives of gendered inequality and traumatized, marginalized communities--need to shift toward a collaborative, community-involved model to build on strengths of Blackfoot community -the maximum 21-day shelter stay falls far short of necessary time to make lasting life changes successful DV interventions remain those that work to reverse social marginalization and promote

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Indigenous Women				is not enough to add 'cultural competency' to DV interventions-- the model need to be decolonized/indigenized through a focus on community resources rather than personal trauma.	<p>overall safety in Indigenous communities</p> <ul style="list-style-type: none"> -on-reserve DV services need adequate funding and changes to ensure confidentiality -on-going training for all staff on how colonization leads to current challenges in indigenous communities, including DV--training which may need some focus exclusively on service providers but should also ultimately include all of indigenous communities. Training should be indigenous-led; should be at least 2 days; and should be sector-specific -shelters should increase access to Elders and provide more/easier access to friends and family. Shelters should provide and/or increase space/time dedicated to smudging, praying, and other culturally-based activities -programs for traditional parents should be offered to whole families, extended families, and community members, not only mothers -outreach services, when culturally-based and embedded in the community (eg community members involved in design/implementation of services) prolonged the sense of community and support that the women had found so beneficial in the shelter setting. -Shelters should work more closely with all services to enhance understanding of DV from their point of view shelters should be balances between attending to crisis (eg counselling) and offering positive, fun outings and life skills programs -off-reserve service providers should begin a widespread, honest, and sustained evaluation of their role in reproducing colonization and creating the same fears and insecurities for indigenous women

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					that they are mandated to remove.

Appendix IV: Sources for Working with and in Aboriginal Communities in Policy and Service

Indigenous Perspectives on Conducting Policy Research

First Nations Information Governance Centre. (2005). *Developing a Cultural Framework (RHS)*. Akwesasne, ON. http://fnigc.ca/sites/default/files/ENpdf/RHS_General/developing-a-cultural-framework.pdf

The source focuses on health research, particular describing the indigenous methodologies used for the First Nations Regional Longitudinal Health Survey (RHS). The document begins with overview of what they term 'Indigenous intelligence,' and how they use Indigenous intelligence within dominant linear worldviews. The document then describes the holistic model embedded in Indigenous intelligence, such as including body, mind, heart, and spirit, as well as focusing on connections between individuals, family, community, and culture.

Kenny, C. (2004). *A holistic framework for Aboriginal policy research*. Ottawa, ON: Status of Women Canada. Retrieved from <http://publications.gc.ca/site/eng/9.687103/publication.html>

This framework offers an approach to gender-based Aboriginal policy, with background on both Indigenous knowledge and Indigenous women. The source discusses the concept of holistic Indigenous research, emphasizing the importance of historical context. It also describes how specific research methods can be approached from an Indigenous perspective. The document includes an annotated bibliography and examples of appropriate ethical research processes.

Native Women's Association of Canada. (2007). *Culturally relevant gender-based analysis: an issue paper*. Ottawa, ON. Retrieved from <http://www.nwac.ca/wp-content/uploads/2015/05/2007-NWAC-Culturally-Relevant-Gender-Based-Analysis-An-Issue-Paper.pdf>

An issue paper designed to highlight the effects of gender discrimination against First Nations, Inuit and Métis women, and then examines the federal gender-based analysis legislative, policy and program implementation. The paper concludes with a suggested model and recommendations to implement an effective culturally relevant gender-based analysis.

Ontario Federation of Indian Friendship Centres, Ontario Women's Directorate, & Ministry of Aboriginal Affairs. (2013). *Making a difference: ending violence against aboriginal women, October 2013*. Toronto, ON: Ontario Women's Directorate, Government of Ontario. Retrieved from http://www.citizenship.gov.on.ca/owd/english/ending-violence/ending_violence_against_aboriginal_women_2013.shtml

From Ontario's Joint Working Group to end violence against Aboriginal women, led jointly by the Ontario Women's Directorate, the Ontario Federation of Indian Friendship Centres, and the Aboriginal and Ministry Relationships Branch (Ministry of Aboriginal Affairs). The report provides an overview of the framework developed jointly in 2007 by the Ontario Federation of Indian Friendship Centres and the Ontario Native Women's Association (citation available in the list of sources in the scoping review). The report begins with quotes from elders, and then describes intergenerational trauma, racialization and sexualization of women, and violence against Indigenous women. The remainder of the report describes

what the Joint Working Group did in particular in order to end human trafficking and violence against Indigenous women and girls. Provides policy recommendations and also is a good example of policy development across multiple sectors with Aboriginal communities in lead roles.

Stout, M. D., & Kipling, G. D. (1998). *Aboriginal women in Canada: strategic directions for policy development*. Ottawa, ON: Status of Women Canada. Retrieved from <http://www.publications.gc.ca/collections/Collection/SW21-20-1998E.pdf>

Although published in 1998, this literature review on policy issues in relation to Indigenous women remains relevant, along with the statistics provided. There are useful definitions of key terms, as well as some discussion on sexism/racism as they pertain to Indigenous women specifically. The source moves between a focus on individual women but also how they fall into the collective, which is a key area of understanding in Indigenous knowledge frameworks and, they argue, should be part of methodologies pertaining to Indigenous persons.

Culturally-Relevant Service Provision

Bird, C. (2007). *Aboriginal framework for healing and wellness manual*. Calgary, AB: Awo-Taana Healing Lodge Society. Retrieved from <http://awotaan.org/assets/Page-Attachments/Aboriginal-Frammework-Awo-Taana-Manual-FINAL-May-30-200.pdf>

The framework begins right off with guiding principles, which include elders and Spirit. The manual discusses the Awo Taana Native Women's Shelter, which provides shelter for those who suffer violence and abuse. The model developed is "wholistic and spiritual based" and "prefers a strengths-based approach to working with whole families and the community." Four main sections include overview of family violence, examination of healing/wellness conceptualizations, the assessment wheel, and understanding the Medicine Wheel in practice; this manual serves as a training tool for new staff.

Congress of Aboriginal Peoples. (2015). *The Miykiwan Toolkit*. Ottawa, ON. Retrieved from <http://abopeoples.org/all-project-list/violence-prevention/>

The toolkit consists of three books and 11 fact sheets that is an excellent resource for teaching, learning, and understanding. *Miykiwan* is Cree, and means "coming home" or "home in a good/safe way," and the toolkit is grounded in Cree teachings. The toolkit is for off-reserve Aboriginal families to build resilience and strength, promoting healthier living – which includes a violence-free home/community. The toolkit also provides presenters/group leaders information on how to have a discussion about the various types of violence and how to live your life in a good way. There are spaces provided for writing out thoughts, and discussion questions for a group/circle setting.

Government of Canada, D. of J. (2012). *Compendium of promising practices to reduce violence and increase safety of Aboriginal women in Canada*. Ottawa, ON: Government of Canada. Retrieved from <http://www.justice.gc.ca/eng/rp-pr/cj-jp/fv-vf/comp-recu/>

Provides a list of current resources and practices currently available for Indigenous women, including services for mental health, physical and other abuse, outreach for sex trade workers, substance abuse,

residential school healing, healing/renewal of family roles and responsibilities, parental support, reintegration of offenders, alternatives to gangs, justice services, and housing for survivors of violence. Historical context is provided alongside current plans and services. Use of the Medicine Wheel to emphasize the interrelatedness of the issues – must be viewed as a whole and healed as a whole. The idea is that it is a living document that people can access in order to find a program that can be adapted to assist in communities.

Harper, A. (2006). *Ending violence in aboriginal communities: best practices in aboriginal shelters and communities*. Ottawa, ON: National Aboriginal Circle Against Family Violence. Retrieved from <http://54.186.211.6/wp-content/uploads/2014/03/NACAFV-EN-Best-Practices.pdf>

This study looked at 12 shelters across Canada and their best practices when dealing with family violence for Aboriginal women; most were in Indigenous communities, but those that were not served a primarily Indigenous population. Each shelter is discussed in terms of best practice to give a more general idea of how this varies and what works best. They discuss underfunding and minimal staff training due to this and how it affects services, as well as legal and other barriers. They discuss needs for safety and security as well as ensuring appropriate staffing levels and administration. One thing I found interesting is that they discuss the importance of community in the shelters, such as celebrating client/children birthdays; they emphasize the importance of community connections and involvement in each step of the development and implementation of shelter programming and services. The biggest challenge to overcome is underfunding

Mccallum, K., & Isaac, D. (2011). *Feeling home: culturally-responsive approaches to Aboriginal homelessness*. Vancouver, BC: Social Planning and Research Council of British Columbia (SPRAC BC) and the Centre for Native Policy and Research (CNPR). Retrieved from <http://www.homelesshub.ca/resource/feeling-home-culturally-responsive-approaches-aboriginal-homelessness>

The goal of this source is to increase knowledge on best practices for culturally responsive approaches to Indigenous homelessness. The project undertook a literature review on theory and practice, interviews and case studies. They discuss “homelessness,” stating that there is no “one” definition, noting in particular “spiritual homelessness” which is “a state arising from separation from traditional land, family and kinship networks” (8); this is an essential aspect of Indigenous homelessness, and the authors have grounded this in discussions of the sixties scoop and residential schools as part of intergenerational trauma. The authors provide statistics on homelessness and Aboriginal persons, and discuss housing systems in place as well as barriers/social costs of being homeless and existing services.

Van Berkum, A., & Oudshoorn, A. (2015). *Best practice guideline for ending women’s and girl’s homelessness*. London, ON: Women’s Community House. Retrieved from http://ywcacanada.ca/data/research_docs/00000347.pdf

This text is a guideline for best practices surrounding women/girls and homelessness, and it does discuss hidden homelessness as well. They discuss trafficking, LGBTQ2S, and Indigenous women/girls as areas that uniquely effect women’s experiences with homelessness (examples). Definitions are provided, as

well as information on housing and trauma informed care. “Common” barriers and needs are addressed. While not specific to Indigenous women, it does provide a rather intensive and well-researched look at homelessness specific to women and girls.

Appendix V: Housing Spectrum (developed by the Interagency Council on Homelessness)

		Homeless				Housed				
Housing Circumstance		Un-sheltered	Emergency Sheltered	Provisionally Accommodated	At-Risk of Homelessness	Supportive Housing	Supported Housing	Social Housing	Housing Subsidization	Pure Market Housing <i>Out of Scope</i>
Description		Living on the streets or in places not intended for human habitation	Shelters for people who are homeless, and Women's Shelters	Accommodation is temporary or lacks security of tenure; includes transitional facilities and people accessing private, temporary accommodation	Sheltered individuals whose current economic and/or housing situation is dangerously precarious or does not meet public health and safety standards	Combines accommodation with on-site supports and care. May be congregate or independent living units	Accommodations with supports arranged off-site	Units are owned and operated by government or non-profits	Accommodations with subsidies	
Access to Supports		Outreach services that connect with people where they are	On-site essential services; facilitated access to supports	Where accommodations are provided by government/ agencies, on-site access to supports may be available	Typically required to be initiated by the individual	On-site staff provide or co-ordinate supports of varying intensities to residents	A range of supports services customized to client needs to increase/ maintain housing stability	Supports accessed through mainstream services accessible to all Albertans	Housing-specific financial support	

Housing Examples (not exhaustive)

<ul style="list-style-type: none"> - Public spaces - Squatting in private spaces - Vehicles, attics, garages - Makeshift shelters 	<ul style="list-style-type: none"> - Emergency Shelters - Women's Shelters - Youth Shelters - Respite - Community Crisis beds (Health Services) 	<ul style="list-style-type: none"> - Penal institutions - Medical/mental health institutions - Community Residential treatment facilities - Foster care - Youth group homes; - Refugee/newcomer accommodation centres - Transitional Housing - Second Stage Housing - Staying with others/'couch surfing' - Hostels, rooming houses, motels - First Nations comm. temp. housing - Disaster relief housing 	<ul style="list-style-type: none"> - Those whose employment is precarious - Those experiencing sudden unemployment - Households facing eviction - Housing with transitional supports about to be discontinued - People with severe and persistent mental illness, active addictions, substance use and/or behavioural issues - Breakdown in family relations - People facing, or living in direct fear, of violence/abuse 	<ul style="list-style-type: none"> - Residential living –group homes and harm-reduction housing - Seniors lodges - Assisted and enhanced assisted living facilities - Rent Supplements 	<ul style="list-style-type: none"> - Housing First (e.g. Intensive Case Management/ Assertive Community Treatment) - Home care for seniors and those with physical/developmental disabilities - Rent Supplements 	<ul style="list-style-type: none"> - Seniors Self Contained Accommodations - Community housing managed by Housing Management Bodies - Co-op/Co-Housing - Rent Supplements 	<ul style="list-style-type: none"> - Rent supplements - Habitat for Humanity - Co-op/Co-Housing - Employer-supported housing - First time home buyers programs - Affordable Housing - Private Sector housing 	Pure Market Housing <i>Out of Scope</i>
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HOMELESS –

Individuals and families residing in these locations are considered to be homeless, in that they are “without stable, permanent, appropriate housing of the immediate prospect, means and ability of acquiring it.” Canadian Homeless Research Network (2012)

Canadian Definition of Homelessness

Appendix VI: Policy Recommendation Themes Along the Housing Spectrum

Unsheltered	Emergency Sheltered	Provisionally Accommodated	At Risk of Homelessness	Supportive Housing	Supported Housing	Social Housing	Housing Subsidization
No recommendations clearly pertaining to unsheltered women	<p>Funding for Women's Shelters More women's emergency shelters/shelter beds (Elliott & Bopp, 2007; Fry, 2011; Native Women's Association of Canada, 2015; Ontario Federation of Indian Friendship Centres et al., 2009) Funding for shelters to provide services (Ontario Native Women's Association, 2013a; Reimer & Goard, 2009) Aboriginal-run shelters/meaningful cultural approach (Byrne & Abbott, 2011; Elliott & Bopp, 2007)</p> <p>Ensure shelters are accessible/available/ equally funded in rural/remote/ Northern/on-reserve areas (Ambler, 2014; Native Women's Association of Canada, 2015; Ontario Federation of Indian Friendship Centres et al., 2009; Read, 2009; Van Berkum & Oudshoorn, 2015; Yukon Women's Directorate, 2013)</p>	<p>Invest in transitional/second-stage housing and/or transitional supports (Elliott & Bopp, 2007; Fry, 2011; McCaskill et al., 2011; Native Women's Association of Canada, 2015; New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008; Reimer & Goard, 2009; Yukon Women's Directorate, 2013)</p> <p>Engage in public education about the availability of second-stage housing options and programs to help women find housing (New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008; Tutty et al., 2009)</p> <p>Province of Alberta has not gone through with jurisdictional analysis to assess costs</p>	<p>Overcrowded and substandard housing can lead to both violence and homelessness (Fry, 2011; Girls Action Foundation, 2009; Goudreau, 2011)</p> <p>Racism from landlords contributes to homelessness for Aboriginal women unable to secure rental housing (Goudreau, 2011)</p> <p>Undertake poverty reduction strategies to break cycles of homelessness (Girls Action Foundation, 2009; Goudreau, 2011; New Brunswick Housing Corporation Department of Social Development, 2010; Walsh et al., 2014)</p>	No recommendations clearly pertaining to supportive housing	<p>Pursue Housing First strategies for Aboriginal women (Ontario Native Women's Association, 2013a, 2013b)</p> <p>Housing First may be effective but needs to be adapted/tailored to Indigenous needs and needs of women who have experienced violence.(Goering et al., 2014; Mosher, 2013)</p> <p>Housing First must have both services and housing— difficult in some areas (Goering et al., 2014; Mosher, 2013)</p> <p>Housing First may not work for all, and should not be funded at the expense of housing-ready</p>	<p>Policies need to protect women's housing in the event of domestic violence occurring in social housing, both on-reserve and off-reserve (Federal/Provincial/ Territorial Ministers Responsible for the Status of Women, 2006)</p> <p>Invest in social housing (Elliott & Bopp, 2007; Ontario Native Women's Association, 2013b; Read, 2009)</p> <p>Specific to Federal Government: Reinstate and increase funding for mortgage subsidies under the Aboriginal off-reserve programs of the Canada Mortgage and Housing Corporation</p>	<p>Increase supply and access to affordable housing (Christensen, 2013; Czapska et al., 2006; Native Women's Association of Canada, 2007; New Brunswick Housing Corporation Department of Social Development, 2010; Reimer & Goard, 2009; Yukon Women's Directorate, 2012). Also note regional variations in 'affordability' (Native Women's Association of Canada, 2004)</p> <p>Increase opportunities for home ownership (New Brunswick Housing Corporation Department of Social Development, 2010; Ontario Native Women's Association, 2013b; Yukon Women's Directorate, 2012)</p> <p>Affordable housing needs to include large units to accommodate families (Native Women's Association of Canada, 2004; Schiff & Schiff, 2010)</p> <p>Transitional supports/programs for Aboriginal women trying to secure and maintain adequate and affordable housing (Maes, 2012; Native</p>

Unsheltered	Emergency Sheltered	Provisionally Accommodated	At Risk of Homelessness	Supportive Housing	Supported Housing	Social Housing	Housing Subsidization
	<p>Operations Loosen maximum stay restrictions (Fry, 2011; Jackson et al., 2015)</p> <p>Shelters should be managed by community rather than band council (Ontario Federation of Indian Friendship Centres et al., 2009)</p> <p>Further Research Explore why Aboriginal women leave Alberta shelters earlier than other groups (Hoffart, 2011)</p> <p>Specific to Federal Government INAC-funded shelters need 100% of funds. INAC should stipulate all funds go to shelters; INAC should not hold back 10% (National Aboriginal Circle Against Family Violence, 2008)</p>	<p>and effectiveness of second-stage and other transitional housing programs (Reimer & Goard, 2009)</p> <p>Housing sector could learn from VAW sector on models for successfully housing multiple families, and transitioning to second-stage and affordable housing (Thurston et al., 2011)</p>			<p>strategies/second-stage shelters/housing options that address specialized interventions for abused women (Mosher, 2013; Reimer & Goard, 2009; Schiff & Schiff, 2010)</p> <p>More research is required to understand which groups Housing First does not work for and why (Goering et al., 2014)</p>	<p>(Ontario Native Women's Association, 2013b)</p>	<p>Women's Association of Canada, 2004; Ontario Federation of Indian Friendship Centres et al., 2009; Reimer & Goard, 2009; Van Berkum & Oudshoorn, 2015)</p> <p>devise remedies to address gendered/racialized discrimination of landlords (Maes, 2012; Native Women's Association of Canada, 2004)</p> <p>Investigate remedies for substandard quality of housing, including band-owned housing on reserves, privately held rental units and to low-income Aboriginal renters and homeowners everywhere. (Native Women's Association of Canada, 2004)</p> <p>Specific to the Federal Government: Review Canada Mortgage and Housing policies, program requirements and implementation (New Brunswick Advisory Committee on Violence against Aboriginal Women, 2008)</p>