

Calgary



Approaches
towards
crime prevention
among
Indigenous
people

Siim ohksin: Wahkotiwin Research Brief and Strategy

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Siim ohksin: Wahkotiwin



Approaches towards crime prevention among Indigenous people

Rid yourselves of those discriminatory attitudes, those images of Indigenous peoples as being substandard and pagan and savage. Rid yourself of those racial stereotypes of Indians and Indigenous people being dumb and lazy and drunk and on welfare. Rid yourself of those things so new things can come in ... respect for our languages, our customs and our traditions, that we are equally as important as human beings.

Assembly of First Nations

National Chief Perry Bellegarde

Urging Canadians to make space in their hearts for Aboriginal Peoples
as a step on the road towards Reconciliation



Introduction

While current “crime prevention” activities for Indigenous people focus primarily on the prevention of “criminal” activities, the rates of involvement with the Justice system continue to increase. Some hard facts drive this document: Indigenous people are incarcerated at higher rates and for longer terms than mainstream populations; Indigenous children are overrepresented in child welfare systems, some because of loss of custody related to “criminal” activity. There is a national crisis and formal inquiry related to missing and murdered Indigenous women and a percentage of “criminal” activities perpetrated by Indigenous people are a direct result of inter-generational trauma. More importantly, we know that the majority of current

“crime prevention” approaches for Indigenous people have minimal effect on changing the landscape and context of Indigenous involvement in crime.

The diversity of Indigenous people in Canada invalidates a blanket-approach solution being effective. Considering the differences in culture and language, the common goal then becomes to establish, or re-establish a relationship, and connection to other people, community, traditional practices, and values. This implies a process that moves the focus away from punitive measures, conditions, isolation, and incarceration, to processes that works with the spirit of the individual and personal responsibility, accountability, and inclusion.

Document focus:

In response and through a culturally driven process that draws on the guidance of Elders, community members, and stakeholders, the following tools have been developed:

- Creation of Indigenous investment framework and strategy to inform planning and investments of crime prevention programs among Indigenous people in Calgary
- An evaluation design and process with tangible criteria and evaluation indicators

Measurements from the evaluation will guide the context, content, criteria, and implementation of future calls for CPIP applications that focus on crime prevention and Calgary’s Indigenous population



Methodology

This framework and evaluation design was created through consultations and guidance of local Elders, community, and stakeholder engagement with members of the Indigenous and non-Indigenous community in Calgary, and through secondary research. Information was gathered through the following mechanisms:

- Working Committee
- Cultural guidance from Niitsitapi (Blackfoot) and Nehiyaw (Cree) Elders
- Community engagement
- Focus group & consultations
- Document and literature review

As part of the process, select questions were asked to focus group participants and Elders/knowledge keepers. These questions and list of agencies who were involved are found in Appendix C.



1.0 Understanding Siim ohksin: Wahkotiwin – Setting the Context

Elders remind us there are different points of view and that it is up to us to respect the perspective of others. We create balance and harmony by treating one another with kindness and respect.

In the Words of our Ancestors: Métis Health and Healing (NAHO)

The Niitsitapi say that “worldview” comes from the Sky People; this is where the stories of creation and Natural Laws are born. Every Indigenous group has their own distinct worldview, the way in which they spiritually and physically position themselves in the world. Common among each group is the way in which “crime prevention” is addressed. There is no direct translation for “crime prevention” in any of the languages; rather, the concept is understood through the cultural principles of **Discipline, Responsibility, Respect, and Accountability**.

Alberta is situated within the ancestral territories of three major First Nations groups: 1) Calgary and southern Alberta among the Niitsitapi or Blackfoot; 2) Edmonton, central and northern Alberta among the Nehiyaw or Cree; and 3) northern Alberta among the Dene Suliné, Dene Tha, and Dunne-za or Chipewyan.¹ The Métis also form a significant part of the Indigenous population in Calgary, along with smaller groups of

Inuit, Stoney, Tsuut’ina (also Dene), Saulteaux, Sioux, West Coast, etc. It is from the Niitsitaapi and Nehiyaw Elders who guided this work that the term “Siim ohksin: Wahkotiwin” is drawn (respectively). Each term is similar in context, thus validating the other. Both function in an oral capacity on a human level, within the environment (urban, in this respect) among the community, family, and individual. Siim ohksin: Wahkotiwin are the closest approximations for the Western idea of “crime prevention,” and underscores a complex ideology with multiple meanings: “to be responsible for yourself,” “the wise ones warning us,” “watch your actions,” “telling us not to do it.”² The approach is positioned on the cultural principles of **discipline, responsibility, respect, accountability**, and is made actionable by a strong oral process. It is through the traditional lens of Siim ohksin: Wahkotiwin that we look for contemporary solutions to the prevention of crime.

When we speak of using a “Siim ohksin: Wahkotiwin” approach, we are talking about using an oral approach to evaluation, development, and interaction.

The oral process informs the conceptual framework of Siim ohksin: Wahkotiwin. Traditional knowledge and worldviews are embedded within oral practice (process).

Contextually, parallels between the oral practice and the written practice are apparent, as follows:

Oral (Indigenous)		Written (Western)
Smudge	↔	Call to order
Formation of the Circle	↔	Venue (meeting space)
Pipe ceremony	↔	Oath of confidentiality & ethics
Advisors – Elders	↔	Executive Director/Board
Assessors (former offenders)	↔	Mentors
Ceremonial leaders	↔	Counsellors
Song (rights & privileges)	↔	Certificate of completion

1 Alberta Aboriginal Relations, 2013.

2 As translated by Nehiyaw and Niitsitapi Elders.

Process explained in Western terms:

The Elders say that Siim ohksin: Wahkotiwini is started when the individual (offender) is set on the proper path in the following process:

- Beginning with the Smudge (Call to order) where they are introduced to the Creator and ancestors
- Receive teachings and guidance through the O1 Circle (Venue)
- Declare and reaffirm their commitment through the Pipe ceremony (Oath of confidentiality ethics)
- Participate (retention) in program assisted by the Elders (Executive Director or Program Manager)
- Receive support through Assessors (Mentors)

- Receive teachings & cultural knowledge (therapy) through Ceremonial leaders (Counsellors)
- Graduate when they receive a traditional Song (Certificate of completion). The individual is welcome to return to the Circle at any time, should he/she relapse.

The individual does not simply “graduate” out of the program. In the Indigenous context, receiving a Song endows that person with cultural rights, privileges, and responsibilities that returns them back to the Pipe and ceremony, time and again. As teachings become entrenched, and the person becomes stronger and healthier by living a good life (emotionally, spiritually, physically, and mentally), they themselves may become teachers and mentors (Assessors) themselves. Some may move on to become Elders and knowledge keepers.

Living a good life is a measurement of success, a primary consideration within the concepts of crime prevention.

1.1 Differences in worldviews & approaches

Regarding responses to crime, it is necessary to recognize inherent clashes between conventional Western applications with that of Indigenous approaches. Well-meaning organizations responding to crime, or managing crime prevention mandates involving Indigenous people fail to fully comprehend key elements that ultimately affect real impact or outcomes, including (but not limited to):

- The communal nature of Indigenous peoples, and the influence of family and extended family
- The relationship between impacts of large historical experiences on the community (e.g. residential schools) and the capacity for success by the individual
- The critical role of culture, language, and worldview as a foundational framework for effective programming, and the types of culturally-based approaches that must be developed
- How to modify their own structures in a way that translates to an overall reduction in “crime,” “crime prevention” and associated activities.

It is acknowledged that law enforcement agencies are moving away from incarceration and enforcement as primary tools, with greater assessment towards contributing factors and cultural considerations.³ Articulating divergent perspectives on how to deal with crime and crime prevention activities helps to underscore fundamental philosophical, cultural, and pragmatic gaps between Indigenous and mainstream systems and the changes that need to occur.

³ For example, the Calgary Police Service's *Crime Prevention and Reduction Continuum*

Indigenous context	Western approaches
Responsibility and discipline	Punishment
Accountability	Evaluation
Places ownership for behaviour on individual	"System" becomes responsible for individual
Responsibility for own actions	Penalties for behaviour (incarceration, bail conditions, fines, etc.)
Underscores ethical space	Institutional space
Encourages participation	Isolation and segregation from key supports (community, culture, language)
Larger accountability to Creator/God (spirituality), self, Elders, community, society	Accountable to Western systems, society
Guiding principles drawn on Natural Law (e.g. Seven Sacred Teachings); spiritual context	Guiding principles drawn on Western codes of conduct (e.g. 10 Commandments); spiritual context
	Guiding principles drawn on Western constructs (e.g. Penal codes; Laws)

1.2 Core issues and historical context

Any discussion of crime prevention and Indigenous peoples must recognize the, "unique experience of colonisation, exploitation and assimilation"⁴ of First Nations, Métis and Inuit people in Canada.

A number of National inquiries across the world, including the Royal Commission into Aboriginal Deaths in Custody (Australia, 1991); National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families (Australia, 1995); Royal Commission on Aboriginal Peoples (Canada, 1991-1996); and Closing the Gaps Strategy for Te Puni Kokiri (2000) in New Zealand; the Truth and Reconciliation Report (Canada, 2015), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) have all identified how decades of policies meant to destroy Indigenous cultures have contributed to present-day social afflictions.

Colonization has had devastating effects on Indigenous populations including loss of land, separation of children from their families with forced attendance at residential schools, and a loss of language, culture, identity and self

esteem. Eversole, Routh & Ridegway⁵ has demonstrated that countries that practiced colonizing approaches to control and change Indigenous people have high rates of poverty, victimisation, ill-health, substance abuse, suicide, low educational attainment, school drop-out, unemployment, and involvement in the criminal justice system. Add to this,

...the persistence of social divides separating Indigenous populations and non-Indigenous institutions such as the police service; the impact of these divides on the effectiveness of crime prevention activities; and the importance of face-to-face relationship-building in overcoming these social divides and improving the effectiveness of crime and violence prevention (p. 73).

To comprehend the contributing factors and experiences that have brought Indigenous people to the rates of involvement with the justice system we see today, an understanding of the historical context is required

4 Capobianco and Shaw

5 P. 73 (2004)

1.3 Indian Act and Residential Schools

Programs must educate themselves about the history of Indigenous people in Canada to most effectively build partnerships and lasting relationships for change.

Each community is unique and work must be guided by Indigenous community members. The historical effects of the *Indian Act* and policies to eradicate the traditional customs, language and culture of Canada's Indigenous people have had a devastating impact. The Indian Residential School system, which forced Indigenous children away from their families and communities, had a profoundly negative influence on Indigenous communities in Canada. The resulting loss of culture and language caused by colonization and racism has resulted in widespread poverty, fractured families, sexual abuse of Indigenous children, and high rates of violence against women. For Indigenous youth, the lack of connection to their culture has been identified as a clear risk factor for violence.

A longstanding debate in the field of crime prevention has been whether prevention programs should focus on symptoms of local problems or the root causes of crime. Unfortunately, this debate has often been framed in "either/or" terms when a multi-faceted approach is necessary. According to Hunt (12: 2011),

Considering the colonial context of Canada, any new programming meant to focus on Indigenous crime should include an analysis of the underlying contextual issues specific to Indigenous people including situational and systemic factors, and the underlying root causes of crime.⁶ The following table has been taken from Palys, Issak & Nuszdorfer,⁷ itemizing the efforts that have been undertaken by Federal departments to address the day to day realities of Indigenous peoples as they relate to crime and justice.

Dealing with the root causes of crime takes time; yet deep structural causes may have encouragingly simple solutions if addressed from an Indigenous worldview.

Many solutions have been created by government bodies, outside "experts," or other professionals that simply do not work for First Nations people. Success and healing must not be measured by outside standards but by each community's own definition of wellness, within the context of their own culture and history. One key component of building a stronger future for Aboriginal people is creating solutions that work at a local level, developing the self-determination of individuals and communities.

6 Eversole, Routh & Ridegway, 2004; Linden.

7 Pages 1-4

1970 – 1980

The first, in the 1970s and 1980s, was a period of **Indigenization**, in which policies were guided by the premise that if only more Indigenous people could be encouraged to participate in the Canadian justice system as police, corrections officers, judges, lawyers, and so on, then the justice system would come to better understand Indigenous people and deal with them more appropriately, while Indigenous people would become more knowledgeable about and receptive to Canadian justice. An example of policy from this period was the RCMP's "special constable" program that was initiated to interest and potentially recruit Indigenous people into the force. With respect to its objective of dealing with over-representation however, Indigenization accomplished nothing, as over-representation only increased.

1980 – 1990

A second phase in the 1980s and 1990s involved the implementation of **accommodation** strategies, where the Canadian justice system flexed in various ways to try and better accommodate Indigenous traditions and processes. Correctional institutions, for example, promised to recognize Elders as spiritual advisors on a par with priests and rabbis, and to allow practices such as sweat lodges for Indigenous inmates, many of whom were only discovering their cultures in prison after the 60s Scoop saw them raised in foster care with no connection to the communities in which they were born. In the courts, Yukon circuit court judge Barry Stuart first experimented with what he called a "sentencing circle" in **R. v. Moses** in 1992 to find a way for the courts to involve Indigenous communities in the dispositional process and to accommodate the more restorative practices that are integral to justice in most Indigenous communities. Supporters lauded Judge Stuart's recognition of the futile imposition and re-imposition of Canadian justice on Indigenous people and communities for whom that system had little meaning or authority and for his courage to try something different within his realm of authority. Critics added the caveat that sentencing circles still asserted the primacy of Canadian courts, and by reserving final authority, implicitly reaffirmed Indigenous communities' inferior status by making Indigenous decisions about Indigenous offender's subject to second guessing by the same Canadian justice system that had served it so poorly for so long.⁸ Meanwhile, the over-representation of Indigenous people in jails and prisons continued to grow.

1990 – 2000

It was not until the 1990s that Indigenous-driven justice came to limited realization as Indigenous communities began to seize control themselves over justice practices to deal with crime and other trouble that existed in their communities. Much of the early proliferation of these **parallel systems** across the country came about with the support and financing of the "Aboriginal Justice Strategy" whose terms of reference are defined by, and the funds administered by the Aboriginal Justice Directorate within the federal Department of Justice. Typically established with Provincial collaboration and 50-50 cost sharing agreements, and now even more frequently supplemented with operating funds derived from other sources whose interests overlap with Indigenous justice initiatives that are beyond strict Canadian justice mandates, the federal Aboriginal Justice Strategy has helped launch parallel Indigenous systems of justice in rural, urban and reserve communities across the country."

8 Palys, Issak & Nuszdorfer (2012)

1994 -2010

United Nations Declarations on the Rights of Indigenous Peoples (UNDRIP)

The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly in September 2007 by a majority of 144 states in favour and 4 votes against. Canada signed the declaration in 2010. While the document is not legally binding, it has been **“legal norms and reflects the commitment of the member’s states to move in certain directions.”** The United Nations Declaration on the Rights of Indigenous Peoples was adopted by the General Assembly in September 2007 by a majority of 144 states in favour and 4 votes against. Canada signed the declaration in 2010. While the document is not legally binding, it has been acknowledged as, **“legal norms and reflects the commitment of the member’s states to move in certain directions.”**

The Declaration has also been described as,

An important standard for the treatment of Indigenous peoples that will undoubtedly be a significant tool towards eliminating human rights violations against the planets 370 million Indigenous people to assist them in combating discrimination and marginalisation.

The Declaration, which represents minimal standards for relations between nation state governments and Indigenous peoples, contains two articles that deal expressly with the Indigenous right to develop and maintain systems of justice guided by their own customs and traditions. For this report, two articles are of relevance:

Article 5

Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State.

Article 34

Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards.

2016

Truth and Reconciliation Commission – Final Report

In May 2015, the *Truth and Reconciliation Report* (TRC) Final Recommendations, with a highlighted re-focus on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was released. The report prepared a comprehensive historical record on the policies and operations of the schools as well as smaller report with 94 recommendations to the Government of Canada and other levels of government and institutions that have a historic or present-day relationship with Indigenous communities.

According to the Commission, reconciliation is defined as:

An ongoing individual and collective process that will require participation from all those affected by the Indian Residential School (IRS) experience. This includes activities such as public education and engagement, commemoration and recommendations for action to the parties.

For the purposes of this report, six Calls to Action within Justice and Reconciliation were identified by the TRC for future development (refer to section: “Alignment with Truth & Reconciliation Calls to Action”)

2.0 Re-defining Crime Prevention – Resurgence of Natural Law

The term “natural law” does not have a direct Blackfoot equivalent; however, it is through the *ihtsipaitapiyo’pa* “source of life” that all natural laws are governed. It is *ihtsipaitapiyo’pa* that orchestrates the universe. Its laws govern the universe, and including human life. *Ihtsipaitapiyo’pa* literally translates to “that which causes us to be alive.” This force can also be called on to put things in your mind that will help you figure things out – to understand.

Dr. Betty Bastien, Niitsitapi

Blackfoot Ways of Knowing: The Worldview of the Siksikaitsitapi

Most Western notions of justice and crime are based philosophically on the idea that offenders be punished, and that they make reparations individually to the state, proportional to the crime committed.⁹ Western crime prevention program models generally follow this philosophical approach. Indigenous ideas around justice, criminality and crime prevention come instead, from a different place. Indigenous ideas around justice and crime focus more on the individual, their family and community involved, and the need to heal the rift that has been created by dealing with imbalances in the individual (the offender), the victim, and the community.

Cunneen succinctly explains,¹⁰

When we consider the concept of crime prevention from an Indigenous lens, we move away from the criminalization of a **people** as individuals (either as subjects themselves or within an environment) towards a philosophy of balance, healing and harmony, where Indigenous people have a self determined purpose, and fundamental role in achieving healing for themselves, their families and their environment overall. Most often this is accomplished through programs and actions that promote the resurgence of pre-contact traditional values and worldviews.

This focus on roots causes has been described by researchers as a return to Indigenous or Natural Laws which operated in many Indigenous communities prior to colonization.¹¹

9 Palys, Issak & Nuszdorfer (2012)

10 Cunneen, 27 (2001)

11 Homel, Lucashenko & Best, 1995; Capobianco and Shaw, 2003.

Indigenous ideas around crime prevention focus on resolving root cause issues or concerns by taking control of resources, ideology and cultural processes that effect changes at the root instead of preventing, or masking the presenting symptoms. Programming that focus on treatment of symptoms such as alcohol abuse, education programs, domestic violence workshops and other initiatives still do not empower longitudinal balance and health in Indigenous communities.

Conflict was resolved quickly, and within the constraints of Natural law, which came from the local environment. Dispute resolutions were usually aimed at involving the community and restoring general harmony as soon as possible.

Although this capacity for conflict resolution and the maintenance of equilibrium in close-knit communities has been obstructed by the layers of colonization and dependence, cultural resilience and a desire for this approach remains a strong feature of contemporary Indigenous communities' and a burgeoning approach to dealing with criminal behaviour.¹²

Dr. Reg Crowshoe, Niitsitapi Elder provides the contextual relevance of Natural law and using the Siim ohksin: Wahkotiwinn approaches to crime prevention.

Natural law is the spirit – it's a spiritual world that connects us to nature and Natural law. Law is absolute so when we talk about either term we are talking about absolute or natural laws. When we come from oral values and look at crime prevention, and include our teachings into the Circle, then we put in our sweat lodges, circles and smudging, then it connects us to culture. I was thinking how best to have a conversation with it. The definition of Natural law means so much. The way we meet and conduct ourselves, ethical space, is a validation of Natural laws. When we look at crime prevention, we are not there to hurt, judge or say you need to go to jail. We must work with that individual to help them come back to who they are. You must understand oral conversations to understand Natural laws. The helps in the lodge and ceremonies; these people are learning to understand the absolute Natural laws [through ceremony]. Then it becomes a ceremonial conversation with ethical space where we can decide. Then we can decide together what the best path is for that person to get them back into balance. This would be instead of going to jail. How can our people know what Natural law is fifteen years from now if we don't practice?



12 Reynolds, 1995

2.1 Recommendations for programs based in Indigenous or Natural Law

- Programs must be “built” from the foundational worldviews and practices and not “Indigenized” versions of existing western criminal justice or social and health systems
- Programs must be holistic with many different strategies
- Programs must involve knowledge keepers, cultural people and Elders
- Indigenous peoples must be the key participants in the development of crime prevention initiatives, and be involved throughout all stages of project development and implementation
- Programs must be holistic and include and address **all** groups within Indigenous populations, e.g. families, communities, women and young girls, or the elderly and disabled
- Since Natural Laws are unique to each region or Nation, programs must not be homogenous, especially in relation to assumptions, values and practices that underlie the initiatives that are relevant to different communities. Urban communities with a range of Indigenous representation must accommodate different teachings (e.g. having multiple Elders as part of the development and implementation).
- Programs must acknowledge that Natural Law focus less on individual rights, and as such programs must be centred around the collective rights of many Indigenous peoples
- Programs must have secure and long-term funding, given the need for the development and implantation of long-term change
- Evaluation measures must have realistic expectations and outcome measures that are culturally relevant and meaningful

Indigenous worldviews are captured within the oral stories and narratives shared through storytelling. The power of oral narrative is that it is the responsibility of the listener to extrapolate personal meaning and context to make it relevant to their own lives. This fluidity enables stories to function as timeless tools of teachings and understanding. Principles of Natural law, cultural principles, language, and perspectives are embodied within Indigenous stories, and the basic human element allows stories to cross boundaries of culture, color, and religion. As an example, we have provided a Niitsitapi origin story Ihkitsikammiksi (The Seven, aka Big Dipper) in Appendix B.



3.0 Demographics – Understanding the People

Canada's Indigenous population is growing faster than the general population, increasing by 20.1 per cent from 2001 to 2006. According to the 2011 National Household Survey, 220,695 or 16% of persons who identify as Indigenous lived in Alberta.

Indigenous people make up 6% of the province with 1 in 4 residing in Edmonton, and 1 in 7 residing in Calgary. By 2011 nearly half of the Indigenous people living in Alberta were under the age of 25. This is due in part, to a higher fertility rate among Indigenous women than among other Canadian women, and legislative changes restoring status and membership rights to individuals previously excluded from being officially considered Indigenous (Kiedrowski, 2013, p.3).

Of the three Indigenous groups (North American Indian, Métis, and Inuit), Métis had the largest population growth across Canada, with an increase of 33% between 2001 and 2006 (Statistics Canada, 2008). In comparison, the non-Indigenous population grew by only 5.44% during same period. In Alberta, by 2011, the total number who claimed to be Indigenous were:

- 116,670 identified themselves as North American Indian
- 96,870 as Métis
- 1,985 as Inuit
- 3,300 reporting other Indigenous identities

In 2006, the median age of the Indigenous population was 27 years, 13 years lower than the median age of non-Indigenous (40 years). Children and youth aged 24 and under made up 48% of all Indigenous people, compared with 31% of the non-Indigenous population. About 9% of the Indigenous population was aged 4 and under, nearly twice the proportion of 5% of the non-Indigenous population. Similarly, 10% of the Indigenous population was aged 5 to 9, compared with only 6% of the non-Indigenous population (Statistics Canada, 2008a). According to Kiedrowski in 2006,

.... more than 53 per cent of Indigenous people resided in urban areas compared with 81 per cent for non-Indigenous people. One in 10 people who live in the city of Winnipeg, Manitoba, are Indigenous and most Non-Status Indians (74 per cent) and Métis (69 per cent) lived in urban areas. Approximately 63 per cent of Inuit live predominantly in rural areas particularly in the North (p.4).

There are considerable differences between Indigenous populations in terms of cultural practices, languages and experiences. There are, for example, some 612 different First Nations bands across Canada, each region with their own signed treaties (if a designated treaty area), their own language, and own historical interaction with the larger society. Recognition of this diversity is requisite when developing programs for the Indigenous population.

3.1 Statistics of crime among Indigenous people

Sadly, the disproportionate impact of crime and victimization in Indigenous communities has been well documented in Canada.

According to the Canadian Centre for Justice Statistics (Brzozowski et al., 2006), Indigenous peoples have the highest rates of actual offences, arrest and incarceration of any group in Canada. In a 2012 report by Public Safety Canada, when the incidence of crime in communities was compared to the rest of Canada, the following rates were identified:

- Crimes are 3.8 times higher
- Violent crimes are 5.8 times higher
- Assaults are 7 times higher
- Sexual assaults are 5.4 times higher
- Drug trafficking are 3.8 times higher
- Indigenous people are 17% of the provincial prison populations
- In Northwest Territories, crime rates are three times the national average, and youth are responsible for a high proportion of property and drug-related offences.

According to Linden and others, the direct costs of crime overall to the justice system are nearly \$10 billion a year (Linden, 2011; Capobianco and Shaw, 2003). Because of high crime rates, the cost to Indigenous communities specifically is disproportionately high. There is ample evidence that a significant amount of this loss could be avoided through efforts to develop prevention programs targeted in a way that address the root causes of why Indigenous people continue to suffer at a higher proportion.

According to the 2016 report by the Canadian Centre for Justice Statistics, Indigenous adults:

- Account for one in four admissions to provincial/territorial correctional services
- Are overrepresented in admissions to provincial/territorial correctional services, as they accounted for one-quarter (25%) of admissions in 2014/2015 while representing about 3% of the Canadian adult population

- Accounted for 22% of admissions to sentenced Federal custody in 2014/2015.

The overrepresentation of adults was more pronounced for females than males accounting for 38% of female admissions to provincial/territorial sentenced custody, while the comparable figure for males was 24% (Minister of Industry, 2016, p.4). This overrepresentation of Indigenous people is well-known and is quite like the picture presented in other countries where Indigenous populations have suffered from historical and present-day colonization efforts at the hands of the State. For example, the crime problem in Queensland's Indigenous communities is entrenched, endemic and costly. In addition to the cost of correctional facilities themselves, the cost of imprisonment per prisoner per day in Queensland is over \$150 (QCS, 2008, p. 17). According to Eversole, Routh and Ridegway (2004):

- In 2001, the Indigenous imprisonment rate for adults in Western Australia was 21 times the non-Indigenous rate
- Indigenous people in Western Australia are victims of violent offences (57.66 violent offences per 1,000 people) at more than five times the rate of non-Indigenous people
- Indigenous women bear extra risk of violence; the great majority (71.9 per cent) of Indigenous victims of violent crime are women
- Issues of crime and violence also affect Indigenous youth. In Western Australia in 2002, the detention rate for Indigenous juveniles (males and females under the age of 18) was **38 times** higher.

Whether we are looking at Canada or Australia, if Indigenous overrepresentation in the criminal justice system overall is to be reduced, we must respond to the crime problem faced by Indigenous communities daily more effectively than we have in the past. The crime problem in turn cannot be redressed by a policing and criminal justice system response alone. If we hope to tackle crime in a way that will make a substantial difference, then we must tackle the underlying root causes of crime through a prevention lens.

3.2 Indigenous people as victims of crime

In addition to over-representation in criminal justice systems, the likelihood that Indigenous peoples will be **victims of crime**, especially violent crime, is also much higher than for non-Indigenous populations.

This includes family violence as well as other assaults and homicide. In a report by Perry (2012) for the U.S. Department of Justice on Tribal Crime Data Collection Activities there was more violence per capita on tribal land than on non-tribal land in the United States. Perry further stated that:

In 2010, 4.8 million people lived on reservations or in Alaska Native villages and only 1.1 million of those residents – 0.4 per cent of the U.S. population – classified themselves as American Indian or Alaska Native. Yet, the 1,479 suspects investigated for violent offences in Indian country represented 23 per cent of all federal investigations for violent offences in the 2010 fiscal year (p. 9).

In various studies (Harrell, 2012; Malcoe and Duran, 2004), American Indians and Alaska Natives have also been noted to have:

- The highest rate of violent victimization by strangers among all racial and ethnic groups in each time: 1993-1998, 1999-2004 and 2005-2010
- 39 per cent of Native women surveyed identified as victims of intimate-partner violence in their lifetime, a rate higher than any other ethnicity surveyed

- 82.7 per cent of Indigenous women having experienced physical or intimate-partner violence in their lifetime
- 66.6 per cent of Native women surveyed reported severe physical partner violence and 25.1 per cent reported severe sexual partner violence

In a study by Willis (2011), it was noted that overall Indigenous people experience violence (as offenders and victims) at rates, two to five times those experienced by non-Indigenous people, and this can be much higher in some remote communities as in the other countries examined (p.1). Similar results were found by Bryant and Willis (2008) where they noted that victimization:

...arises out of the confluence of several risk factors (e.g., socio-demographic variables, measures of individual, family and community functionality; and resources available to a person, including material resources, employment, education, housing mobility and the influence of living in remote or non-remote areas (p.4).

This confluence of factors is an important point, widening and deepening the nature of the intervention necessary to address the multiple, and core issues that continue to place Indigenous people in places of victimization.



3.3 Indigenous girls and women

Of special note is the violence against women, which remains a problem in Canada and throughout the world. In a report by Public Safety Canada, the literature highlights the continuing high-risk factors that Indigenous women and girls face on and off reserve.

There are over 430,000 First Nation women aged 15 and older on and off-reserve, and more than 150,000 Métis and Inuit women. They face three times the risk of violence that non-Indigenous women do from family members and acquaintances. Indigenous women are particularly vulnerable to spousal violence. Nearly one-quarter (24%) of Indigenous women reported some form of spousal violence. This is about three and a half times greater than among non-Indigenous women (7%) (Statistics Canada (2004). General Social Survey: Victimization quoted in Public Safety Canada, 2013-2014, np.)

Numerous articles point to contributing factors such as intergenerational cycles of abuse. Clusters of other risk factors, such as high levels of poverty, over-crowding, substance abuse, family breakdown, etc. increase women's vulnerability both with Indigenous communities and in the larger society. Indigenous women face a higher rate of violence at the hands of strangers, acquaintances and from family members and a higher rate of homicide. Because the factors underlying the disproportionate levels of violence are complex and interrelated, there is a need for longer-term, sustained, and coordinated response to effect significant change.

The deliberate and systematic dis-empowerment of Aboriginal people starting with dispossession from their land and proceeding to almost every aspect of their life.... Decisions were made about them and for them.... With the loss of independence comes the loss of self esteem.

Elliott Johnston,
Royal Commission into Aboriginal Deaths in Custody (1991)

4.0 Understanding the Protective and Risk Factors

As we know, basic concepts as the nature and meaning of **crime and violence** are very different in Indigenous communities and so we cannot understand what these kinds of factors mean unless we also appreciate the impact on Indigenous people of such experiences such as forced removals and institutionalised racism.

According to Linden and others, many of the risk factors that Indigenous people face daily are correlated with deprivation and disadvantage. While these risk factors are most important during childhood, risk may continue well into youth and adolescence and finally, start the cycle again when youth transition into adulthood and have their own children.

To be successful, Indigenous crime prevention programs must be holistic, with a focus on changing some of all the risk factors that put Indigenous children, youth and young adults/ parents at risk. It should be noted is that only substantially developed, relevant and funded interventions will have an impact on risk. People considered at risk via one or more of the factors noted in the table below often live in situations where their entire

environments – including family, schools, community, and peer groups face the underlying core issues – often over generations and decades. In these circumstances, modest programming or funding interventions have little chance of making a difference. Similarly, programs that last for a limited time may make a temporary difference that will disappear when the program ends. Interventions must lead to significant changes in the lives Indigenous people and must be sustained over a long period or they will not work. Noted risk factors and their related protective factors (Surgeon General, 2001; Linden, 2011; Homel, Capobianco & Shaw, 1999) are noted below with Indigenous specific factors bolded. They are:

Risk Factors	Protective Factors
<ul style="list-style-type: none"> • Having family problems, particularly poor parental monitoring of children, and negative parent-child relationships • Poverty or low family income and higher than average levels of unemployment • School failure– specifically lower than a Grade 8 completion level and poor school attendance • Victim of child abuse (physical, sexual, psychological, neglect) as children/adolescents • Witnessed family violence • Substance abuse problem (alcohol, drugs, or both) used alcohol and/or drugs at an early • Physical and mental health below average 	<ul style="list-style-type: none"> • Completing high school • Cultural resilience as evidenced in the re-building of system of social relations where the emphasis is on social relationships • The re-building of ‘traditional’ mechanisms such as ceremony that have been adapted to the current environment • Personal controls including the resilience coping skills of Indigenous people • Family controls seen in the strong social bonds to extended family in Indigenous communities • Continuing significance of kinship ties as a form of extended social networks

Risk Factors	Protective Factors
<ul style="list-style-type: none"> • Aggressiveness (both verbal and physical, against people and objects) • Anti-social parents, peers and attitudes that are supportive of crime, theft, violence, truancy and unemployment • Living in neighbourhoods that are poor and disorganized, with high rates of crime and violence • Mixing with antisocial peers and weak ties to conventional peers • Having few social ties and showing poor self-management, including impulsive behaviour, • Poor thinking skills and or/poor social/interpersonal skills • Belonging to a gang • Inability to trace parents or other family • Erratic and inconsistent discipline from parents • Parents who have problems with drugs and crime • Parents who are poor and unemployed • Parents who have not achieved at school • Overt racism • Group powerlessness • Conflicting demands of different cultures • Forced removals from families either via residential school or child welfare • Loss of identity contributing to social isolation and a sense of psychological defeat • Institutionalised racism which is responsible for many actions by Indigenous people being criminalized • Criminalization of cultural practices and ceremonies • Lacking cultural pride and positive cultural identity 	<ul style="list-style-type: none"> • Resurgence of the importance of land-based identity • Indigenous family networks with invisible resources at their disposal even when under stress (due to such trauma as relocation or unemployment) • Positive family and school environments • Elders and cultural teachers, healers • Indigenous programs

By no means all the risk factors identified are encountered in every Indigenous community, nor do they characterize all Indigenous peoples. Nevertheless, the very broad range and nature of these risk factors requires them to be addressed across many fronts, and through multi-faceted interventions designed to target several factors at a time, and using a variety of approaches. According to Homel, programming for complex issues should never be focused solely on the individual or even on his or her immediate family, but also on,

Critical elements of his or her relationships and social environment that interact with individual qualities in ways that produce negative outcomes (p. 183).

As previously discussed, the features of Indigenous history and the culture(s) of the area dictate the social structure or social environments, and should be a prime consideration when developing programming. Ultimately the battle against crime and related problems such as suicide depends upon many factors, most importantly is overcoming core issues such as legacy of the *Indian Act*, residential schools, and other policies that led to cultural destruction. Focussing programs on the enhancement of protective factors can help communities regain the traditional practices, moral values and balance that were present prior to colonization. At the same time, some shorter-term or pilot crime prevention programs may help to give communities some relief from the immediate problems. This is an important consideration as a single long-term strategy will almost always be swamped by other short term needs or issues that are taking place in the community.



5.0 Indigenous Programs that Reduce Crime & Promote Balance – Understanding Promising Practice

Western programs meant to prevent crime and violence in communities have let Indigenous people down. Despite their diversity, Indigenous peoples in all four countries (Canada, USA, Australia and New Zealand) have similar histories of colonization, exploitation and assimilation which have weakened their social and economic capacities, language, cultural and spiritual traditions, as well as community and family resources.

Many Indigenous communities suffer from high levels of economic and social disadvantage compared with non-Indigenous counterparts, and similar social problems including:

- High rates of suicide
- Accidents
- Illness
- Family violence and spousal homicide and child witnessing of both
- Substance abuse
- Unemployment

- Low educational achievement.
- Over-representation in criminal justice systems as offenders.

Due to the deep and wide issues facing Indigenous communities, programs must consider multi-disciplinary and cross-sectoral interventions that are co-created with Indigenous communities and that underline the importance of a pro-active preventive approach to community safety. Programs must also acknowledge several practice values including: community involvement, self-determination, empowerment and restorative justice, and a focus on children and youth.

5.1 Common Program Themes for Success

Researchers have acknowledged the range of successful initiatives within the local Indigenous community that have not necessarily been described as “crime prevention” but in fact work from a holistic balance approach, targeting the situational and contextual issues underlying crime and violence, and focusing on creating support structures and opportunities for community members.¹²

According to Mirsky, Indigenous justice is synonymous with healing, along with reintegrating individuals into their community. Justice involves bringing together victims, offenders and their supporters to resolve a problem with the end goal re-engaging people into traditional notions of justice, spirituality; harmony and balance. These approaches to crime and violence prevention as compared to a narrow focus on preventing crime make more sense from the perspective of the Indigenous community as they better reflect how Indigenous languages describe the underlying issue, and are effective strategies for crime prevention.

For Indigenous people, Indigenous justice is not an “alternative” justice or crime prevention system; it is a justice system. The bigger question becomes “how can funders critically examine the notion of Indigenous justice, and create the space for Indigenous programming to exist”. Supporting this is Article 33 of the United Nations Declaration on the Rights of Indigenous People (UNDRIP) that states, “Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive juridical customs, traditions, procedures and practices, in accordance with internationally recognized human rights standards.”

Regardless of the program design several additional themes have been shown to dictate the success of Indigenous crime prevention programs:

¹² Eversole, Routh & Ridgeway, 2004

Ownership and Autonomy	<ul style="list-style-type: none"> • The community in which the local project is developed should take ownership of the program delivery and evaluation • Both short and long-term crime prevention strategies should be developed in partnership with communities
Developmental Community Wellness Approaches	<ul style="list-style-type: none"> • The main purpose of the program and evaluation methodology should be to assist communities in making positive changes • A developmental approach to crime prevention that focuses on pathways in life may lead to a reduction in crime or to positive alternatives
Indigenous Worldview	<ul style="list-style-type: none"> • Programming methodology, focus and underlying values should be compatible with the Indigenous experience (e.g. story telling, oral experience) • An important part of the program is an emphasis on cultural values • Strengthening Indigenous values and traditions is an important step on the way to healthier communities
Programming Approach	<ul style="list-style-type: none"> • Sensitivity and a non-judgemental attitude must underlie the skills and approach of the facilitators • Facilitators should be Indigenous given the highly sensitive nature of the program content and their affiliation with Indigenous participants • Use Indigenous cultural values help to reduce offending as they: <ul style="list-style-type: none"> – Build cultural knowledge, self image and pride – Create a sense of identity, belonging and confidence – Improve retention in programs – Break down barriers to learning and give a sense of achievement – Enhance a willingness to learn other skills and build positive attitudes
Addressing Root Causes at a Community Level	<ul style="list-style-type: none"> • Community-based crime prevention and intervention strategies address the underlying causes of crime
Long Term Programming and Allocation of Funding	<ul style="list-style-type: none"> • Brief ‘hit and run’ investments in programming are not effective. Adequate resources must be devoted to crime prevention and efforts must be sustained over a long period

Canada

At the federal level, the **National Strategy on Community Safety and Crime Prevention** was established by the federal government in 1998. It was administered under the Department of Justice and Ministry of the Solicitor General by the **National Crime Prevention Centre (NCPC)**. The strategy promoted crime **prevention through social development** approach at the local community level. An *Aboriginal Policy Framework* to guide the development of community safety and crime prevention initiatives was completed in 2003. In relation to Indigenous communities, NCPC:

- Supported work that reduced crime and victimization in Indigenous communities (both urban and remote/rural) and advances knowledge and practice
- Considered local Indigenous peoples as best positioned to identify and address community needs
- Required crime prevention initiatives to incorporate values, philosophies and practices

In recognition of the high rates of violence, victimisation and poverty in rural and urban Indigenous communities, NCPC funded upwards of 278 Indigenous projects, involving a wide variety of programs and initiatives throughout the provinces and territories. There was strong emphasis for those living on or off reserves on early intervention with 'at risk' children and youth and their families, on intergenerational support, on violence against women, and on capacity building. In addition to these areas of intervention, several additional programming areas are cited in the literature as important best or promising aspects of an Indigenous crime prevention or healing program. They are described briefly below:

Parenting (PPP)

For some Indigenous families, family connections are not strong. A major reason for this is the legacy of the residential school system which took young people away from their families for most of their childhoods. Most recently foster care and child welfare continues to disrupt parenting as there are relatively high numbers of Indigenous children in care. Considering these realities, proactive, and culturally relevant parenting can help in regaining family balance required to avoid pathways to crime.

Many studies (Linden, 2011) have shown that family have a core role in both the causation and prevention of crime and delinquency. For example, research has demonstrated that the strength of family ties, parental supervision and discipline, and the role modeling provided by parents is a key pathway to either delinquency or health for children and youth (Linden, 2000). One of the first steps to rebuilding families is through specific Indigenous tools, programs, and long term and sustainable funding to help re-introduce traditional parenting skills. Triple P Positive Parenting Programs at level 3 and higher, delivered from an Indigenous lens have been shown to improve parenting skills and to support parents who may be having a difficult time coping with the simultaneous demands of poverty, isolation, and child-rearing.

Australian Indigenous communities have invested heavily in Triple P Positive Parenting Program, and found it to be successful in reducing the risk factors associated with crime (Sanders, Turner & Markie-Dadds 2002; see also Mihalopoulos et al. 2007). The Queensland Government, through Queensland health, has funded a randomised-control trial evaluating the efficacy of Triple P programs tailored for Indigenous families in South-east Queensland ('Indigenous Triple P') and found that there were significant improvements in some evaluation measures, including that parents who did the program reported lower levels of behavioural and emotional problems in their children and decreased reliance on some dysfunctional parenting practices (Turner, Richards & Sanders, 2007).

Home Visiting

Home visitation programs provide proactive support for parents and care-givers in the earliest years of a child's life. In South Australia, a family home visiting program was introduced in 2004 for Indigenous families of newborns whereby a nurse visitation was provided to all Indigenous families within the community in the first four weeks of an infant's life. Extended family home visiting services were also available on a more targeted basis up to the age of 2 years. In Cape York communities, the program utilises Indigenous health workers only, rather than registered nurses and adaptation to the home visiting model that:

- Build Indigenous ownership and control
- Build Indigenous capacity
- Provide employment to Indigenous people.

Education

Enjoying school and completing at a minimum grade 12 plays a major role in socializing young people into healthy and hopeful behaviours. For most of the year, children spend all day in classes and return to home and family. For those who succeed in school and who enjoy their educational experience, the school reduces the chance of criminal behaviours. However, those who fail are more likely to be involved in delinquency. The correlation between school failure and delinquency is relatively strong and has been replicated in Canada (Gomme, 1985), Britain (Hargreaves, 1967) and the US (Hirschi, 1969).

Interventions in schools can poise young people to one of two paths. First, school completion is one of the major factors which determine an individual's future social and economic position. Second, the school has an impact on the daily life of the child. For some, the school experience is interesting, pleasant, and enriching. For others, it is racist, degrading and further traumatizing.

Pre-school Programs

Pre-school programs for children from challenging backgrounds have been shown to have considerable potential for reducing crime in later years. Richard Tremblay (2001) summarises these findings:

Children who fail to learn alternatives to physical aggression during the preschool years are at very high risk of a huge number of problems. They tend to be hyperactive, inattentive, anxious, and fail to help when others are in need. They are rejected by most their classmates, get poor grades, and their behaviour disrupts school activities. They are thus swiftly taken out of their 'natural' peer group and placed in special classes, special schools and institutions with other 'deviants', the ideal situation to reinforce marginal behaviour. They are among the most delinquent from pre-adolescence onward ... the most at risk of dropping out of school.... being violent offenders.... [and] being charged under the Young Offenders' Act (p. 23).

Considering the impact of residential school on Indigenous families, often people associate school and even pre-school with negative feelings. Some families place little value on education – further unintentionally disadvantaging their children so that by the time they reach compulsory school age, they are already starting way behind. In Queensland, efforts to change perceptions around education through pre-school programs have found some success by involving parents in safe environment, seeking their advice and input and supporting parents outside of the pre-school setting, including the weekly home visits to parents to provide advice on parenting and practical and emotional support.

Outdoor or Land Based Recreation

Purely recreational programs will not be effective unless they are very intensive. There is some evidence that land based outdoor programs which place youth in purposeful activities over a long-time frame may help. For example, the summer fly-in sports camps run by University of Manitoba physical education students on reserves in Northern Manitoba showed significant declines in crime rates compared with reserves that did not have the programs. The Outdoor Classroom Gwich'in Tribal Council – Culture Based Crime Prevention Project, Fort McPherson, Northwest Territories offers opportunities for Indigenous youth to immerse themselves in land based traditional teachings.

Similar programs are found in Queensland's Indigenous communities whose focus is to bring community members together through traditional activities that are intended to strengthen cultural identity or otherwise engage with young people, strengthen the social fabric of the community, or simply provide young people with something to do.

Community Justice Groups

While not typically preventative, community justice groups or sentencing circles have great support from Indigenous communities as tertiary prevention to address multi-layered and ongoing issues with crime. Fundamentally they provide a community-based response to local issues and therefore have the potential to be more effective than conventional criminal justice system responses in reducing Indigenous overrepresentation in the criminal justice system (Palys, Issak & Nuzsdorfer, 2012).

Community justice circles can provide valuable pathways to reintroducing natural and Indigenous law, and traditional dispute resolution mechanisms into community. In 2002, community justice groups were described as an initiative of 'fundamental significance for self-determination and a vehicle for community empowerment'. It was claimed that 'in addressing deep-rooted justice issues, community justice groups are succeeding where mainstream justice is not' (Limerick 2002; see also Fitzgerald 2001, p. 23; Cunneen 2001a, p. 193; Kristiansen & Irving 2001).

One example of a community justice circle is the Vancouver based VATJS Community Council Forum, which is the Indigenous equivalent of a court – a respected place governed by protocol where recognized community authorities make decisions in culturally accepted ways about those who come before it. VATJS takes a healing approach to justice by involving the offender, the victim, an Elder, a Council facilitator from the program, and often two or three other volunteers who are not Elders. The Elder always sits at the side of the victim, if there is one, and starts the session with a prayer. After that, the process focuses on trying to understand what led to the act that brought everyone together, what in the offender's life brought him or her to that place, and what the repercussions of the act have been for all concerned.

5.2 Key Programming Pillars – Program Level

In Canada, the *Report of the Royal Commission on Aboriginal Peoples* (RCAP, 1996; Statistics Canada, 2001; Palys, Issak & Nuszdorfer, 2012) identified many factors linked to crime and violence in Indigenous communities.

Preference is to fund programs which address one or more **root causes** in their programs as compared to symptoms. Four main themes emerged that have seen success **addressing the root of the problem** and should be considered as key criteria or elements that are sought by funders as “good practice” in Indigenous communities. These themes are not mutually exclusive, and they are characteristic of a holistic approach.

- 1) Programs must be built from community involvement, implying that preventing crime is intrinsically linked to processes that facilitate community healing. The underlying social and political factors need to be addressed **through the community**, and **through community development** to reduce the risk of crime and victimization in Indigenous communities (LaPrairie, 1994; Turgeon, 2001).
- 2) Programs must work towards self-determination and empowerment constructs. Indigenous peoples are themselves best equipped to develop and implement strategies that are relevant, given their intimate knowledge of their specific communities and culture. While allies may assist, Indigenous people must lead in developing and offering programming. Empowering individuals and communities is a mechanism that funders should embrace for increasing the capacities for successful self-determination.
- 3) Programs must use restorative justice constructs – based on Natural laws, these models underpin traditional dispute resolution mechanisms such as family group conferencing, and sentencing or healing circles. Restorative justice approaches rely heavily on collective identity vs. individual notions of responsibility. In most restorative approaches the offender is reintroduced to their responsibility to the community itself, and to their own healing as an integral piece of a balanced society. For example:
 - 4) Programs must strengthen cultural identity, including ties to the land, family, community, Elders and traditional practices, language and customs that specifically help people to:
 - Learn more about local First Nations, Métis and Inuit people, Elders and others and to understand the historical and present-day circumstances of the community;
 - Recognize that the damage done by colonization, the *Indian Act*, and residential school abuse has had a lasting negative impact on Indigenous people. Many Indigenous communities are at different stages in the process of reconnecting and reclaiming their traditions/ cultures, languages and teachings.
 - 5) Understand the importance of identity – this is particularly true for Indigenous children’s healthy development since community and belonging are such important parts of cultural values and identity.

Key Programming Pillars – Program Level

(see attachment A for additional examples of programming)

Programs must:

- Focus on the development of strategies and initiatives by Indigenous communities themselves most specifically to address the breakdown of healthy family life through residential schools by providing developmental or early childhood interventions to prevent criminal behaviour later in life
- Use a broader approach or holistic framework (supporting or facilitating empowerment of the individual and the community) which recognizes the multiplicity of causal factors and the need for an integrated and participatory approach
- Program for outcomes outside of those normally described as crime reduction
- Use a proactive approach to community safety which recognizes the strong links between social and economic factors and the health of their communities
- Focus on loss of traditional values and increasing social development, specifically Indigenous tradition and culture (understanding the interconnectedness of the community, the family, and beliefs)
- Develop programs that involve Indigenous populations to build healthier, safer communities and life-styles. Ensure Indigenous involvement in all aspects of the design, including definitions, implementation and evaluation of programs, theory and programming activities
- Build joint initiatives that also strengthen community safety – efforts should bring together individuals from a range of sectors (funders, agencies, business, government) to tackle crime
- Ensure that the Indigenous community (as a community of interest) is the focal point of crime prevention programming (Elders, women and community leaders)
- Respond to both short and long-term needs
- Use media and social marketing campaigns in concert with programming to change social values and behaviours

Note: Programs must take time to build trust including learning about local Indigenous history, and developing personal relationships with community before offering programs.

5.3 Key Programming Pillars – Community Development

Community driven healing programs that place responsibility back into the community have become a prime focus in the fight against crime. As examples of this approach, two pilot projects were federally supported in 2013 to test alternative approaches to community development safety projects for Indigenous women and children. Both focused on the root causes of violence in Indigenous communities. Below are 4 examples of community based practices that have achieved some success:

The **Peepeekisis project** focused on spousal abuse. The project was completed in March 2015 and is currently being evaluated. The project was viewed by participants as being highly successful, having gone well beyond its initial scope. It included a 52-week training program for community leaders, and had a powerful and active advisory body of Elders. The support group for the project meet on a regular basis and included couples from a range of age groups. There was a connection with the courts, since some people participated as a parole condition. It is viewed at this stage as a good model.

The **Thompson project** was also viewed positively by respondents. The project had strong links with an established steering committee of Indigenous and non-Indigenous community leaders and service providers, and government representatives. There have been positives coming out of this project in terms of being able to link the project to existing capacity building initiatives in the community.

Hollow Water is a model of community engagement that addresses issues at the root and has been widely noted as successfully using healing circles to cope with a legacy of child sexual abuse and alcohol addiction. To read about the Hollow Water Community Holistic Circle Healing Project, please go to: http://www.iirp.org/library/vt/vt_bushie.html.

Finally, the **Men's Wellness Program** based out of the Akwesasne Nation is a community developed program which included culturally-based men's wellness camps. The healing process used team counselling with the individuals that were involved—those that have harmed and been harmed. A community circle that included family and the wider community determined what needed to be done to make things right and to restore harmony and balance and community. Finally, a healing plan is developed and a contract is signed by the person who has harmed, and the circle team. The gathering ends with a ceremony. Out of the over eighty people who have participated in the process, only four have reoffended.



5.4 Key Programming Pillars – Policy and Systems

There is ample evidence that crime rates are very high in many Indigenous communities and among Indigenous people living outside of these communities in urban areas. Victimization among Indigenous people is also disproportionately high (Linden, 2009; Aboriginal Justice Inquiry and the Implementation Commission). While there is evidence that this over-representation is partly due to systemic discrimination by the justice system it is also clear that some Indigenous communities do have very high crime rates and as such, there must be more emphasis on prevention.

Due to the nature of the problem there is a need not only for holistic solutions that are framed from within an Indigenous paradigm but there is also a need for a coordinated crime prevention effort from all players at a systems level. Manitoba's Aboriginal Justice Inquiry concluded:

From our review of the information available to us, including the nature of the crimes committed by Aboriginal people, and after hearing the hundreds of submissions presented to us in the course of our hearings, we believe that the relatively high rates of crime among Aboriginal people are a result of the despair, dependency, anger, frustration, and sense of injustice prevalent in Aboriginal communities, stemming from the cultural and community breakdown that has occurred over the past century (Hamilton and Sinclair, 1991, p.91). As the Commissioners recognized, crime should not be seen in isolation, but as something that is symptomatic of other problems.

Unfortunately, many Indigenous communities are so beset by problems such as poverty, unemployment, poor housing and substance abuse that short-term solutions to crime will have little or no impact. When most crimes are alcohol-related for example, programs will be ineffective unless this underlying problem is remedied. Only programs that involve major changes will be effective.

According to Capobianco and Shaw and many others (1993 Report of the Standing Committee on Justice and the Solicitor General; Palys, Issak & Nuszdorfer, 2012) several factors must be present at a systems level when considering crime prevention programming within Indigenous communities.

The serious and deeply-rooted nature of this problem means that it will take a major systems wide effort with substantive and long-term funding. It also means that the focus of programming must be supported at organizational levels (boards, directors, strategic plans, funder focus) so that social development and the resurgence of traditional practices, values and morals are supported.

6.0 Evaluation design and criteria – Understanding the Outcomes

While most evaluation comes from, and is validated from a quantitative written construct, oral tradition has been shown to be equal in form and impact.

The impact of oral structures has been confirmed in a Western context through cases such as *Delgamuukw v British Columbia* (*Delgamuukw v The Queen*), as settled by the Supreme Court of Canada in 1997, that accepted oral history and tradition as valid arguments in arguing Aboriginal title. To ensure consistency to the principles of Siim ohsin; Wahkotiwin, funded programs will describe the outcomes of their programs through a blend of qualitative measures and oral traditional and community validation. Please see below for examples of these processes.

6.1 Samples of Qualitative Measurement – Pre-Post Client Survey Questions

Survey #1 – Understanding the Role of Colonial History & Residential Schools

	1	2	3	4	5
Scale	Not at all	A bit	Sometimes	Most of the time	Yes
1. I understand what Siim ohsin: Wahkotiwin mean.					
2. I understand how the history of my community in Canada relates to changes to Siim ohsin: Wahkotiwin.					
3. I understand how the <i>Indian Act</i> , residential school and other colonial policies have impacted Siim ohsin: Wahkotiwin as a way of life for myself and my family.					
4. I understand how my behaviours are connected to Siim ohsin: Wahkotiwin practice.					
5. I understand how to resolve some of my issues through Siim ohsin: Wahkotiwin practices.					

Survey #2 – Understanding Risk and Protective Factors

	1	2	3	4	5
Scale	Not at all	A bit	Sometimes	Most of the time	Yes
1. I understand what Siim ohsin: Wahkotiwin mean.					
2. I understand why I may be involved in risky situations or behaviours.					
3. I understand how to take responsibility for my behaviour (Siim ohsin: Wahkotiwin) and want to make changes in my life.					
4. I can identify the risk factors unique to myself and my family.					
5. I understand how to ask for help to decrease risk factors and increase protective factors in my life.					
6. I know how to ask my family (natural supports) and the community (Elders and Knowledge Keepers) for help.					

Survey #3 – Natural Laws and Ceremony

	1	2	3	4	5
Scale	Not at all	A bit	Sometimes	Most of the time	Yes
1. I understand what Siim ohksin: Wahkotiwin mean.					
2. I understand what is meant by Natural Laws.					
3. I understand what is meant by balance and healing, and how to find support.					
4. I understand how to approach and work with Knowledge Keepers or Elders.					
5. Regarding myself or my family, I recognize the areas that I want to change (root causes).					
6. I know how to connect with the land for healing.					

Survey #4 – Cultural Knowledge and Personal Resilience

	1	2	3	4	5
Scale	Not at all	A bit	Sometimes	Most of the time	Yes
1. I know how to build a system of positive social relationships for myself and my family.					
2. I know how to become involved in traditional activities such as ceremony.					
3. I know how to build strong relationships with my extended family in the Indigenous community.					
4. I know how to build strong kinship ties as a form of extended social networks.					
5. I know how to work with Elders and cultural teachers, healers and how to access other Indigenous programs.					

6.2 Siim ohksin: Wahkotiwin Oral Evaluation

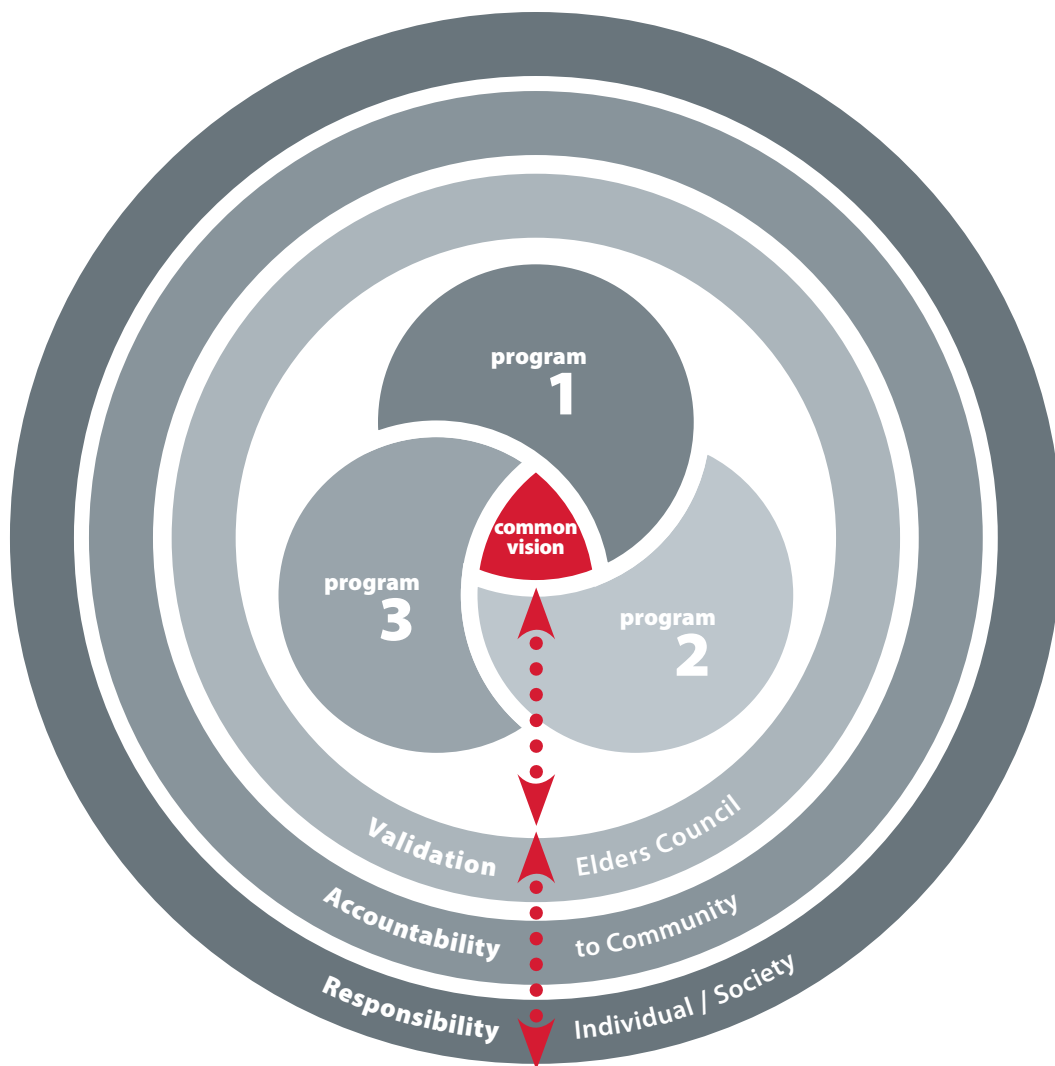
Siim ohksin: Wahkotiwin functions on the foundations of cultural approaches and oral tradition. In addition to quantitative pre-post testing, Indigenous programs will begin in ceremony with the support of Elders and funders.

The framework diagram below establishes how programs will have Elder support throughout the term. Finally, at the end of the programming year; an oral evaluation and validation of all programs will be conducted at a community level. Projects remain accountable to the community through the same oral process, thus becoming responsible to the individual client and larger society. As described below:

According to the Elders indicators and measurements of success established within Siim ohksin: Wahkotiwin validates culturally and socially-relevant markers that first, appropriately screens those projects according to criteria; second, implements an accountability structure back to the community (oral context);

and third, evaluates program progress to demonstrate program impact. In keeping with cultural approaches, the way in which programs are evaluated (measured) can be directly impacted using oral and traditional approaches:

- Oral traditional imparts a personal accountability and responsibility that rests on discipline and respect
- Oral tradition retains a cultural integrity and validation that is missed through Western methods of evaluation (e.g. surveys, forms, and statistics).



Appendix A

Examples of best or promising Indigenous programs

CANADA

Outdoor or Land Based

Outdoor Classroom Gwich'in Tribal Council–Culture Based Crime Prevention Project, Fort McPherson, Northwest Territories was developed for children of 6-12 years as a culturally-based program to address the problems of youth crime, funded for three years by the National Crime Prevention Centre Investment Fund its aim is to:

- Bring the school to the bush – especially to kids having difficulties in school
- Address young people as individuals and members of peer groups, families and communities
- Work within the school, bringing the community into the school
- Encourage high school completion
- Deal with youth crime through 'on the land' projects and supporting their school work.

There are four project components – the traditional outdoor classroom is being used as an alternative teaching environment combining academic, traditional and cultural activities to develop pro-social behaviour, safe play, and supportive relationships among peers; the orientation program provides support to teachers, parents and community resource people on the integration of effective crime prevention strategies; social skills development is used especially for the high-risk children (e.g. anti-bullying strategies for the bush); and a program integration component incorporates existing community crime prevention strategies for children and their families. The outdoor classroom is held at a camp and lodge facility. There is a weekly Elders program, and before-school programs including community members.

Family Violence

Aboriginal Specific Programming for Women Dealing with Anger and Violence, Winnipeg, Manitoba. A five-year project aimed to reduce family violence and the cycle of victimization and offending among Indigenous women, by developing coping skills, and providing healing, community and individual support and counselling.

- The Family Violence Initiative in collaboration with the Indigenous Nurses Association is a needs assessment and development of an action plan for child witnesses of violence.
- The Indigenous Woman's Program provided funding to Indigenous women's organizations which aimed to improve the social, economic and political status of Indigenous Women. The program's *Family Violence Initiative* (FVI) provided support to community projects for off reserve Indigenous women to address family violence through cultural approaches.

Children & Youth

Strengthening Our Circle: A Model of Community Support, Karnsack, SK: Is a multi-year demonstration project for children and youth from kindergarten to grade 9, using a school-based peer support model emphasising caring, respect, responsibility and strong community support. Learning modules were developed around the 'First Nation Tepee Pole Teachings' for each school within the Assiniboine Valley District, and involved Indigenous seniors and Elders to promote intergenerational and cross-cultural understanding.

EagleHEART: Building a Community Response to Violence, Williams Lake, British Columbia. A multi-year project for Indigenous youth of 12-24 years began in 2002. It aims to develop community response teams to respond to community situations and needs, and to reduce the risk factors for offending and victimization.

Restitution Peace Project, Yellowknife, Northwest Territories and Nunavut is an early intervention approach aimed at children and youth aged five and up across the NWT and Nunavut. The project was initiated as a proactive response to the growing concern for safer schools and communities. The *Restitution Peace Project* is intended to assist communities in developing and implementing a community-based solution to problems that contribute to crime and victimization, particularly as they affect children, youth and Indigenous persons, and to improve academic achievement.

- Through early intervention and education throughout the school years, the *Restitution Peace Project* presents a long-term strategy to address these concerns. The Peace Circle model focuses on creating conditions for individuals to fix their mistakes, to return to the group strengthened and to celebrate together what they have learned. It deals with difficult behaviours that are a response to conflict and a cause of conflict. It helps individuals understand the underlying causes of their behaviour and provides life skills for self management, conflict resolution and greater success. Restitution can be applied in schools and the home to deal with difficult behaviours that are a response to and a cause of conflict. It regards conflict as an educational opportunity for learning individually and collectively.
- Restitution incorporates a First Nations philosophy of healing to restore the physical, social, emotional and spiritual aspects of individuals and communities. The project also involves the development of multi-media resource and support materials, including adult and children's versions of restitution educational/promotional videos, a selection of children's print materials, and a restitution resource kit with training and implementation guidelines, sample classroom lessons, activities, success strategies, annotated bibliography of related resources, and other pertinent materials to provide support for the program in community sites. As well, a restorative justice media network is being developed to help establish collaboration between restorative justice and school-based initiatives in various communities of the NWT and Nunavut, as well as to share and access information about the program.

Whole Child Project is as part of the larger Whitehorse Homelessness Initiative. This long-term project involves a Yukon school and its community, with the development of a community centre, and the provision of 'wrap-around' services for high-risk families and children.

Aboriginal Head Start Program (AHS) was developed in 1995 by the Department of Health after extensive consultation with Indigenous communities across Canada. Programs are operational in several communities. Indigenous Head Start programs are planned designed and operated by Indigenous people and must include ways of involving parents or primary caregivers in all aspects of the project. The programs are designed for preschool children and provide outreach support for their parents. The programs also provide access to other community health and social services and provide coordination of these services. Program officials have provided training across Canada in the High/Scope methods used in the Perry Preschool program. In addition to regular preschool program activities, this method emphasizes an active learning process, problem-solving skills and encourages staff to form relationships and to share control with the children and to act as facilitators rather than instructors.

- Aboriginal Head Start may be particularly important for children with FAS/FAE as research has shown that early intervention and support in a structured environment can help children to cope with the effects of their problem.

Fetal Alcohol

With a Little Help from My Friends, Whitehorse, Yukon. This project provides support to women and girls (both First Nation and non-First Nation) living with Fetal Alcohol Syndrome, given their high vulnerability to victimization and of a continued cycle of violence and crime. The main program elements are the development of sustained peer support, experiential learning (e.g. wilderness trips, sports and games) and family and community training.

- Fetal Alcohol Spectrum Disorder is the development of learning materials on prevention, treatment and criminal justice issues for the police, to encourage greater cross-community integration of services and responses.

Healthy Family – Parenting

Healthy Families (Health Canada) is a series of early intervention home visitation programs tailored to individual community needs. They are targeted to at-risk children and their families, and aim to increase supports to, and skills of, parents, improve the health and social functioning of children, collaboration between service providers in the community, and increase parental participation in their community.

Kwanlin Dun First Nations Healthy Families Program project targets high-risk Indigenous children aged 0-6 and their parents to reduce the multiple risk factors associated with anti-social behaviour, delinquency and criminal behaviour. These factors include young single parents, parental unemployment, inadequate family income, unstable housing, child abuse and neglect, parental substance abuse, marital or family problems, poor parenting skills, exposure to domestic violence and parental criminality.

- The Kwanlin Dun community is remote and has high needs and few resources. The community has identified needs in the areas relating to parental skills and child development training, high alcohol and drug abuse, high unemployment, population instability, cultural retention, and program and service integration.
- Parents participating in the program are provided with the culturally appropriate, integrated supports needed to reduce the incidence of child abuse/neglect and domestic violence. The focus of the intervention is the development of practical skills for parents, including primary infant care, access to information, referral to existing programs and services, and strengthening the network of support around the infant and parents. Once initial health and support issues are addressed, the parents are encouraged to participate in a career-planning program.

Legal Services

Native Counselling Services of Alberta (NCSA) is a province-wide organisation operating for 32 years, whose main objectives include: reducing the incarceration rate of Indigenous peoples, ensuring they receive equitable treatment within the criminal justice system, and assisting communities and individuals to achieve their full potential. It offers a range of community programs and services that address the needs of Elders, youth, family and community and employ over 140 staff, of whom 80% are of Indigenous descent. (www.ncsa.ca)

Employment Programs

Bent Arrow Program is a 16-week program for Indigenous people between the ages of 16 and 24. The program is intended for young people who are not working, in school or in a training situation. It is designed to develop the skills and knowledge necessary to make and maintain positive lifestyle changes using the guidance and teachings of Elders and The Medicine Wheel.

Programs for Girls and Women

Kwikwetlem Women's Talking Circle is used in Indigenous communities as a respectful and meaningful way to open communication with others. Kwikwetlem's women's talking circle is a vehicle to bring together and empower Indigenous youth and women vulnerable to sexual exploitation. This project includes 15 sessions focused on respect and self-worth using traditional teachings and activities to prevent sexual exploitation.

- Our Women focuses on preventing sexual exploitation and human trafficking by supporting Indigenous women of all ages in the transition from rural to urban environments. Through weekly workshops, the project supports development of pro-social connections, enhances life skills, and shares positive practices for health and wellbeing including traditional practices, and increases awareness of risks and how to prevent sexual exploitation and human trafficking in the transition to an urban environment. Examples of activities include: drum circles, sewing traditional regalia, stress management and coping skills, safety planning, and developing local resource lists

Giving Voice to Young women is a two-day event at the K'omoks First Nation's longhouse for 7580 young women to address cultural protocols, participating in traditional dance of transformation, and sharing each other's life experiences. The event includes group activities to address identity, self-awareness, importance of family and community, and cultural and spiritual strength to prevent sexual exploitation.

Girl Power is a leadership building project for women and girls focused on rediscovering traditional sites and practices of the Boston Bar First Nations to bring women together in pride and solidarity. The group addresses the disconnect from traditional practices to empower Indigenous girls and women by building positive self-image and promoting self-acceptance to prevent sexual exploitation.

AUSTRALIA AND NEW ZEALAND

Domestic Violence

Far West Area Rural Crisis Intervention Projects, Broken Hill and Menindee, NSW, Australia is a domestic violence program to provide administrative, professional and emotional support through:

- Providing information and support to women and children experiencing violence in specific rural areas
- Building and maintaining partnerships between local services including the NSW police service, NSW Health Service and the Department of Community Services
- Providing outreach to local marginalized or isolated women

Family Violence

Atawhaingia te pa harakeke 'Nurture the Family' New Zealand was designed to address the high rates of family abuse among Maori, by exploring the effects of colonisation on Maori child rearing practices and whanau (family) structures, through a model of parenting support and development based on Maori history. The model employs a process of decolonisation to

i) enable Maori to understand better how they came to be in the current circumstances and ii) enable Maori to acknowledge the various external factors that have contributed to the situation. It provides participants, many of whom have never had the opportunity to reflect on this material before, with pre-European information on child rearing, including:

- Presentation of historical evidence of classical Maori protection of children.
- Exploration of examples on the risk taking of childhood in Maori history through the adventures of young explorers like Maui, Arapangi and Kupe. These stories are used for discussion of themes: i) behaviour management techniques, ii) the perils of growing up without guidance and boundaries for experiential learning, iii) the difference between guiding and enforcement, iv) extended family responsibilities to provide parental guidance for children and v) the natural universe and its role in the education of children.
- Examination of the role of women in classical Maori society and their positive status. The marital relationship between Maori men and women was based on care, respect and affection during times of pregnancy and ante-natal care of children.
- Examination of the catalyst for their own attitudes toward children, women and family and discussion of the events that led to profound changes in traditional family structure.
- Consideration of how process led to the steady and continued erosion of the family's ability to care for itself through discussion of the impact of assimilation policies, Indigenous schools, power and control.

Youth

Community Initiatives for Maori Youth at Risk, New Zealand was designed to reduce the risk of offending and re-offending by Maori and Pacific Island youth through crime prevention programs that were based specifically on Maori cultural values and principles. At risk youth between 8-17 years were referred to the program mostly by the police and/or school, including youth experiencing difficulties in school, demonstrating anti-social behaviour, or with low academic achievement.

- For Maori clients, programs were based on Maori cultural values and principles and were primarily designed to provide a sense of belonging and confidence. Key activities: life skills, personal development and whanau (family) support, mentoring, building self esteem and outdoor experiences.

Community Justice

Community justice groups exist in all Queensland's Indigenous communities and perform a wide range of functions, including the development and implementation of strategies 'to deal with fundamental social issues which are often the cause of offending behaviour' and to deal with 'the underlying causes of crime.

UNITED STATES

Youth Programs

United National Indian Tribal Youth (UNITY) program promotes personal development and leadership skills among American Indian and Alaska Native youth. A series of specially designed education programs led to the development of what is now a nation-wide non-profit organisation reaching over 50,000 American Indian and Alaska youth.

- Unity's mandate is to address the spiritual, physical and social development of tribal youth by providing a variety of activities, including leadership conferences, seminars, publications and sports activities.
- Youth Councils are a key development. They include Native American youth aged 15-24, who are involved in a wide range of activities (cultural preservation, environmental issues, community service, etc.) fostering leadership skills and promoting healthy lifestyles. Alaska Native villages, urban organisations, high school and colleges sponsor the youth councils, which vary in size from a few to hundreds of members. Peers provide each other with encouragement and support within these councils and help them develop self esteem and confidence in their abilities to create positive change in their communities. There are currently more than 220 youth councils in 34 states in the US.



Appendix B

Ihkitsikammiksi (The Seven Grandfathers, aka Big Dipper)

Niitsitapi origin story

Once there was a young woman with many suitors, but she refused to marry. She had seven brothers and one little sister. Their mother had been dead many years and they had no relatives, but lived alone with their father. Every day the six brothers went out hunting with their father. It seems that the young woman had a bear for her lover, and, as she did not want any one to know this, she would meet him when she went out after wood. She always went after wood as soon as her father and brothers went out to hunt, leaving her little sister alone in the lodge. As soon as she was out of sight in the brush, she would run to the place where the bear lived.

As the little sister grew older, she began to be curious as to why her older sister spent so much time getting wood. So, one day she followed her. She saw the young woman meet the bear and saw that they were lovers. When she found this out, she ran home as quickly as she could, and when her father returned she told him what she had seen. When he heard the story, he said, "So, my elder daughter has a bear for a husband. Now I know why she does not want to marry." Then he went about the camp, telling all his people that they had a bear for a brother-in-law, and that he wished all the men to go out with him to kill this bear. So, they went, found the bear, and killed him.

When the young woman found out what had been done, and that her little sister had told on her, she was very angry. She scolded her little sister vigorously, then ordered her to go out to the dead bear, and bring some flesh from his paws. The little sister began to cry, and said she was afraid to go out of the lodge, because a dog with young pups had tried to bite her. "Oh, do not be afraid!" said the young woman. "I will paint your face like that of a bear, with black marks across the eyes and at the corners of the mouth; then no one will touch you." So, she went for the meat.

Now the older sister was a powerful medicine-woman. She could tan hides in a new way. She could take up a hide, strike it four times with her skin-scraper and it would be tanned. The little sister had a younger brother that she carried on her back. As their mother was dead, she took care of him. One day the little sister said to the older sister, "Now you are a bear and we will go out into the brush to play." The older sister agreed to this, but said, "Little sister, you must not touch me over my kidneys." So, the big sister acted as a bear, and they played in the brush. While they were playing, the little sister forgot what she had been told, and touched her older sister in the wrong place. At once she turned into a real bear, ran into the camp, and killed many of the people. After she had killed a large number, she turned back into her former self.

Now, when the little sister saw the older run away as a real bear, she became frightened, took up her little brother, and ran into their lodge. Here they waited, badly frightened, but were very glad to see their older sister return after a time as her true self. Now the older brothers were out hunting, as usual. As the little sister was going down for water with her little brother on her back, she met her six brothers returning. The brothers noted how quiet and deserted the camp seemed to be. So, they said to their little sister, "Where are all our people?" Then the little sister explained how she and her sister were playing, when the elder turned into a bear, ran through the camp, and killed many people. She told her brothers that they were in great danger, as their sister would surely kill them when they came home.

So, the six brothers decided to go into the brush. One of them had killed a jackrabbit. He said to the little sister, "You take this rabbit home with you. When it is dark, we will scatter prickly pears all around the lodge, except in one place. When you come out, you must look for that place, and pass through." When the little sister came back to the lodge, the elder sister said, "Where have you been all this time?" "Oh, my little brother mused himself and I had to clean him," replied the little sister. "Where did you get that rabbit?" she asked. "I killed it with a sharp stick," said the little sister. "That is a lie. Let me see you do it," said the elder sister. Then the little sister took up a stick lying near her, threw it at the rabbit, and it stuck in the wound in his body. "Well, all right," said the elder sister. Then the little sister dressed the rabbit and cooked it. She offered some of it to her older sister, but it was refused: so, the little sister and her brother ate all of it. When the elder sister saw that the rabbit had all been eaten, she became very angry, and said, "Now I have a mind to kill you." So, the little sister arose quickly, took her little brother on her back, and said, "I am going out to look for wood." As she went out, she followed the narrow trail through the prickly-pears and met her six brothers in the brush. Then they decided to leave the country, and started off as fast as they could go.

The older sister, being a powerful medicine-woman, knew at once what they were doing. She became very angry and turned herself into a bear to pursue them. Soon she was about to overtake them, when one of the boys tried his power. He took a little water in the hollow of his hand and sprinkled it around. At once it became a great lake between them and the bear. Then the children hurried on while the bear went around. After a while the bear caught up with them again, when another brother threw a porcupine-tail [a hairbrush] on the ground. This became a great thicket; but the bear forced its way through, and again overtook the children. This time they all climbed a high tree. The bear came to the foot of the tree, and, looking up at them, said, "Now I shall kill you all." So, she took a stick from the ground, threw it into the tree and knocked down four of the brothers. While she was doing this, a little bird flew around the tree, calling out to the children, "Shoot her in the head! Shoot her in the head!" Then one of the boys shot an arrow into the head of the bear, and at once she fell dead. Then they came down from the tree. Now the four brothers were dead. The little brother took an arrow, shot it straight up into the air, and when it fell one of the dead brothers came to life. This he repeated until all were alive again. Then they held a council, and said to each other, "Where shall we go? Our people have all been killed, and we are a long way from home. We have no relatives living in the world."

Finally, they decided that they preferred to live in the sky.

Then the little brother said, "Shut your eyes." As they did so, they all went up. Now you can see them every night. The little brother is the North Star. The six brothers and the little sister are seen in the Great Dipper. The little sister and the eldest brother are in a line with the North Star, the little sister being nearest it because she used to carry her little brother on her back. The other brothers are arranged in order of their age, beginning with the eldest. This is how the seven stars [Ursa major] came to be.

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Appendix C

Consultations: Context of Questions

In creating this document, representatives from targeted organizations were invited to provide input regarding evaluation criteria, recommendations for programming, and the concepts around Siim ohksin: Wahkotiwin. These included front line workers, senior managers, policy makers, and program funders who carry significant experience with the realities of working with Indigenous people in the areas of crime prevention and cultural constructs.

The following Questions were given to participants during the Focus group and Committee consultations. Each Question was developed with the guidance of Elders and Working Committee as to context, rationale, and the nature of conversation solicited. While the Focus Group was conducted in a Circle format, each Question was provided a narrative and contextualized by the moderator and Elders present as to cultural interpretation and meaning, parallels to Western interpretation, and relevance to contemporary constructs.

1. In a written and oral context, what might be an Indigenous worldview on “Siim ohksin: Wahkotiwin”? (What does “crime prevention” mean in an Indigenous context?)
2. How would you culturally translate “Siim ohksin: Wahkotiwin” principles into action-able practices in your organization? (What supports/changes would be necessary in your organization to implement real “Siim ohksin: Wahkotiwin” practices or approaches?)
3. In keeping with the principles of Siim ohksin: Wahkotiwin, what would you consider to be a successful program that affects real change in the community, and over the lifespan of an individual? (What are the measurements of success/ evaluation indicators?)

Feedback and input received has been summarized throughout this document, and informs the context and content of the Criteria, Evaluation design, framework, and key elements within the Strategy.



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