

PRESENTATION TO
YUKON CONFERENCE
SEPTEMBER, 2007



CORRECTIONAL
SERVICE CANADA

AND

ABORIGINAL
INITIATIVES PACIFIC
REGION



PREDICTIONS

- ◆ NHQ RESEARCH DEPARTMENT PREDICTS THAT OUR ABORIGINAL POPULATION IN THE FEDERAL PRISONS IN CANADA WILL ALMOST DOUBLE IN THE NEXT 20 YEARS!



WHY?

FIRST NATIONS IN CRISIS

- ◆ Aboriginal people have the highest birth rate per ratio in Canada today.
- ◆ A large percentage of reserve populations are under the age of sixteen.
- ◆ Poverty levels among Aboriginal people are among the highest in Canada.
- ◆ Drug use and gang activity are an increasing problem both on reserves and in urban areas.

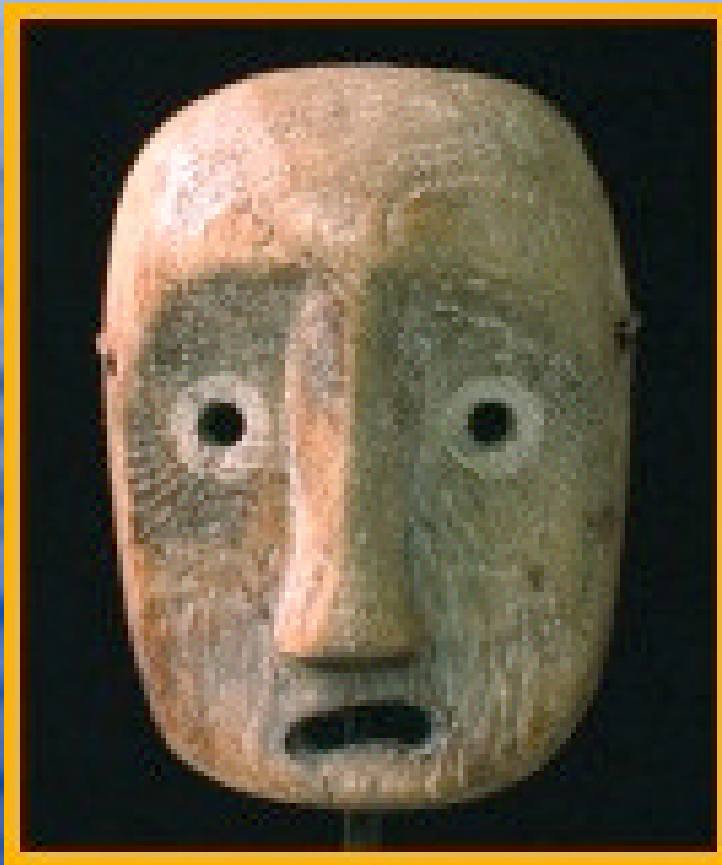
ADMISSION

TRENDS/DEMOGRAPHICS

- ◆ Growth rates in documented previous youth criminal activities are increasing among Aboriginal offenders.
- ◆ Incarceration among Aboriginal people, in the 20 - 29 age group is projected to increase 40% by 2017, more than four times the projected growth rate of 9% for the same non-Aboriginal group.
- ◆ Over 50% of Aboriginal offenders entering the system are now under 29 years of age.

HOW DID IT START?

HISTORY



THE BEGINNING

- ◆ 1845 - Government report to the legislative assembly of Upper Canada recommends that Indian boarding schools be set up.
- ◆ 1847 - It is suggested that the schools be set up as a partnership between the government and church and education be of a religious nature.
- ◆ 1920 - Under the direction of Duncan Campbell Scott, it becomes mandatory for Indian children to attend residential school until the age of 18.
- ◆ One punishment for not sending your child to residential school was a prison sentence.

RESIDENTIAL SCHOOL

COQUALEETZA,, B.C.

FORT QU'APPELLE, SASK.



ONE PURPOSE - TRANSFORMATION



THOMAS MOORE, AS HE APPEARED WHEN ADMITTED TO THE REGINA INDIAN INDUSTRIAL SCHOOL.



THOMAS MOORE, AFTER TUITION AT THE REGINA INDIAN INDUSTRIAL SCHOOL.

RESIDENTIAL SCHOOLS ACROSS CANADA

Province	Schools	Closed
◆ British Columbia	28	1984
◆ Alberta	29	1975
◆ Saskatchewan	20	1975
◆ Manitoba	17	1980
◆ Ontario	18	1974
◆ Quebec	06	1979
◆ Nova Scotia	01	1969
◆ N.W.T.	08	1979
◆ Yukon	06	1975

A TOTAL OF 133 RESIDENTIAL SCHOOLS

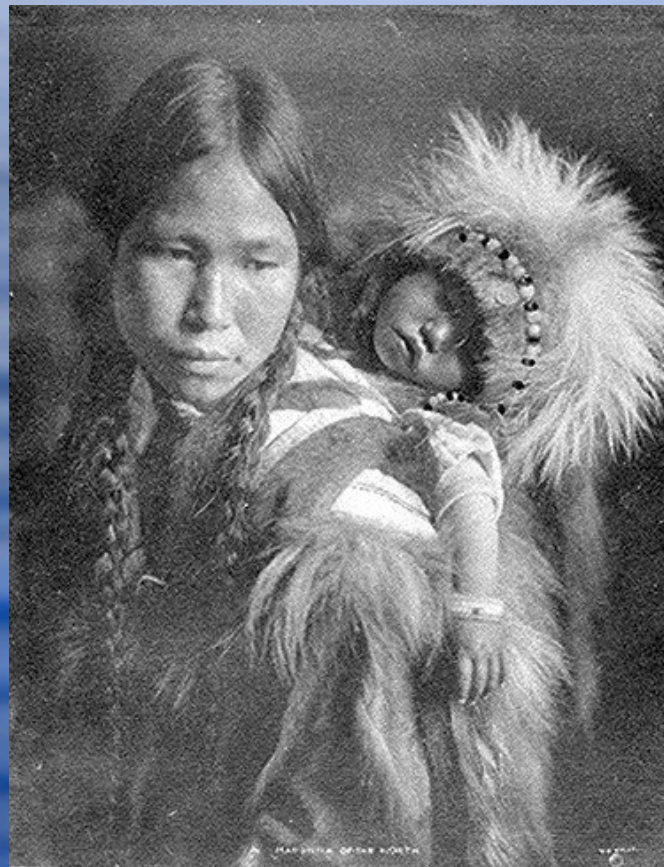
GOVERNMENT OF CANADA STATISTICS

- ◆ There are an estimated 96,000 former students alive today, based on Statistics Canada's *1991 Aboriginal Peoples Survey*.
- ◆ The figures are actually much higher as many records have been lost or destroyed.
- ◆ It is difficult to say precisely how many people in total attended Indian residential schools.

- ◆ Many generations of Inuit, Métis and First Nation children spent the greater part of their childhood in residential schools. The abuse and neglect they suffered while there left its mark on their adult lives, as well as the lives of their descendants whose families have been characterized by further abuse and neglect.



WHEN THE LAST RESIDENTIAL SCHOOL CLOSED
THAT DID NOT END THE INJUSTICE
PERPETUATED ON ABORIGINAL PEOPLE IN
CANADA



“SIXTIES SCOOP”

- ◆ Immediately following the closure of many of the Residential Schools in the 60’s and 70’s came the next major tragedy in Aboriginal history.
- ◆ Aboriginal children from across Canada were taken from their homes and placed into foster care or adopted out to non-native homes in Canada and the United States, with some being sent as far away as Europe
- ◆ This continued from the early 60’s to the late 80’s.

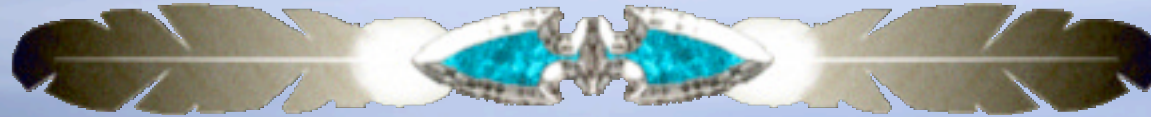
THE LAST MAJOR ATTEMPT AT CULTURAL GENOCIDE

- ◆ AT ONE POINT IN THE 60's it is estimated that 85% of all Aboriginal children were in some type of care - Residential School, Foster Care or Adopted out.

INDIAN AFFAIRS STATISTICS

- ◆ Statistics from the Department of Indian Affairs reveal a total of 11,132 status Indian children were adopted between the years of 1960 and 1990
- ◆ Statistics are known to be much higher however as these figures did not include non-status Indians, Metis or Inuit children

WHAT IS BEING DONE TO ADDRESS THE ISSUES



The Government, Judicial System and Correctional Service Canada acknowledge growing concern with the impact this history and the predicted statistics will have in the future and are seeking ways to reduce the poverty levels, find new ways of implementing sentencing and innovative ways of reaching Aboriginal offenders while incarcerated.

CLOSING THE GAP



EVOLUTION OF ABORIGINAL CORRECTIONS

Origins

- ◆ 1989 - Task Force on Aboriginal Peoples in Federal Corrections: "Blueprint for change".
- ◆ 1992 - Correctional & Conditional Release Act (CCR□ A): Introduced Aboriginal-specific provisions for corrections

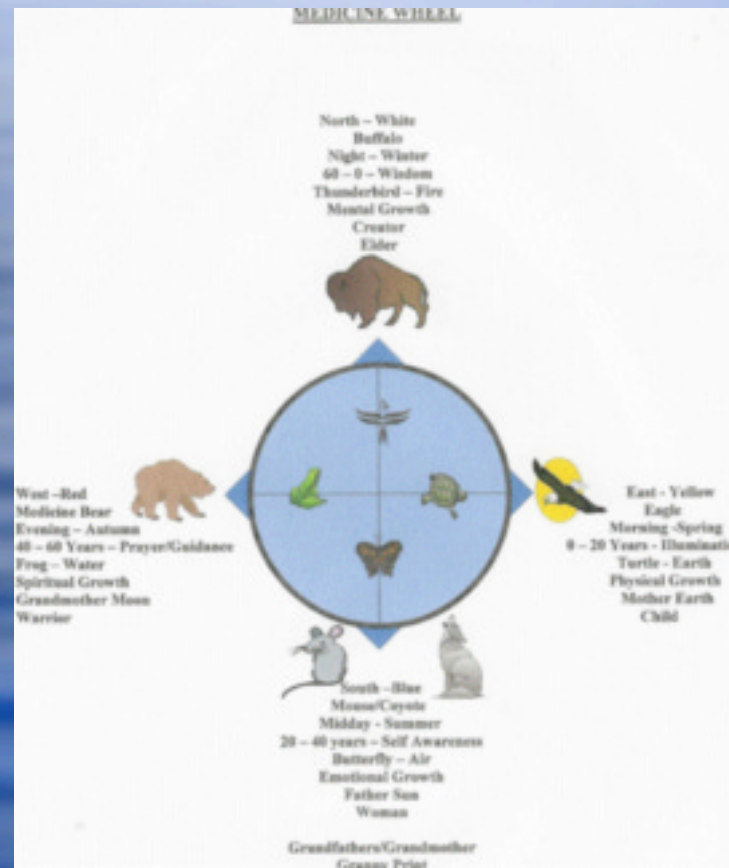
IMPLEMENTING THE CCRA

- ◆ 1995 - COMMISSIONER'S DIRECTIVE CD702: ABORIGINAL PROGRAMS AND SERVICES
- ◆ 1997 - NATIONAL ABORIGINAL STRATEGY FOR ABORIGINAL CORRECTIONS
- ◆ 1999 - DEVELOPING THE ROLE OF ABORIGINAL COMMUNITIES

CHANGING TIMES AND ATTITUDES

- ◆ 1999 - Gladue Decision
 - ◆ “Placed in an historical context, the prison has become for many young native people the contemporary equivalent of what the Indian residential school represented for their parents.”

NHQ CONTINUUM OF CARE



HOLISTIC MODEL

Encourage Aboriginal offenders to reconnect with their families and communities through an Aboriginal Continuum of Care model based on healing and reconciliation.

PRINCIPLES

- ◆ Re-connection with the Creator and with one's cultural roots is fundamental to healing. Without it, healing is extremely difficult, if not impossible.
- ◆ Everything is connected. Healing of individuals and healing of families and communities go hand-in-hand. Problems like alcoholism and sexual abuse cannot be isolated and dealt with apart from the rest of human and community development.

CONTINUUM OF CARE MODEL

Elders

- ◆ In the institutions full time to meet the needs of Aboriginal offenders in the institutions and participate with the Case Management Team for offenders following a traditional healing path.

CONTINUUM OF CARE MODEL

Aboriginal Liaison Officers

- ◆ Work with Aboriginal offenders in the institution to ensure their spiritual and cultural needs are understood and met.
- ◆ Providing a bridge for Aboriginal offenders to return to the community by identifying resources and contacts that will help the offender remain on their healing path once released.

CONTINUUM OF CARE MODEL

Aboriginal Community Development Officers

- ◆ Increase participation of Aboriginal communities in Section 84 release planning for NPB decision making.
- ◆ Evaluation completed in 2004 identifies 389 community-based release plans in the first three years of implementation compared to 12 between 1992 and 2000.
- ◆ 2005-2006 - 256 community-based release plans completed.

CONTINUUM OF CARE MODEL PATHWAYS HEALING UNITS

- ◆ Units within CSC institutions that provide a culturally appropriate environment for Aboriginal offenders following a traditional healing path.
- ◆ Presently we have seven units in operation, with a number of other units in preparation stages.
- ◆ These units represents a total bed capacity of 200.

PATHWAYS HEALING UNITS

Objective:

- To better prepare Aboriginal offenders for transfer to lower security and for conditional release.

PRELIMINARY EVALUATION 2004

- ◆ Staff/offender perceptions of increased institutional safety - fewer incidents
- ◆ Increase to transfers to lower security e.g. Stony Mountain - from 9% in 2002/2003 to 15% in 2003/2004
- ◆ Higher conditional release grant ratio for Aboriginal participants - 37% versus 22%
- ◆ Lower rates of recidivism - 17% versus 35% one year after release.

PACIFIC REGION EXAMPLE
PATHWAYS CONTINUUM OF CARE
RRAC

- ◆ Aboriginal Intake Assessment - ALO
- ◆ Elder Review and Healing Plan - Elder
- ◆ Culturally appropriate Correctional Plan applying the Gladue principles
- ◆ Placement to an appropriate security level institution

Kent Maximum Security Institution - Pre Pathways

- ◆ Ability to deliver Aboriginal Programming
- ◆ Part time Aboriginal Program facilitator and Elder
- ◆ Full time Elder services including ceremonies and one to one counselling
 - ◆ Elder Review and Healing Plan updates
- ◆ Full time ALO services providing cultural activities and working with the CMT towards lower security for offenders in Pre Pathways.

Mission Minimum Security Institution for men - Pathways

- ◆ Full time Elder providing ceremonies, one to one counselling and Elder Review and Healing Plan updates.
- ◆ Full time ALO providing cultural activities and identifying community support systems
- ◆ Full time Aboriginal Program Facilitator and Program Elder
- ◆ Full range of Aboriginal Programs

Fraser Valley Institution for Women - Pathways

- ◆ Full time Elder providing ceremonies, one to one counselling and updated Elder Reviews and Healing Plan
- ◆ Full time AL/O providing cultural activities and working with the CMT to develop release plans to the community
- ◆ Program facilitator and Elder
- ◆ Full range of Aboriginal programs

Williamhead Minimum Security Institution for Men - Aboriginal Focused Unit

- ◆ Providing Aboriginal services for men with community support systems on the Island
- ◆ Part time Elder providing ceremonies, one to one counselling and Elder Reviews and Healing Plans
- ◆ Full time ALO providing cultural activities and working with the community Elders and CMT to provide viable release plans

Kwìkwèxwelhp Healing Village

- ◆ Two full time Elders providing ceremonies, one to one counselling, updated Elder Reviews and Healing Plan in preparation for community release
- ◆ Certificate training programs provided in many trades
- ◆ Escorted Temporary Passes for community projects and spiritual/cultural activities
- ◆ Maintenance programs
- ◆ Part time ALO identifying community support systems and work opportunities

REGIONAL ELDER

- ◆ Advises the Deputy Commissioner Pacific Region on all areas relating to Aboriginal Spirituality/Culture/Protocols both in the institutions and in the community.
- ◆ Provides Aboriginal Competency Training to every new staff member through Staff College and in the institutions when requested
- ◆ Acts as Chairperson for the REAC and sets on the NEWG
- ◆ Support for Elders, Staff and Management
- ◆ Develops policy papers for RHQ and NHQ when requested

ABORIGINAL CORRECTIONAL PROGRAMS

- ◆ Culturally appropriate programs delivered by Aboriginal staff, blending traditional healing and cultural teachings and contemporary best practices in a holistic delivery mode.
- ◆ Targeting those behaviours that place them at higher risk to public safety.
- ◆ Seven national programs in varying stages of development and evaluation.

ABORIGINAL PROGRAMS FOR MEN

- ◆ Aboriginal Basic Healing Program (prerequisite for participation in other Aboriginal programs)
- ◆ TUPIQ (Inuit sexual offenders)
- ◆ In Search of Your Warrior (violence prevention)
- ◆ Aboriginal Offender Substance Abuse Program
- ◆ Aboriginal High Intensity Family Violence Prevention Program

PROGRAMS FOR ABORIGINAL WOMEN

- ◆ SPIRIT OF A WARRIOR (VIOLENCE PREVENTION)
- ◆ CIRCLES OF CHANGE (RELATIONSHIPS, ATTITUDES, GENERAL PROBLEM SOLVING)

ABORIGINAL HEALING LODGES ACROSS CANADA

Section 81 Capacity – 161 offenders:

- ◆ **Stan Daniels** Healing Lodge, Alberta
- ◆ (Native Counselling Services);
- ◆ **Prince Albert Grand Council** Healing Centre, Saskatchewan;
- ◆ **Ochichakkosipi** Healing Lodge, Manitoba (Ojibwa First Nation);
- ◆ **Waseskun** Healing Centre, Ste-Alphonse-de-Rodriguez, Quebec.

CSC CAPACITY - 178 OFFENDERS

- ◆ **Okimaw Ohci**, Saskatchewan – Nekaneet

First Nation, on reserve

- ◆ **Pê Sâkâstêw** Healing Centre, Alberta – Samson Cree First Nation, on land leased from Samson Band;

- ◆ **Willow Cree** Healing Lodge, Saskatchewan – Beardy's & Okemasis First Nation, on reserve;

- ◆ **Kwìkwèxwelhp** Healing Village, British Columbia – Chehalis First Nation, on penitentiary reserve.

STRATEGIC PLAN 2006-2011

VISION

A FEDERAL CORRECTIONAL SYSTEM THAT IS RESPONSIVE TO THE NEEDS OF ABORIGINAL OFFENDERS AND CONTRIBUTES TO SAFE AND HEALTHY COMMUNITIES

CSC PRIORITY

ENHANCED CAPACITIES
TO PROVIDE EFFECTIVE INTERVENTIONS FOR
FIRST NATIONS, METIS AND INUIT
OFFENDERS

STRATEGIC OBJECTIVES

- ◆ Fully implement the Aboriginal Corrections Continuum of Care Model in every institution
- ◆ Enhance horizontal collaboration with Aboriginal communities and organizations
- ◆ Make the organization more aware of and representative of Aboriginal cultures across Canada

ALL MY RELATIONS

