

**Selected Urban Aboriginal
Correctional Programs In Canada:
A Program Review**

July 1994

Thérèse Lajeunesse & Associates Ltd

APC 12 CA (1994)

EXECUTIVE SUMMARY

This is a descriptive report on seven selected urban Aboriginal correctional programs in Canada, chosen to provide an overview of the range of programs and services in the area. The report describes each of the services and programs in turn, and provides an analysis of the key issues facing the service providers, as well as the service purchasers, in particular the Correctional Service of Canada.

A very wide variety of service is found, ranging from residential facilities providing basic care, to residential facilities attempting to provide a comprehensive, holistic service to address a wide range of needs, to non-residential services of various types. Different approaches to service, staffing, training, counselling, funding, and other matters are also to be found.

The seven urban Aboriginal justice and correctional programs reviewed in this study face significant challenges. At the same time, these agencies are addressing tremendous and pressing needs of both clients and the criminal justice system. Each agency is faced with common, but location-specific problems and demands; each has provided unique and innovative responses. An important challenge before all parties is to listen and learn from each other in pursuit of a justice system that truly meets the needs of Aboriginal people in Canada's urban centres.

Various persons were interviewed for the study, including federal and provincial correctional managers and staff, Aboriginal agency managers and staff, and correctional clients. They were asked to identify key issues which are of daily concern to them. With respect to arrangements between aftercare service providers and federal and provincial governments, these include:

- ◆ arriving at satisfactory, stabilized - and perhaps, uniform - funding formulas;
- ◆ increased communication between government liaison personnel and halfway house staff;
- ◆ cross-cultural training for non-Aboriginal correctional staff who have contact with both Aboriginal inmates and halfway houses; and
- ◆ ensuring that institutional staff assist in advising Aboriginal inmates of the availability, criteria, and process for accessing the services of the halfway houses.

While key actors identified consultations with federal and provincial governments as important, there are a number of other issues which halfway house staff, in particular, identified as critical to future advancement of services in this area. These include:

- ◆ further staff training in the treatment of specific types of intervention;
- ◆ improved networking with existing community resources; and
- ◆ information exchange with agencies and personnel involved in the provision of similar services.

Based on interviews with staff and government liaison officials, a national workshop involving halfway house service providers would be beneficial, and would likely contribute to the fruitful exchange of information for all parties.

TABLE OF CONTENTS

EXECUTIVE SUMMARY.....	1
TABLE OF CONTENTS.....	3
1. INTRODUCTION.....	5
2. METHODOLOGY.....	6
3. SELECTED ABORIGINAL URBAN RESEARCH.....	6
Alberta	8
Manitoba	9
New Research	10
4. ABORIGINAL URBAN CORRECTIONAL PROGRAMS.....	12
a) Allied Indian and Metis Society. Vancouver, British Columbia.....	12
i) Introduction	12
ii) Historical Development.....	12
iii) Current Operations	13
iv) Future Directions.....	17
b) Stan Daniels Correctional Centre - NCSA. Edmonton, Alberta	18
i) Introduction	18
ii) Historical Development.....	19
iii) Current Operations	19
iv) Future Directions	29
v) Issues for Consultation	30
c) Community Training Residence - Gabriel Dumont Institute - Saskatoon, Saskatchewan.....	31
i) Introduction	31
ii) Historical Development.....	32
iii) Current Operations	33
iv) Future Directions.....	38
v) Issues for Consultation	39
d) Regina House - Native Clan Organization. Winnipeg, Manitoba.....	40
i) Introduction	40
ii) Historical Development.....	40
iii) Current Operations	41
iv) Future Directions.....	47
v) Issues for Consultation	47
e) Maison Waseskun House, Montréal, Québec.....	48
i) Introduction	48
ii) Historical Development.....	48

iii)	Current Operations	49
iv)	Future Directions	59
v)	Issues for Consultation	60
f)	Micmac Native Friendship Society - Halifax, Nova Scotia	61
i)	Introduction	61
ii)	Historical Development.....	61
iii)	Current Operations	62
iv)	Future Directions	64
v)	Issues for Consultation	65
g)	Aboriginal Legal Services of Toronto - Toronto, Ontario	65
i)	Introduction	65
ii)	Historical Development.....	66
iii)	Goals	66
iv)	Staffing	67
v)	Programs.....	68
vi)	Statistics.....	73
vii)	Future Directions	75
viii)	Issues for Consultation.....	76
5.	CORRECTIONAL SERVICE OF CANADA: ACTIVITIES AND ISSUES....	77
a)	Introduction.....	77
b)	The Role of CSC in Aboriginal Offender Programming.....	77
c)	The Corrections and Conditional Release Act.....	79
d)	The Aboriginal Advisory Committee	80
e)	Funding of Community Residential Facilities	82
f)	Standards	83
6.	SUMMARY AND CONCLUSIONS.....	83
Overview of Urban Aboriginal Halfway Houses.....		84
Toronto.....		86
7.	KEY ISSUES FOR FUTURE CONSULTATION.....	89
APPENDIX A -	INTERVIEW SCHEDULES.....	92
APPENDIX B -	KEY ACTORS INTERVIEWED.....	97

1. INTRODUCTION

Aboriginal justice issues have received significant attention in recent years by Aboriginal and non-Aboriginal governments, communities, and criminal justice officials. While investigations into the administration of justice and Aboriginal people have been undertaken in virtually every jurisdiction in Canada, and while literally thousands of recommendations have been advanced to improve the delivery of services, there remain specific issues in which our collective knowledge base is wholly inadequate. The specific problems and challenges with respect to the justice system and Aboriginal people in urban centres is one such area. Despite Aboriginal, federal, provincial and municipal attempts to understand and improve the administration of justice, urban Aboriginal justice issues remain, in large measure, an enigma.

In October 1993, Solicitor General Canada contracted with *Thérèse Lajeunesse and Associates Ltd* to undertake a program review of Selected Urban Aboriginal Correctional Programs in Canada. The intent was to select programs in the largest cities which would provide an array of different types of urban Aboriginal correctional programs that have developed over the years. Some, such as Regina House, have been established for some time; others, such as Aboriginal Legal Services of Toronto, are in the process of developing a post-release program, but have established significant alternative programs to meet the needs of urban Aboriginal people in conflict with the law. The objective of the study was to review what currently exists in urban Aboriginal corrections through a descriptive review, and to identify future trends for planning and discussion purposes. The time frame for this study was from October 1993 to July 1994.

Programs included in this study are as follows: Allied Indian and Metis Society, Vancouver; Stan Daniels Correctional Centre, Edmonton; Gabriel Dumont Community Training Residence, Saskatoon; Regina House, Winnipeg; Aboriginal Legal Services of Toronto; Maison Waseskun House, Montréal; and MicMac Native Friendship Centre, Halifax.

Briefly, the synopsis for each program includes the following:

- ◆ history of each program's development;
- ◆ program elements and activities;
- ◆ number, nature of clients and limitations;
- ◆ funding sources;
- ◆ any evaluations or self assessments;
- ◆ client satisfaction and effectiveness; and,
- ◆ future directions.

In addition, interviews included issues and questions which could be raised in future national consultations on urban Aboriginal corrections.

The research undertaken for this project will, hopefully, help to increase our understanding of some of the needs experienced by Aboriginal offenders released to halfway houses in urban centres. In addition, this report demonstrates both some of the common themes and practices of urban Aboriginal corrections in each jurisdiction, as well as differing approaches to the problem in various urban centres. There remains, however, significant work to be undertaken by Aboriginal, federal, provincial and municipal governments if strides are to be made in improving justice services for urban Aboriginal people.

2. METHODOLOGY

Semi-structured interview schedules were used and are included in Appendix A. Separate interview schedules were devised for: i) Director/staff; ii) clients; and, iii) regional or district representatives of Correctional Service Canada. Appendix B contains the names of Centre staff, and federal and provincial officials interviewed for this study.

Site visits were approximately four days in duration, and interviews were held with each Executive Director; Caseworkers; other staff; residents; and Correctional Service Canada representatives if appropriate. This was not done in Toronto as Aboriginal Legal Services do not operate a halfway house. The inclusion of this program in the review was to illustrate another type of urban programming which has been implemented for Aboriginal offenders.

Issues specific to Correctional Service Canada are included in a separate chapter of this report.

A limited review of the literature in urban corrections was conducted but, unfortunately, this report will be completed before the Royal Commission on Aboriginal Peoples submits its report. It is expected that their research on urban perspectives will contribute to the ongoing discussion of problems facing many Aboriginal people in urban centres.

3. SELECTED ABORIGINAL URBAN RESEARCH

The long-standing conflict between Aboriginal people and the Canadian justice system has only recently been the subject of significant investigation. Inquiries, task forces and commissions have been formed in nearly all jurisdictions by federal, provincial, municipal and Aboriginal governments to examine the cause, extent and possible solutions to the problem. Despite the myriad reports and recommendations, however, urban Aboriginal justice and corrections issues have often remained secondary to concerns about the administration of justice in rural and isolated communities.

Despite the lack of attention paid to urban Aboriginal justice issues, two recent reports have at least identified the problems facing both Aboriginal offenders and agencies providing services to this subgroup. The *Task Force on the Criminal Justice System and its Impact on the Indian and Metis People of Alberta* (1991), and the *Manitoba Public Inquiry into the Administration of Justice and Aboriginal People* (1991) provide the most detailed information collected by provincial, federal or jointly mandated bodies. Conversely, the *Royal Commission in to the Prosecution of Donald Marshall, Jr.* (1990), the *Saskatchewan Indian and Metis Justice Reviews* (1992), and the Royal Commission's *Aboriginal Peoples and the Justice System* (1993) provide little information on the issues of urban Aboriginal justice and corrections.

While the key findings of the Alberta and Manitoba investigations are presented below, it is important to note that nearly all the reports cited above identify some common characteristics with respect to urban Aboriginal justice issues:

- ◆ the existence of significant Aboriginal populations within major urban centres;
- ◆ the high level of migration of Aboriginal people from reserves and isolated communities to urban centres (although there has been a net increase in Aboriginal populations on reserve as a result of migration to and from reserves, it is estimated that large numbers of Aboriginal people have left reserves for urban centres);
- ◆ the often dismal socio-economic conditions facing Aboriginal people living in, and arriving to, urban centres;
- ◆ the high percentage of Aboriginal inmates whose crimes were committed off-reserve, often in urban locales;
- ◆ the specific difficulties facing urban Aboriginal women in conflict with the law; and
- ◆ the absence of sufficient programs which meet the needs of Aboriginal offenders in urban settings.

The above represent some of the common themes found within major reports recently commissioned on Aboriginal peoples and the criminal justice system. As noted previously, however, only the Alberta Task Force and the Manitoba Inquiry move beyond these basic observations. The information uncovered by these bodies is presented below.

Alberta

The Alberta Task Force¹ advanced 340 recommendations in its 1991 final report to the Solicitor General of Canada and the Attorney General of Alberta. While proposing changes to the entire justice system, the Task Force stated that:

Two areas of Aboriginal people's involvement with the criminal justice system have received little attention. They are: youth and Aboriginal people in urban centres. The Task Force recommends that these areas be given much higher priority. (1-6: 1991)

In their assessment of urban Aboriginal issues, the Task Force noted that:

While it is true that a large portion (50-60%) of incarcerated Aboriginal offenders comes from major urban areas, it is also true that no easily identifiable Aboriginal community structure exists in these areas. This fact has made it most difficult to study the problem of urban Aboriginal people. The large number of Aboriginal offenders who come from large urban areas, seen in combination with the continuing migration of Aboriginal people to urban areas, demands that provincial government departments, municipal governments, service delivery agencies, and Aboriginal people address this issue urgently. (1-7:1991)

Unlike other examinations of Aboriginal justice issues, the Alberta Task Force paid particular attention to the need for improved services in urban centres. With respect to corrections, the Task Force noted:

- ◆ the need for short-term remanded accused persons to be given access to urban life-skills programming;
- ◆ the apparent absence of structured programming to identify and meet the specific needs of Aboriginal offenders;
- ◆ the absence of and need for facilities and programs administered by Aboriginal groups for Aboriginal offenders, particularly "multi-purpose" facilities which, among other things, promote urban cultural programs;
- ◆ the lack of coordination and networking among the few urban agencies which do specialize in the delivery of services to Aboriginal offenders; and
- ◆ the need for more community-based halfway houses and similar facilities for Aboriginal men and women.

¹ Justice on Trial: Report of the Task Force on the Criminal Justice System and its impact on the Indian and Métis People of Alberta. 1991.

While noting both the absence of data on and attention to urban Aboriginal justice issues, as well as programs which target Aboriginal people living in urban centres, the Task Force fails to shed significant light on: the specific needs of urban Aboriginal offenders (beyond the suggestion of life-skills training); urban halfway houses for Aboriginal offenders; or recommendations for further explorations of these issues. As with other inquiries, the Task Force seems to have noted, but not explored in depth, the plight of urban Aboriginal people in general and the needs of urban Aboriginal offenders, in particular.

Manitoba

The Manitoba Aboriginal Justice Inquiry (1991)² represents the most comprehensive and holistic examination of Aboriginal justice issues undertaken to date in Canada. Unfortunately, the limited attention paid by the Inquiry to urban Aboriginal justice issues is a significant omission.

As with the Alberta Task Force, the Manitoba Inquiry identified the current and expanding Aboriginal population in urban centres throughout the province, similar reasons for this exodus, and general issues with respect to urban Aboriginal offenders. Key factors identified by the Inquiry included: the absence of educational, housing, and employment opportunities for those who reside and arrive in such centres; the limited number of Aboriginal service providers; and the significant percentage of Aboriginal inmates and offenders whose crimes are committed in urban settings.

While the Manitoba Inquiry shed little light on the extent of the problem, it did provide more specific recommendations with respect to improving the impact of the administration of justice on Aboriginal people. With respect to correctional and other interventions, the Commissioners stated that:

As is the case with other programs designed to "help" people, we believe that programs that are based upon the cultures and traditions of Aboriginal people, and that involve Aboriginal methods of healing and personal conflict resolution, have a much greater chance of succeeding than do programs developed and managed by non-Aboriginal institutions. This is true in both urban and Aboriginal communities....

Key recommendations advanced by the Manitoba Inquiry included:

² Report of the Aboriginal Justice Inquiry of Manitoba. The Justice System and Aboriginal People. 1991. Minister of Supply and Services. Winnipeg.

- ◆ that peacemakers, recommended by recognized local Aboriginal groups, be appointed in Winnipeg and in other urban centres throughout the province;
- ◆ that shelters and safe homes for abused women and children be established in Aboriginal communities and in urban centres;
- ◆ the establishment of more Aboriginal-based resources and treatment programs in both rural and urban areas, including programs such as the Community Holistic Circle Healing process in Hollow Water, Manitoba; and
- ◆ group homes in urban areas administered by Aboriginal women's organizations where urban Aboriginal female offenders can serve their sentences, with access to recovery programs which address substance abuse, victimization and dependency, academic upgrading and training, and parenting skills.

The Manitoba and Alberta investigations into the administration of justice and Aboriginal people provided the most extensive coverage of urban Aboriginal justice issues undertaken by provincial and federal review bodies. While both identified the need to address this issue, as well as advancing recommendations to overcome some general obstacles facing this subgroup, neither identifies, in any significant detail, the true extent of the problems facing Aboriginal people in conflict with the law in urban centres.

New Research

While inquiries and task forces have shed some light on urban Aboriginal justice issues, a recently completed and significant report entitled, *Seen But Not Heard: Native People in the Inner City*, by Dr. Carol La Prairie,³ identifies some of the issues mentioned in this review of urban aboriginal correctional Programs.

This research examined experiences of Aboriginal people in four large urban centres: Edmonton, Toronto, Regina and Montréal. The first of three reports, it describes the sample drawn from inner cities and reviews the response of the criminal justice system to Aboriginal offenders and victims.

Findings from this report are of relevance since, as noted above, most Aboriginal people commit their crimes in urban areas.

The findings indicate that this group of inner city residents had suffered from patterns of childhood disadvantage, deprivation and violence. Also, it was found that a high level of victimization was experienced by those who later went on to become offenders:

³ La Prairie, Carol. (1994) *Seen But Not Heard: Native People in the Inner City*. Aboriginal Justice Directorate, Department of Justice Canada.

For adults who have suffered severe childhood trauma and chronic dislocation and instability, life is disproportionately characterized by alcohol problems, unemployment, victimization, involvement in the criminal justice system and general instability. (p. IV) At an abstract level, most want the 'good life' but few have the resources to attain it. There are differences in potential to 'rehabilitate' people once in the inner city lifestyle. Many are controlled by their environment - loneliness which drives them into the lifestyle, alcohol and drugs which keep them there, memories which will not subside, systems of social control (criminal justice is particular), dependency on services (welfare, soup kitchens, drop-ins, hostels), lack of education and skills, and attitudes of and need for others in the same lifestyle. Rehabilitation tends to focus only on one aspect of their lives. (p. IX)

In terms of reserve life and background, there was considerable attrition from reserves and limited visiting. Spending more time on reserves does not correlate to a better quality of life as:

Intervening factors such as parental drinking, paternal unemployment, family violence and community status and acceptance may counteract the positive effects. (p.94) [F]or some who do have roots, belonging to communities can also have negative consequences. For example, the findings suggest a lack of a 'middle ground' on reserves - people who live on them either do very well or very badly. (p.94)

The situation is further compounded by the exclusion Aboriginal people face in both Aboriginal and non-Aboriginal worlds:

For many in the inner city, leaving reserves creates problems returning. While competition for scarce resources on reserves is part of the problem, there is often an implicit (and sometimes explicit) condemnation for leaving, involving accusations of rejecting the culture or the reserve lifestyle. (p. 104)

Those who migrate to cities come for different reasons: with their families; for education or jobs; when they were moved to foster homes; or to escape their troubled past.

For many, the inner city is both a trap and a haven. (p.95) While aspirations are similar to those in mainstream society, most native people would like to retain their cultural distinctiveness and to have services reflect culture but not to the detriment of achieving other goals. (p.98)

What is clear from the findings, only a few of which are mentioned here, is that the criminal justice system must find a different response to the special needs of these offenders:

The use of the criminal justice system to respond to social problems of such magnitude provides an understanding of the incarceration problem. In the context of the inner city, what is normally construed as crime by the outside world is an everyday event - involving survival, despair and hopelessness, violence, alcohol and drugs, and always reflecting people's lives and experiences. For many, punishment is routine and when meted out by the criminal justice system, only reinforces the view of themselves and their place in the world. (pp. 101-102)

The findings in this report echo needs identified by clients in urban correctional programs. The need to treat the person holistically, to provide cultural and spiritual teachings and guidance, to treat alcohol and drug abuse, and to provide education and employment opportunities would go a long way in assisting offenders in their respective rehabilitation processes.

We will return to these larger issues in the final chapter, after reviewing some of the urban Aboriginal correctional programs in Canada.

4. ABORIGINAL URBAN CORRECTIONAL PROGRAMS

a) Allied Indian and Metis Society. Vancouver, British Columbia

i) Introduction

The following description is based on interviews conducted with the officials listed below in March 1994:

- ◆ Executive Director;
- ◆ Healer/Counsellor
- ◆ Alcohol/Drug and Sexual Abuse Counsellor
- ◆ House Parent;
- ◆ 3 residents;
- ◆ Area Manager, Correctional Services Canada;
- ◆ Parole Officer, Correctional Services Canada;
- ◆ Parole Officer, Correctional Services Canada.

ii) Historical Development

The Allied Indian and Metis Society (the Society) was initially established in response to needs identified by a group of Aboriginal inmates who wanted to obtain the skills necessary to become successful and productive members of society. At first calling itself the "Indian and Metis Educational Club", the group formed at B.C. Penitentiary in the late 1960's and was concerned about the whole array of social conditions that lead to criminality, such as early separation from families, the trauma of residential schools and alcohol and drug abuse. They wanted to maintain contact with groups on the outside who could meet their specific cultural needs. One focus of this initiative was education as few had achieved more than Grade Eight.

Once they recognized the limitations to operating from the "inside", they contacted Aboriginal organizations and the Allied Indian and Metis Society was formed by supporters from the "outside".

The only all-Native organization to provide services to incarcerated and conditionally released Aboriginal offenders in Vancouver, the primary objectives since its inception are:

- ◆ to operate a post-release facility (halfway house) for parolees;
- ◆ to work with the correctional and judicial systems to assist in reducing the high over-representation of Aboriginal peoples in prison;
- ◆ to assist in reducing the high recidivism rate among Indian offenders;
- ◆ to lessen the negative impact of the prison system on Aboriginal inmates; and
- ◆ to assist with educational opportunities.

A.I.M.S. has been in operation for over 21 years.

iii) Current Operations

A.I.M.S. is described in its mission statement as follows:

The Allied Indian and Metis Society, as part of the Native Indian community involved in the criminal justice system, strives to develop, deliver and maintain:

Assistance to incarcerated and conditionally released Native Indian people;

Independent, quality and culturally oriented programming for Native people involved within the justice system;

Meaningful alternatives to continuous incarceration of our Native Indian people; and

Support to individuals, groups and programs in the community which lend positive assistance and growth to our client group.

Goals

- ◆ To help previously incarcerated Native Indian people to re-enter society with pride and dignity and to assist them in seeking a better way of life.
- ◆ To be a recognized release centre for Natives in our penal institutions who are seeking parole.

Capacity: Maximum capacity is 10. Due to decreases in day parole, there were only 6 residents at the time of the site visit. Recently, residents have more often been on statutory release rather than parole.

Statistics: Since the recent decrease in day paroles, the average capacity has been about seven. For fiscal year 1993/94, CSC has provided the following statistics:

1993-94 Bed Days:

April	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb
151	137	164	179	147	138	200	154	155	84*	74*

* for the months of January and February, the guarantees exceeded the actual used bed days, i.e. the guarantees in January were 93 and in February 84.

Referrals

Referrals are made by parole officers, case managers and by inmates themselves who usually hear about A.I.M.S. by word of mouth inside institutions. The Native Brotherhoods also informs A.I.M.S. staff if any inmates are interested in applying.

Staffing

A.I.M.S. has the following staff:

Executive Director	1
Counsellors	2
Bookkeeper	1
House Parent (full time: Monday to Friday, 4-12 a.m.)	1
House Parents (who split midnight shift)	2
House Parents (part-time for weekend shift)	3
Elder	1

Intake

Applications are received and reviewed by staff, and interviews with inmates are part of the application process. The Native Brotherhoods also inform staff if any inmates are interested in applying. Staff will support inmates in their releasing process if they appear motivated to change; applicants with a "very negative attitude" are not accepted. Violent and sex offenders are not automatically excluded. A screening process has been established with representatives of CSC.

Programs

Three programs are provided in-house: Alcoholics Anonymous meetings, weekly Healing Circles and a sweatlodge. A.I.M.S. also runs a job development program at a different location in which residents are encouraged to enroll. Lack of employment skills and social skills are common among the clientele of A.I.M.S.. Elders provide spiritual advice and counselling, and staff counsellors provide in-house counselling as well.

A.I.M.S. also has access to about 50 organizations in Vancouver in the community service network. If a resident has a specific need that another agency can meet, A.I.M.S. staff will make appropriate referrals. A.I.M.S. is part of the Urban Representative Body of Aboriginal Nations (URBAN) Society which provides staff contact with other major Aboriginal organizations.

A.I.M.S. staff estimate that 65 - 70% of residents successfully complete parole or statutory release at A.I.M.S. House.

Most Beneficial Programs

The Job Development program is considered by staff to be the most beneficial program, as are programs such as A.A. and others which deal with substance abuse.

Client Needs

When a resident first arrives in A.I.M.S. House, the biggest needs are welfare, and obtaining medical cards and status cards for basic identification purposes. Upgrading programs are also needed as there are waiting lists for the various programs in the Lower Mainland area. The most common referral for upgrading is to the Native Education Centre which provides a number of educational programs, including basic literacy.

There is a need for Aboriginal psychologists to help men identify their issues relating to residential schools, foster homes, and dysfunctional families that contribute to criminal behaviour.

Factors to Success

Family support is often essential to success, as is the continuation of the journey of recovery with help from spiritual and traditional practices. Finding enjoyable work and furthering education are also important factors.

Funding

Correctional Services Canada provides a *per diem* of \$50.70 and a bed guarantee of 3. Three beds are set aside for referrals from the provincial correctional system who are most often on temporary absence or probation; the province provides a *per diem* of roughly half that provided by the federal system.

Audits/Evaluations

CSC performs audits every two years based on a checklist which lists standards for community residential facilities.

Client Satisfaction

All three residents interviewed were very satisfied with services at A.I.M.S. House and were impressed by the fact they are treated in a holistic fashion which provides a more humane way of being treated. All also prefer that service be specialized for the Aboriginal population rather

than a more mainstream approach. Job development and lifeskills programs were also very appreciated. A resident out on statutory release was relieved that A.I.M.S. House was available because "I would have been stuck on the street without it".

iv) Future Directions

Respondents identified the following issues as important to their development:

- ◆ placement on home reserves;
- ◆ need for solid healing programs and connection through Elders with home reserves;
- ◆ working directly with First Nations to set up community alternatives;
- ◆ new home for A.I.M.S. House;
- ◆ increased offender interest in job development and lifeskills;
- ◆ increased Aboriginal spirituality programs;
- ◆ stronger focus on education;
- ◆ more sober communities;
- ◆ prevention/intervention at the community level;
- ◆ holistic health;
- ◆ traditional policing;
- ◆ halfway house for Aboriginal women;
- ◆ an arts outlet for Aboriginal men with history of trouble with the law;
- ◆ sensitization of CSC officials about Aboriginal spirituality;
- ◆ more in-house programs dealing with family violence and sex offenders; and,
- ◆ tribal justice approaches.

v) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ◆ the decrease which has occurred in the number of day parole releases and the impact of this phenomenon on individuals and the system;
- ◆ the Aboriginal Liaison Program and its relationship with halfway houses;

- ◆ the need for more exchange of information with other half- way houses about their programs;
- ◆ how to handle conflict between A.I.M.S. staff and parole officers when there are differences of opinion about suspensions;
- ◆ the need for programs for different types of sex offenders, e.g. pedophiles, incest offenders, etc., that differentiate between the types of sex offenders; the need for more programs for incest cases;
- ◆ how to provide information to government agencies about the philosophies and practices of First Nations;
- ◆ dialogue about what self-government means;
- ◆ determining what adequate funding is;
- ◆ how to integrate programs with Aboriginal communities;
- ◆ how to develop support systems in Aboriginal communities;
- ◆ determining the role of Elders and how to better involve them;
- ◆ making the distinction between A.I.M.S.'s advocacy role and its service provider role;
- ◆ the need for emphasis on healing; and,
- ◆ increased training for staff.

**b) *Stan Daniels Correctional Centre - Native Counselling Services of Alberta.
Edmonton, Alberta***

i) Introduction

Information for this section was drawn from documentation produced by the Stan Daniels Centre (SDC) and interviews conducted with the following officials in February 1994:

- ◆ Executive Director, Stan Daniels Correctional Centre;
- ◆ Deputy Director of Programs, SDC;
- ◆ Caseworker, SDC;
- ◆ Caseworker, SDC;
- ◆ Deputy Director of Operations, SDC;
- ◆ 10 SDC residents;
- ◆ Executive Director, Native Counselling Services of Alberta
- ◆ Area Manager, Correctional Services Canada;
- ◆ Director, Community Preparation and Integration Program, CSC.

ii) Historical Development

The Native Counselling Services of Alberta (NCSA) took over the operations and management of the Stan Daniels Centre in April 1988. The Stan Daniels Centre (SDC) was the first Aboriginal-run correctional facility in North America; since that time a second facility has been developed and is operated by the Blood Band.

The Native Counselling Services of Alberta has served the native community in Alberta for the last 24 years, and was designed to meet the unique needs of Aboriginal people in trouble with the law. NCSA began in 1970 when it became evident that courtworker services were required province-wide to assist Aboriginal people in dealing with their problems in the court system. Since then programs have grown and include: criminal, family and young offender courtworker services; family support and prevention; family life improvement program; federal liaison program in institutions; Elders program in Institutions; forestry camps; the Stan Daniels Centre; adult and young offender probation supervision; fine option supervision; parole supervision; young offender group homes; Talking Drum Program; Young Offender Liaison Services; and a number of other programs, such as youth justice committees.

NCSA has three main objectives:

- ◆ to lower the Native incarceration rate;
- ◆ to gain fair and equitable treatment for Native people involved in the criminal justice system; and
- ◆ to assist Native communities and individuals in developing their full potential.

The Stan Daniels Centre fulfills NCSA's vision to provide a full array of services in the criminal justice system from prevention to incarceration. The concept was developed in response to the low conditional release rate for Aboriginal offenders and the recurring recidivism of released offenders. The Stan Daniels Centre serves as a correctional centre for inmates as well as a community residential facility for conditionally released offenders.

iii) Current Operations

The Stan Daniels Centre is a minimum security correctional centre which also provides services to provincial and federal offenders released to the Edmonton area.

The mandate of the Centre is:

- ◆ To provide adequate community support to conditionally released federal and provincial native offenders released to the Edmonton area;
- ◆ While ensuring that the offender respects the terms and conditions of his conditional release, the Centre assists residents in identifying individual needs and providing access to programming to meet those needs;
- ◆ An individual is viewed as having a combination of needs, in the physical, psychological, social and spiritual areas. The philosophy of the Centre is to ensure that the individual is actively involved in the development of his treatment plan. In this way residents have a sense of ownership in the treatment plan and in the commitment to change;

The Centre itself recognizes its own set of commitments which are drawn from a document entitled: "Stan Daniels Community Correctional Centre Mission Statement":

To The Offender:

Stan Daniels Community Correctional Centre will assist the offender in identifying his own individual needs. The Centre utilizes a holistic approach to assist the offender to look at their physical, mental, emotional and spiritual well-being. Each resident is provided with the opportunity to develop appropriate behavioral and social skills to successfully re-integrate into society.

To The Community:

Stan Daniels Community Correctional Centre shall make provisions to ensure that the community is safeguarded against any further criminal acts by offenders residing at the Centre. Further, only residents displaying a willingness to change inappropriate behaviours shall remain residents of the Centre.

To The Federal and Provincial Releasing Authorities:

Stan Daniels Community Correctional Centre shall provide a high quality of client support and supervision for all offenders placed at the Centre. The Centre will ensure that all conditions of release, and treatment recommendations will be included in the individual development plan for the offender. Stan Daniels Community Correctional Centre further agrees that only after the offender has achieved developmental goals, and is displaying appropriate social skills, shall he be considered as a suitable candidate for release into the community.

Principles of Operation:

The operation of the Stan Daniels Community Correctional Centre is based on the following principles:

- ◆ That Native offenders require a unique program to assist them in learning more appropriate community skills;
- ◆ That Centre personnel must be prepared to provide guidance, support and supervision to all offenders residing at the Centre;
- ◆ That Native offenders need a specialized program to address their social, educational, emotional, physical, and spiritual needs;
- ◆ That the Native culture, family and social experiences contribute to the developmental process of the Native offender;
- ◆ That each offender has the right to influence his development by being afforded the opportunity to actively participate in establishing his developmental goals; and
- ◆ That all offenders must be held accountable for their actions and behaviours in such a manner that they learn new appropriate behaviours.

Capacity: 64.

Statistics:

At the time of this site visit (January 1994), there was a total count of 41 in the following categories:

Federal		Provincial	
Temporary Absence	1	Temporary Absence	11
Inmate Status	8	Inmate Status	3
Full Parole	2		n/a
Day Parole	14		n/a
Statutory Release	2		n/a

The success rate is estimated by Centre staff to be approximately 70% for full and day parole and approximately 45 - 50% for statutory release. Staff believe that there are indications that the full parole rate is increasing for the type of inmate at SDC, and of those re-offending, violence is decreasing. Most suspensions are for alcohol or drug relapses.

The average length of stay is 8 months.

Referrals

Bed utilization has been designated through contracts as follows:

- ◆ 12 beds for Alberta Correctional Services: 6 beds for provincial inmates and 6 beds for offenders released on temporary absences;
- ◆ 28 beds for Correctional Services Canada (CSC): 10 beds for federally sentenced inmates and 18 beds for conditionally released offenders.

In order to apply for admittance into the SDC, inmates advise their caseworker at the institution of their intent to apply. The Caseworker then completes the paperwork for the Centre and the SDC Selection Committee makes the final decision. Interviews are held with prospective residents whenever possible; often clients are already known to the staff.

The criteria for admission for inmate status are:

- ◆ native male, minimum security offender; no recent escape history and the offender is currently not considered an escape risk;
- ◆ no outstanding charges;
- ◆ no outstanding deportation order;
- ◆ offender not deemed a serious risk to the community;
- ◆ no serious emotional or behavioral disorders requiring ongoing psychiatric attention;
- ◆ no serious medical problems requiring continuous medical attention;
- ◆ no serious or recent violations of a conditional release program (federal inmates);
- ◆ offenders should be preparing themselves for release within 6 months (provincial inmates) or nearing or preparing themselves for a prospective release program within 6 months (federal inmates);
- ◆ no serious institutional charges, satisfactory work reports, and inmate is motivated to work (federal inmates); and,

- ♦ offenders should display a willingness and motivation to address problematic behaviours through treatment and programs.

For conditional release and statutory release, caseworkers in institutions request a community assessment through the Edmonton Central Parole office. For a provincial temporary absence, a "TA Day Release Package" is completed by the caseworker and sent to the Provincial TA Program Authority for a decision.

Staffing

SDC has twenty-one and one half positions:

Director	1
Deputy Director of Programs	1
Deputy Director of Operations	1
Deputy Director of Operations	1
Correctional Officers	3
Living Unit staff	6
Caseworkers	3
Program Trainers	2
Office Manager	1
Clerical	2
Half-time Elder	1

Intake

Once all transfer reports, including the community assessment, are received, the Selection Committee, comprised of Managers of the Centre, make a final decision; options are to accept, reject or defer.

Programs

The following program and service goals are also drawn from SDC's Mission Statement:

Program and Service Goals:

The Stan Daniels Community Correctional Centre provides a variety of programs and services to assist Native offenders. These programs are designed to assist the offender in making positive changes within their lifestyles. The goal of these programs is to ensure:

- ◆ that all residents are treated in a dignified, respectful, and courteous manner;
- ◆ that each offender is provided with the opportunity to establish his own developmental goals;
- ◆ that offenders have an understanding of the obligations placed upon them by the Releasing Authorities and by Stan Daniels Community Correctional Centre;
- ◆ that programs recognize the unique cultural, spiritual and personal needs of Native offenders;
- ◆ that all Centre staff actively participate in the delivery of programs and services to offenders residing in the Centre; and
- ◆ that all programs and support services will be continued to be offered to offenders regardless of whether they are residents of the Centre or not.

One of the central aspects to the programming at Stan Daniels Centre is the case management philosophy, which recognizes that residents should be provided with the opportunity to determine the management of their own lives and are actively involved in the development of their treatment plans. Similarly, staff persons work as a team, provide support and encouragement to each other, and information regarding residents is shared at regular staff meetings to expand the decision making process.

Programs were designed to reflect a holistic philosophy that addresses all dimensions of an individual's life, including physical, psychological, emotional and spiritual aspects.

The following description of programs is provided in documentation prepared by staff at the Stan Daniels Centre:

Family Life Improvement Program (Os Ki Pi Matsium)

The Family Life Improvement Program (FLIP) is a seven-week program offered at SDC that focuses on activities that promote and enhance the spiritual, emotional, mental and physical

well-being of the participants. Although this program is geared toward the residents of SDC, referrals are also encouraged and accepted from other correctional centres and the community at large. This program provides the residents with an opportunity to learn and interact with people from the community. Residents are encouraged to involve their spouses or significant others in this program.

The FLIP program provides residents with an opportunity to learn, heal, and practice living skills in an effort to prepare them for release back into the community. The program has the following objectives:

- ◆ to enable participants to become culturally and spiritually aware of their ancestral heritage, thereby building pride and self esteem;
- ◆ to examine and develop interpersonal living skills necessary for interaction and re-entrance into society;
- ◆ to introduce participants to alternative lifestyles by addressing criminogenic factors such as physical and sexual abuse and anger;
- ◆ to assist participants in setting and developing values, goals and responsibilities, both long- and short-term;
- ◆ to allow each participant to express himself verbally and if needed, to provide him with one to one counselling by elders, program trainers and psychologists.

Participants are encouraged to identify and express feelings and are provided with the opportunity to participate in a variety of traditional practices and ceremonies such as fasts, sun dances, sweats, sweetgrass and others.

Throughout the seven week program, participants explore topics that include self-identity, relationships, family dynamics, sexuality, family violence, suicide, addictions, and substance abuse.

Art Therapy

Art Therapy arose out of the recognition that men who have been institutionalized become angry and bitter. Many of them have been rejected and abandoned by their family and community. As a result, they often have issues around women and authority figures. The group is facilitated by the Centre Director and a psychologist, who are both female.

The group utilizes a combination of traditional Native healing methods and conventional psychodynamic and psychotherapeutic practices. The aim of the group is to help the person

attain a positive and integrated image of himself. Nurturing this positive self-image helps the individual to develop the strength and character needed to accept responsibility for his own actions. This in turn allows the individual the freedom and flexibility to choose his own way. The primary goals of this group are symptom relief, personality change, and improvement of psychosocial functioning.

Work Program

The Centre offers an Inmate Worker Program that provides residents on inmate status with an opportunity to work in the Centre. Positions include kitchen worker, maintenance worker and cleaner.

Residents who have been granted a conditional release and have access to the community are eligible to participate in the job search program. Residents with access to the community also have an opportunity to participate in employment/vocational program such as Learning Employment Enhancement Program (LEEP) and Community Preparation and Integration Program (CPIC). Residents who lack employment and/or educational experience are encouraged to attend these programs in order to prepare them for release into the community.

Cultural and Elder Program

As all of the Centre's programs are culturally based, traditional practices, tribal empowerment and traditional medicine are used in a holistic way at the Centre. As part of the Cultural Program, an Elder remains on site at the Centre three days per week. The Elder provide one-to-one counselling, assists with the FLIP program, and conducts Native ceremonies.

Plato Learning Systems

SDC operates a computerized learning system that allows residents who are on inmate status or unable to secure funding to attend school, to work with volunteer tutors to upgrade their education. The curriculum in the system covers the span from kindergarten to grade 12. Residents are then free to write Department of Education tests for whatever grade level they wish to achieve.

Counselling

Caseworkers are assigned to each resident and provide support and counselling in working toward goals identified in the case plan. Counselling is also provided through licensed psychologists when funded by CSC. Parolees must have a National Parole Board imposed condition to "attend counselling as directed by a clinician". The Centre currently uses four

different psychologists who have expertise in a variety of areas, for instance sexual offenders and child abuse. The resident is referred to the psychologist who will best meet his needs.

Outside Programs

Residents also have access to the following programs offered by other agencies:

- ◆ John Howard Society Anger Management Program;
- ◆ Alberta Vocational Centres;
- ◆ Community Preparation and Integration Program;
- ◆ Grant McEwan Community College Life Management Skills;
- ◆ Learning Employment Enhancement Program;
- ◆ FACS (Forensic and Community Services), which is operated by the Alberta Hospital in Edmonton and offers two programs through their Family and Interpersonal Skills Program: sex offender program and family violence program;
- ◆ Mother Earth - Circles;
- ◆ Adult Children of Alcoholics Groups;
- ◆ Alcoholics Anonymous;
- ◆ Poundmaker Lodge; and
- ◆ Narcotics Anonymous.

Most Beneficial Programs

Respondents indicated that they considered the following to be the most beneficial programs or aspects of SDC or its outreach referral programs: one-to-one counselling with the Elder; Art Therapy; FLIP; Poundmaker Lodge; Lifeskills training in areas such as household budgeting; and the positive role modeling of staff.

Client Needs

Respondents indicated that key client needs were in the areas of: healing and dealing with victimization which often occurs at an early age; getting some sense of personal direction; being acknowledged; being closer to spouse and families; culturally based programs and native spirituality; drug and alcohol treatment; developing an identity; "starting to dream"; acceptance and understanding; respect; dignity; self-discipline; and structure.

Factors to Success

Factors to success were defined as: strong community support, meeting educational needs, employment, wanting to succeed; taking responsibility for self, access to Elders and native spirituality; being treated with respect; and staff taking time when residents have concerns.

Funding

The basic contract with CSC provides for 40 beds, for which an annual budget of \$900,000.00 is funded. Any bed utilization over 40 is paid by way of a *per diem* of \$12.50.

Audits/Evaluations

Federal audits are on a three-year cycle, and the province of Alberta also conducts audits. Both audits are similar to the checklist system.

An internal evaluation was completed in November 1993 which assessed the overall effectiveness of programs and services offered at the Centre.

Client Satisfaction

Residents were asked about their biggest needs on arrival at Stan Daniels Centre. Responses included: readapting to society; anger management; being close to family; Family Life Improvement Program; how to communicate with other people; alcohol relapse program; education and upgrading; native culture and spirituality (mentioned by many); "to work on myself in native environment with native people and get to know the real me - not the intoxicated man I was"; work training skills; "a place to introduce myself to the community again in a non-threatening manner"; stabilization; and maintaining contact with the native culture.

The most beneficial programs were found by clients to be: the native cultural programs; native spirituality; "learning how to be honest"; FLIP; Elders' Program; Poundmakers; anger management; and "working with feelings in Art Therapy".

Most residents first heard about the Stan Daniels Centre from other inmates. As one resident stated: "Everybody at Bowden knows about the Stan Daniels Centre". A few were told by the native liaison officer and the others either heard a presentation by the Executive Director of Stan Daniels or a parole officer.

In answer to the question, "Do you find the staff helpful", responses ranged from "good" to "very, very helpful". Clients indicated that staff are supportive, "try to make us comfortable", provide healthy criticism, are good friends in some cases, show genuine concern, are strict but good, and provide "freedom to express ourselves and live a culturally congruent life". One resident indicated "for the odd person, it's just a job".

Residents indicated that more programs for families and children would be useful as would the following improvements: more drum practices; more arts and crafts; more upgrading and job training; more native food like deer and caribou; more spiritual events and workshops; private family visits; more assistance for those who come from rural areas about living in the city; more day passes for those on inmate status; increased number of native personnel; more Elders; parenting skills; and "a more home-like environment rather than an institutional building where we could learn how to live independently, make meals and shovel the walk."

The majority of residents prefer the Aboriginal approach while one indicated that it did not matter either way, and yet another felt that programs should be mixed with non-Aboriginal people as "that's how the outside world is."

iv) Future Directions

Respondents identified the following issues as important factors to be addressed:

- ◆ the count and workload will go up as more become aware of the success at Stan Daniels;
- ◆ the need for more places similar to Stan Daniels in small communities;
- ◆ the need for greater involvement of Elders;
- ◆ the need for greater direct involvement of communities;
- ◆ the need for a similar facility and programming for young offenders;
- ◆ the possibility of increased jailing if the economy does not improve;
- ◆ the possibility of hardening of attitudes toward "putting people in custody and throwing away the key";
- ◆ the possibility of budget cuts;
- ◆ the development of a spiritual camp where communities take responsibility for designing it;
- ◆ the need for a full-time Elder;
- ◆ the need for more Aboriginal National Parole Board Members;

- ♦ developing treatment programs for entire families;
- ♦ overcrowding;
- ♦ increased violence in institutions;
- ♦ the need for more emphasis on rehabilitation instead of punishment;
- ♦ the need for programs of victim/offender mediation;
- ♦ a change of philosophy within Correctional Services Canada toward a greater understanding of the need for this kind of specific approach to Aboriginal offenders;
- ♦ the need for more programming for dealing with family violence;
- ♦ offenders, and their spouses and families will need to be geographically closer if family healing is to take place;
- ♦ reserves are the frontier of Corrections - how much programming is needed in these communities?;
- ♦ healing rather than punishment;
- ♦ alternative sentencing methods;
- ♦ community ownership of programs that meet set standards;
- ♦ sentencing panels that would work locally with offenders and communities;
- ♦ parolees returning to their communities to finish serving their sentences.

v) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ♦ need for increased funding;
- ♦ how to involve communities - everyone eventually returns home;
- ♦ how to increase the use of sweatlodges throughout the system;
- ♦ how to better prepare individuals before they become residents;
- ♦ issues related to drug testing and monitoring of drug use;
- ♦ providing salaries for staff at par with government salaries for similar work;
- ♦ increasing communication with remand centre, police services, and others who need to be more aware of this kind of facility;

- ◆ more authority to Directors for community release;
- ◆ self care for staff;
- ◆ more holistic treatment for families;
- ◆ funding for creative programming, such as sweetgrass picking;
- ◆ need for the system to give away more authority rather than the "missionary mentality" that currently exists;
- ◆ self-control of correctional processes attuned to native culture;
- ◆ native-run devolution;
- ◆ how extensively does CSC want to be involved on reserves?;
- ◆ the need for a similar facility for women;
- ◆ CSC should be encouraging native-run facilities and halfway houses and understand what an "arm's-length" relationship between government and private corrections means;
- ◆ how politics affects decisions such as building an institution at Hobbema when one is not needed;
- ◆ CSC setting up consultations for issues such as the Hobbema institution;
- ◆ need for assessment in contracting services to native communities;
- ◆ providing enough implementation time for new programs - too many new programs fail because the initial implementation period is too short;
- ◆ government funding/bidding system which forces Aboriginal organizations to compete against each other - there should be one organization which serves as a broker for services.

**c) COMMUNITY TRAINING RESIDENCE - GABRIEL DUMONT INSTITUTE -
Saskatoon, Saskatchewan**

i) Introduction

Information about the Community Training Residence was gathered during January 1994 from the following officials:

- ◆ 2 interviews with the Executive Director of Community Training Residence (CTR);
- ◆ 3 staff members, CTR;
- ◆ 10 interviews with residents;
- ◆ 1 interview with the Area Manager of Correctional Services Canada (Parole);

- ◆ 1 interview with Director of Community Facilities, Saskatchewan Justice.

ii) Historical Development

Gabriel Dumont's Community Training Residence (CTR) first opened in 1989 in the former building of the Canadian National Institute for the Blind; the new facility, specifically built for community corrections purposes, has been operational since February 1991.

The planning for and opening of this facility was in response to the need to address the problem of high numbers of Aboriginal people in provincial custody. It was also recognized that the only way to break out of the cycle of criminality and cultural barriers is through education. It therefore seemed appropriate that the Gabriel Dumont Institute of Native Studies and Applied Research Inc., the educational branch of the Métis Society, should provide the umbrella organization for the first Aboriginal-run CTR in Saskatchewan. The organization won the tender for the CTR in 1988.

Community Training Residences are unique to Saskatchewan. They provide opportunities for selected offenders, both sentenced inmates and probationers, to participate in community activities which encourage responsible behaviour, both socially and work-related, after release. The philosophy behind CTR's recognizes the system's traditional over-reliance on incarceration and encourages working with local community organizations and sensitivity to the timing for early release through adequate preparation. The CTR experience involves a higher level of involvement by both inmates and staff than do many other provincial programs. Programs and activities include: employment; vocational and academic training; treatment for alcoholism and substance abuse; and specialized counselling.

Five CTR's serve male offenders in Regina, Saskatoon, Prince Albert and North Battleford; they are operated by the provincial government. Gabriel Dumont's residence is the only CTR specifically for women and particularly for Aboriginal women, although non-aboriginal women may also apply.

Gabriel Dumont's CTR has an Advisory Committee which oversees day-to-day activities and meets every two to three months. Gabriel Dumont's own Board meets four times a year.

Until 1992, the focus of the CTR was on developing and implementing in-house programs for the women, and since that time has been on accessing outside resources in conjunction with the house. The organization strives to provide a home atmosphere as much as possible.

iii) Current Operations

Capacity 14

Statistics

The following statistics are for the 12 month period in fiscal year 1992-93.

Number of residents discharged	85
Total Days of Care	3476
Number of Applicants Interviewed	80
Applicants Approved	71
Applicants Denied	5
Successful Completions	57
Provincial Early Releases	38
Parole Releases	9
Unsuccessful Completion	28
Unlawfully-At-Large	22

The average length of stay is approximately 2 to 3 months, although residents can stay up to 6 months.

Referrals

About 15% of residents are women released from federal institutions; in 1992/93 there were 5 such clients at CTR. The majority of residents (50%) are on inmate status from the provincial Pinegrove Correctional Centre in Prince Albert. Court referrals and probationers account for roughly 10%, while women serving intermittent sentences account for an additional 25%.

The Correctional system in Saskatchewan categorizes the inmate population according to "A and B" offenders. "A" offenders are those whose sentences are over 365 days while "B" offenders are those who serve sentences under 365 days. "B" class offenders who apply for admission to CTR can be approved by local authorities and the Director of CTR while "A" class offenders require approval by the Director of Community Facilities or his designate.

At the time of these interviews in January 1994, there were 12 women serving federal time at Pinegrove Correctional Centre.

Staffing

All staff are women of Aboriginal descent. It was reported that women residents are often uncomfortable around men in staff and volunteer capacities due to their histories as victims of abuse. Eighty percent of staff speak an Aboriginal language and all are required to provide counselling when requested. There are nine staff in the following positions:

Director	1
Program Coordinator	1
Lifestyles Coordinator	1
Cook/Instructor	1
Resident Supervisors	2
Clerk/Stenographer	1
Casual Staff (resident supervisors)	2

Although university degrees are not required for these positions, many staff hold degrees from the School of Human Justice, University of Saskatchewan, Saskatoon; the Cook/Instructor has her Food Handling Certificate from the Department of Health.

Intake

When an application is received, an interview is scheduled as soon as possible with the Director and the Intake worker at Pinegrove Correctional Centre, who coordinates applications for CTR. Criteria for acceptance include whether the applicant is serious about changing and participating in programs such as Alcoholic Anonymous and Education/Upgrading and the degree of risk.

CTR does take high risk violent offenders, as criteria for acceptance are based on participation in institutional programs, a woman's own story, and staff assessment of a potential resident's ability to control her own behaviour.

Assessments are completed within 7 days of a new arrival and include: history/background; what issues the client feels are important to work on; expectations while in residence; what resources they would like to be referred to, i.e. in-house and external resources such as one-on-one counselling, medical needs, if any, educational upgrading, addictions counselling, etc. An individual case plan is then prepared for the length of stay of the resident in consultation with the resident.

Programs

CTR provides a number of in-house programs and referrals to outside agencies when an individual woman's needs are not met by the in-house programs. Unless a resident is employed and has a source of income, residents receive welfare and must pay room and board according to their ability to pay. Monies paid for room and board are deposited in a trust fund which in turn is used to pay for psychologists or specialized treatment as required. In-house programs are separated into two categories: core programs which are held frequently; and others which occur from time to time. Residents participate in programming, in-house or specialized outside programming from Monday to Friday.

Core Programs:

- ◆ lifeskills;
- ◆ kitchen nutrition;
- ◆ tutoring; and
- ◆ anger management

Others:

- ◆ women's health program;
- ◆ cultural education - a traditional medicine person sees women individually on request;
- ◆ traditional roles of women;
- ◆ circles - healing and educational;
- ◆ A.A. once a week;
- ◆ Al-Anon; and
- ◆ sewing/crafts

Arrangements are made with private psychologists for residents who request psychotherapy as well as other specialized help on a request basis. Residents are also free to attend additional A.A. meetings or Narcotics Anonymous meetings in other locations throughout the city.

Although residents are not assigned a caseworker, they are encouraged to speak openly with a staff member of their choosing. Staff believe that residents should be free to confide in a person of their choosing according to circumstances, e.g. evening staff may be more available in some cases when residents are busy during the day.

Most Beneficial Programs

Staff and residents interviewed were agreed in believing that the most beneficial programs are those focusing on lifeskills, healing circles, and addictions programs.

Client Needs

Other than the obvious basic personal needs of cigarettes and clothes, the two most frequently identified needs are: (i) dealing with the victimization that all residents have experienced to varying degrees; and (ii) family-related needs. For women who have left Pinegrove Correctional Centre and have children, their primary need is to find their children upon release and to assure themselves of their safety, particularly if there has been a history of abuse in the family.

Residents also indicated the following needs: suicide and grief counselling; alcohol/drug abuse programs; "dealing with what I did"; self-improvement; anger management; "improve my bad attitude"; parenting classes; upgrading; learning how to get a job; healing and starting over.

Factors to Success

Respondents indicated that dealing with victimization is an important factor to success, as are sobriety; taking responsibility for oneself and one's offence; developing a support system, changing environment and friends if necessary; and being open and receptive to new ideas.

Funding

Proposals and budgets are submitted every year to the provincial Department of Justice, which is the sole funder of CTR. (Costs for federally sentenced women are recovered through the Exchange of Services Agreement between the federal and provincial governments.) This method of agreeing on an overall budget for the facility at the beginning of each year was judged to be more appropriate than *per diems*, which can affect the entire organization if, for example, there is an increase of absences without leave or other unpredictable occurrences. Funding is roughly \$400,00 *per annum*. As mentioned, residents contribute toward a trust fund which covers expenses for client-specific needs such as psychotherapy.

Audits/Evaluations

The province has recently completed an evaluation of CTR which was not provided for the purposes of this report. An evaluation was also completed in 1990.

Client Satisfaction

All residents indicated a high level of satisfaction with staff and their degree of openness and support. They especially appreciated how their individual needs are met, unlike their experiences in institutions. A high level of trust was reported in their relationships with staff: "They make sure you look after yourself health-wise" ... "They take time to sit down and talk" ... "They are really compassionate" ... "When you have problems, they help you solve them".

When asked about whether improvements could be made, the following comments were made by CTR clients:

- ◆ need more day parole facilities in Saskatchewan;
- ◆ need more one-to-one counselling;
- ◆ "would like to see a staff member who has done time";°need more job preparation training;
- ◆ more counsellors;

- ◆ more recreation;
- ◆ more tutoring and upgrading;
- ◆ more anger management training;
- ◆ "should be houses like this close to families for support";
- ◆ more Elders;
- ◆ more cultural outings; and
- ◆ "going out more in groups".

iv) Future Directions

Respondents provided the following comments on future directions and challenges for CTR:

- ◆ more cases are arriving involving Fetal Alcohol Syndrome;
- ◆ don't know long term effects of some street drugs and mixture of addictions and solvent abuse where there is occurrence of easily ignited tempers;
- ◆ medical conditions, HIV positive, hepatitis C;
- ◆ more emphasis on treatment/rehabilitation;
- ◆ specific women's programs - the need for positive male role models;
- ◆ working more with families, residents are not here long enough;
- ◆ need for a more diverse funding base;
- ◆ more recreational programs, i.e. physical activity;
- ◆ more holistic programming for anger management, grief counselling;
- ◆ economic times will get harder and have an impact on funding;
- ◆ more overcrowding in jails;
- ◆ technology - the need to learn more about computers;
- ◆ stricter laws and more control;
- ◆ the need for greater emphasis on healing and holistic treatment, especially for women;
- ◆ increasing prevalence of special needs such as abusive behaviour, solvent abuse, F.A.S., long-term effects of other types of drug abuse and working more with families;

- ◆ societal need to develop a very different attitude toward Corrections, based viewing justice as a problem that affects all - no more "not in my backyard"; and
- ◆ raise community awareness about justice issues.

v) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ◆ more training for staff - need more funding to provide it;
- ◆ sexual victimization;
- ◆ CPR and basic health issues, STD, HIV;
- ◆ funding for overall program;
- ◆ how to bring in funding for more traditional cultural healers;
- ◆ how to build community supports for the individual on leaving the halfway house;
- ◆ how to organize annual meetings of persons who deliver this type of service;
- ◆ how to develop funding incentive system to encourage employers to hire clients;
- ◆ how to encourage more culture specific programming like healing circles to address self-esteem and family violence issues that would also include families;
- ◆ how to encourage focus on rehabilitative/treatment model instead of holding centres;
- ◆ the need for staff updates on new developments;
- ◆ the need for understanding about approaches with women which are different from those with men;
- ◆ how to invite more involvement of Aboriginal communities in design and delivery of these types of services;
- ◆ decide on best transition period for Aboriginal self determination; and
- ◆ how to make other components of the justice system, i.e. police and courts, more holistic.

d) Regina House - Native Clan Organization. Winnipeg, Manitoba

i) Introduction

Information on Regina House was gathered from the following officials during interviews conducted in December 1993:

- ◆ 2 interviews with the Executive Director of Native Clan Organization;
- ◆ 5 interviews with staff at Regina House, including the two co-managers;
- ◆ 6 interviews with residents; and
- ◆ 1 interview with the Coordinator of Community Resources, Correctional Services of Canada (Winnipeg).

ii) Historical Development

In 1970, an Aboriginal inmate group at Stony Mountain Penitentiary advocated establishing a halfway house and approached the Manitoba Métis Federation (MMF) with their idea. The MMF Education Director was assigned to review their request with the Parole Director and representatives of the Manitoba Aboriginal Brotherhood. As a result, the Native Clan Organization was incorporated in 1972. The Native Clan Organization is a multi-faceted after-care correctional agency providing services, primarily but not exclusively, to Aboriginal offenders. A salaried staff person was assigned to work with the Brotherhood in developing a proposal for a halfway house. In June 1973 Regina House opened with 16 beds at 808 Wolsley St. in Winnipeg, with one Director and 2 House Parents. At approximately the same time, the Native Clan Organization expanded its field staff to one liaison worker in Stony Mountain Institution and another for both Rockwood Institution (federal) and Headingley Correctional Centre (provincial).

In 1975, Regina House moved and expanded from the Wolsely St. location with 16 beds, to 75 Hargrave for a total of 24 beds. Another Counsellor position was added at the same time. A later move in May 1978 to 160 Mayfair, Regina House's present location, increased bed capacity to 34 beds. An additional Counsellor position was added and the House parent system was abandoned in favour of shifts, although live-in staff were kept until 1986. Between 1985 and 1987, Regina House chose voluntarily to comply with health, fire and safety standards under the provincial Office of Residential Care and became a member of the Manitoba Association of Private Correctional Agencies.

iii) Current Operations

Capacity: 34 beds. Due to a decrease in day paroles over the last year, the average number of beds filled is about 23. At the time of these interviews, there were 20 clients in residence.

Statistics:

The following statistics on clients have been provided by the Native Clan Organization:

Fiscal Year	Number of Persons
1988-89	225
1989-90	268
1990-91	275
1991-92	215
1992-93	233
1993-94	207

A breakdown of bed days by fiscal year is presented as follows:

Fiscal Year	Bed Days
1988-89	
-federal	7,988
-provincial	<u>2,207</u>
TOTAL	10,195
1989-90	
-federal	7,931
-provincial	<u>3,172</u>
TOTAL	11,103
1990-91	
-federal	8,095
-provincial	<u>3,201</u>
TOTAL	11,296
1991-92	
-federal	8,250
-provincial	<u>2,426</u>
TOTAL	10,676
1992-93	
-federal	7,936

TOTAL	-provincial	<u>2,820</u> 10,756
1993-94	-federal	6,536
	-provincial	<u>3,053</u>
TOTAL		9,589

In 1991-92, case preparation for parole was assumed by institutional staff rather than community parole officers. Respondents (with the exception of CSC) have indicated that this has led to a decrease in parole, suggesting that institutional staff tend not to be as well connected to community resources as parole officers. Respondents also attributed some of the changes to new legislation: as a result of alterations to day parole eligibility rules, enacted in the *Corrections and Conditional Release Act*, there has been a decrease in day parole, and therefore in referrals to halfway houses.

Referrals: 70% of referrals are from the federal parole system; the remaining 30% are temporary absences from the provincial correctional system.

Staffing

The Assistant Director of the Native Clan Organization visits Stony Mountain Institution on a regular basis to review applications and to liaise with case managers. As of April 1, 1994 the Native Clan Organization no longer delivers the Native Liaison Program at Stony Mountain Institution. However, in Rockwood Institution there are 1.6 staff positions for this purpose and 3 in Headingley Correctional Centre. In addition, there is a full-time Elder in Stony Mountain and one in Headingley who provide spiritual advice. Additional Native Clan staff provide parole supervision and other after-care services.

In Regina House, there are 7 full-time and part-time staff on rotating shifts and 1 part-time maintenance worker. The staff positions are as follows:

House Manager	1
Evening Supervisor	1
Counsellors	4
Housekeeper (half-time)	1

Cook (half-time)	1
Total	8

Intake

Inmates at Stony Mountain were usually made aware of Regina House by Native Clan's Native Liaison Officers; however, with the end of this program, inmates are advised by the Assistant Director or case managers. When inmates prepare their parole release plans, Liaison Officers take applications for Regina House and provide them to staff at the House as well as to the Executive Director of Native Clan. The applications are then reviewed for suitability both in terms of: (i) type of crime; and (ii) likelihood of compatibility with other residents at the House.

Generally, inmates with serious mental health problems and medical problems are not accepted due to the high level of care and specialization required to meet their needs. Inmates with records of excessive violence and arsonists are also usually not admitted. As Native Clan operates a treatment and assessment program for sex offenders, the House will admit some sex offenders, provided that they receive treatment and do not have an excessive pattern of pedophilic behaviour. Careful screening of sex offenders takes place as the House is located near a school and staff are very conscious of the potential danger involved. Sex offenders with a long history of offenses, which escalate in severity over time, will not be admitted. Finally, any offender who represents a serious security risk will also be turned down.

Residents at Regina House do fall into a wide range of offense types including murder, manslaughter and life sentences.

Programs

Residents at Regina House participate in a number of programs available in the city of Winnipeg. No structured programs are provided at Regina House. Part of the rationale for not providing programs in-house is that it provides privacy to residents about the types of programs they are required or choose to attend. For instance, sex offenders may not want other residents to know that they are obtaining specialized treatment for their problems. Similarly, due to the anonymity of Alcoholics Anonymous programs, and the belief that members should not feel coerced to attend, no such programs are offered in the House itself.

Program plans for residents are developed with parole officers and House staff.

Residents have access to the following programs:

- ◆ *Social Skills Orientation Course*, John Howard Society - although only 3 spots are specifically kept for Regina House per course; more spots could be used;
- ◆ *Alcoholics Anonymous*;
- ◆ Literacy Programs;
- ◆ *Changing Directions by Breaking Barriers*. A course offered in Stony Mountain Institution, its purpose is "to give participants a better understanding of both themselves and the people they live, work and associate with and to give them the tools to help improve the quality of their lives in the area they choose" (program brochure). Regina House clients may take the program for the first time, take it over as a refresher, or attend the weekly alumni group;
- ◆ Journeys: academic upgrading, G.E.D, preparation, computer program and lifeskills courses;
- ◆ sex offender treatment with Native Clan;
- ◆ Native Spirituality - Elder visits the House once a week;
- ◆ Adult Education;
- ◆ Native Employment Services;
- ◆ Pritchard House (substance abuse programs);
- ◆ Addictions Foundation of Manitoba;
- ◆ anger management training; and
- ◆ various job training and job-readiness programs.

Despite the seemingly long list of accessible programs, space in some of these programs is often difficult to obtain for Regina House residents. This is particularly the case for job training and readiness training during the present economic recession.

In addition to the above, the Native Clan Organization instituted The Forensic Behavioral Management Clinic (FBMC) in 1987. This program was commenced in response to the need for sex offender treatment in the Prairie region. The program provides both assessment and treatment services to adult male clients over an 18 month period. The program operates out of Native Clan offices and residents at Regina House are often clients of the program.

There are no assigned caseworkers, as both residents and staff agree that residents should have the freedom to choose whom to speak to when they want. In addition, shift work results in the fact that no one person will always be available. The counselling situation is also hampered by

the lack of adequate office space that would ensure privacy for conversations. The need for office space was mentioned by most staff respondents.

Reactions were mixed as to whether Aboriginal specialization is a preferred option. Some respondents believe that a Aboriginal focus makes Aboriginal residents feel more comfortable; others believe that integration and mixing needs is a more accurate reflection of society.

The most beneficial programs available to Regina House residents are: education/training, substance abuse, Aboriginal spirituality for those who are interested in traditional culture and social skills orientation.

Client Needs

The most common needs of clients on arrival at Regina House are for substance abuse programs, education and upgrading, as well as job training and employment. On a more immediate level is the need for a bus pass and some financial support to help residents get on their feet. Day parolees are provided with an allowance of \$30.10 a week, which can be used for but does not always cover the cost of cigarettes for smokers and the cost of transportation to the various treatment and/or employment programs. Full parolees and statutory release cases may also receive this allowance, if they are deemed to be special cases in need of it. Provincial inmates out on temporary absences, on the other hand, are provided with a bus pass. At times residents arrive with few clothes and no winter coats if they were admitted to prison during the summer months. The difficulty in meeting these most basic needs is often demoralizing when the offender is trying to get established. Welfare is not available for room and board, as these are provided by the Halfway House; however, clients may receive social assistance for other personal needs. All staff members mentioned the need for bus passes as the most common need experienced by clients.

In addition, there are sometimes special needs, such as school supplies, which vary from resident to resident. Residents who have partners and families often need additional assistance in learning to relate to their families again. Staff members are very conscious of these needs and refer residents to programs or help them out as best they can.

Factors to Success

Staff estimate that the successful completion rate of Regina House clients is approximately 70%. The remaining 30% are most frequently unsuccessful due to being absent without leave due to drinking or drug use. One staff member indicated that sincerity was the most important factor to success as it usually indicates that a resident will complete his parole. The support of family is also judged to be invaluable for those clients at Regina House who have families.

Many respondents indicated that the rule obliging staff to report residents if they are 10 minutes late for curfew may not be in the best interests of residents. A 10-minute violation leads to automatic suspension of parole. Residents on provincial status have a 20-minute curfew. One respondent indicated that breaking curfew might lead a parolee to finally admit to substance abuse problems which in turn will lead to treatment. There is no staff discretion allowed for curfew violations.

Funding

The present system established with CSC is that Regina House provides a bid after which a contract is negotiated. The present *per diem* for federal offenders is \$45.00; the *per diem* for provincial offenders is \$35.00. Repeated requests have been made with provincial officials to increase the *per diem* to \$45.00. Regina House receives no other funding.

Audits/Evaluation

Other than annual service audits with CSC and annual financial audits, no other evaluation has been or is being conducted. An evaluation was completed recently on the Forensic Behavioural Management Clinic.

Client Satisfaction

All residents interviewed were enthusiastic about their stay at Regina House. Their biggest need on arrival at the House, other than having a place to stay, is bus fare, to be able to attend A.A. programs, vocational programs etc. The need for funds to buy clothes was also high on the list. The staff are always helpful in terms of friendship, informal conversation and providing information about various program options available in the city. All residents interviewed enjoy the home-like atmosphere. One stated: "I expected a jail, it's more like a home ... It's way more than I expected." Substance abuse programs, including A.A., are the most frequently used programs, with upgrading programs the second most desired option. However, space in these programs is often limited. The Anger Management program, offered by Native Clan, is also popular.

In terms of what residents would like that is not presently available, the need for job training and jobs was paramount. More assistance should be provided in finding jobs in a city where employment opportunities are scarce.

All residents interviewed prefer not having assigned case workers as they appreciate the freedom to choose whom they would like to confide in and when.

One resident suggested that it would be useful to have a gradual system of rewards, whereby if a parolee is successfully handling his release, 2-day passes could gradually increase in length to 3 or 4 days. In this way, once release is total, parolees would have been more gradually accustomed to a non-structured and de-institutionalized life.

Opinions varied on whether services should be specialized for Aboriginal people or provided in a mainstream fashion. Some stated that they feel more comfortable in a Aboriginal setting; others said it didn't matter so much. Non-Aboriginal residents did not seem to have an opinion; one non-Aboriginal respondent indicated that, with the high Aboriginal population at Stony Mountain, he was used to an Aboriginal environment.

iv) Future Directions

The following non-prioritized list represents all ideas provided by respondents for future directions:

- ◆ more home placements for parolees desiring to return to small communities;
- ◆ increasing numbers of younger clients, i.e. 18 - 19 years old;
- ◆ increased involvement of families in rehabilitative plans;
- ◆ the need to address increasing violence in penitentiaries;
- ◆ the need to respond to increasing racial diversity; and
- ◆ the critical need for job training, skills upgrading, and employment.

v) Issues for Consultation

The following non-prioritized list represents all ideas provided by respondents for future directions:

- ◆ review of *per diems* - present bidding system is in 3-year cycles with no cost of living allowances built in;
- ◆ need for increased salaries;
- ◆ lower parole rates, leading to under-utilization;
- ◆ how standards may differ region by region;

- ◆ are some standards "overkill", e.g. 10-minute curfew violation;
- ◆ types of program offered;
- ◆ how CSC-run programs differ from others;
- ◆ lack of financial supports;
- ◆ how to better involve families;
- ◆ how to develop more culturally appropriate services and programs; and
- ◆ need for training and employment.

e) *Maison Waseskun House, Montréal, Québec*

i) Introduction

Information for this section on Waseskun House in Montréal was drawn from interviews conducted in June 1994 with the following officials:

- ◆ Executive Director;
- ◆ Clinical Coordinator;
- ◆ Program Coordinator;
- ◆ Program Officer;
- ◆ 4 residents; and
- ◆ Parole Officer, Correctional Service of Canada.

Descriptions of programs were drawn from written information produced by staff primarily from the document entitled: "Closing the Circle: Maison Waseskun House, March 1994".

ii) Historical Development

The origins of Waseskun House stem from findings of a feasibility study conducted by Le Service parajudiciaire du Québec on the needs of post-release offenders in the Montréal area. Interviewers sought input from inmates in federal penitentiaries and provincial prisons as well as from Elders, case managers and parole officers. Over 100 respondents were interviewed, including representatives from other halfway houses across Canada. The results provided useful information about the extent of the need, type of required programming, and generally the type of approach that might work for Aboriginal offenders. The need for rehabilitative services with a specific Aboriginal focus was acknowledged due to the less than 10% success rate found when Aboriginal offenders use mainstream services.

The organization was incorporated in 1988 and opened a half- way house in 1990, originally in collaboration with the St. Leonard's Society. Members of the Board of Directors include representatives of the Friendship Centre, the Dean of Arts and Science at Concordia University, and an Elder from Kahnawake First Nation.

Waseskun House has been in its present location since September 1993.

iii) Current Operations

Goal of Overall Program

To facilitate the reintegration of First Nations offenders into the family, the community, the Nation and Canadian society.

Objectives

- ◆ To increase the participants' knowledge about addictions and their impact on the Native person, his family, the community and society;
- ◆ To enhance the participants' interpersonal skills;
- ◆ To increase participants' understanding of the Native family system;
- ◆ To empower participants to accept responsibility for their actions;
- ◆ To encourage individuals to develop harmony and balance in their lives;
- ◆ To enhance participants' life skills;
- ◆ To enhance their job search skills;
- ◆ To encourage a commitment to a pro-social, responsible lifestyle;
- ◆ To enhance their skills in negotiating differences and in conflict resolution;
- ◆ To empower clients to regain their self-identity as First Nations people.

The mandate of Waseskun House is "to facilitate the re-socialization of men who are 'in transition' between incarceration and re-entry into society."

Capacity: The maximum capacity of Waseskun House is 16.

Statistics

Total Male Residents (June 13, 1990 - May 31, 1994)

Provincial	71
Federal	25
TOTAL	96

Total Residents by Nation

Inuit	39	Mohawk	21
Cree	15	Algonguin	11
MicMac	7	Montagnais	3
Attikamak	1	Naskapi	1
Cherokee	1	Nishga	1

Success of Program (June 13, 1990 to May 31, 1994)

Number of residents presently at Waseskun House	13
Number returned to prison by Waseskun House	8
Number released who recommitted an offense	4
Number released who did not recommit an offense	71
Overall Success Rate	73%

At the time of this site visit there were 13 residents at Waseskun House: 5 federal; 7 provincial remands or temporary absences; and 1 who had been referred by Cree Health and Social Services.

The average length of stay is between 6 and 9 months. The majority of residents referred by the Correctional Service of Canada are on day parole.

Referrals

Referrals are made from the following:

- ◆ Correctional Service of Canada:
 - Day Parole;
 - Full Parole;
 - Statutory Release;
- ◆ Cree Health and Social Services;
- ◆ Kahnawake First Nation;
- ◆ Kahnesatake First Nation;
- ◆ Province of Québec:
 - remand;
 - court referred;
 - temporary absences;
 - probation;
 - parole;
 - Module du Nord - Social Services;
- ◆ Institut Phillippe Pinel.

Staffing

Waseskun House employs the following personnel:

Executive Director	1
Clinical Coordinator	1
Administrative Assistant	1
Caseworkers	2
Program Director	1

Program Officer	1
Night Supervisors	3
Cook	1
Assistant Cook	1
Total	12

Intake

Waseskun House is an urban community residential centre for Aboriginal men, 18 years of age and over, who are:

- ◆ awaiting trial in criminal court;
- ◆ serving probationary orders from the courts;
- ◆ on conditional release from federal and provincial institutions.

The only types of offenders not accepted are arsonists, those who require medical detoxification, and those requiring constant psychiatric care.

Federal inmates who want to apply for residency must complete an application form and notify their parole officer or case management officer. After a referral, Waseskun House has 10 days to accept or reject the application. There is a resident selection committee which also reviews applications. In some cases, a 3-day trial period is arranged for the potential resident to stay at the house, often on a weekend pass. Staff and residents consider whether the applicant is serious about working out his problems, whether he admits to having issues to deal with and whether he is likely to function well in the house. A community assessment is completed which forms the basis of the information sent to the residents' committee. Decisions are based on consensus while the Executive Director reserves the right to make the final decision.

In order to address the issue of ensuring that inmates are aware of Waseskun House and its program, a demonstration project proposal has been developed that would involve Waseskun House providing some native addictions programming at Cowansville Penitentiary to provide inmates with a sense of the types of programming available at the halfway house. It is anticipated that this will assist inmates in their pre-release planning for parole and will ensure that inmates are aware of the options available to them.

Programs

Programs at Waseskun House emphasize the holistic approach to healing and the personal development of the individual. In addition to the following programs provided in-house, Waseskun House works closely with other agencies, such as the Friendship Centre, which meet other programming and activity needs.

In-house programs are run on a 13-week cycle with one month off during the year.

Group Programs

First Nations Addictions Awareness Group

As most residents have or have had a substance abuse problem, the aim of this program is to increase participants' knowledge about the impact of substance abuse.

Objectives for this program are;

- ◆ To increase participants' knowledge about the physiological and psychological effects of substance abuse;
- ◆ To increase their knowledge about the historical process of incursion of substance abuse in Aboriginal communities;
- ◆ To enhance participants' ability to acknowledge and accept their problem with substance abuse;
- ◆ To increase understanding of effects of substance abuse on the family and the community;
- ◆ To help them develop a self-care plan;
- ◆ To increase understanding of First Nations values and traditions; and
- ◆ To empower participants to value themselves as First Nations persons.

Community Interactions

Goal: To empower clients to function more effectively as members of a community.

Objectives of the program:

- ◆ To increase effective communication skills;

- ◆ To increase clients' self-awareness regarding their impact on others;
- ◆ To enhance their skills in cooperative activities;
- ◆ To increase their comfort and skills in being responsibly involved in the outside community;
- ◆ To empower students to increasingly accept responsibility for their actions; and
- ◆ To increase clients' self-esteem and self-concept as Aboriginal men.

Topics covered include: increasing communication skills; identifying and expressing feelings; confrontation and negotiation; the medicine wheel; developing and maintaining trust; problem-solving; community project planning.

First Nation Family Systems

Goal: To increase participants' understanding of First Nations family systems, and to empower them to reintegrate into their families.

Objectives:

- ◆ To increase clients' knowledge of factors involved in a healthy family system;
- ◆ To enhance clients' understanding of themselves as members of their families;
- ◆ To enhance their skills in accepting responsibility for their role in the family;
- ◆ To increase awareness of the primary importance of communication in family relationships and functioning;
- ◆ To increase their understanding of traditional family values;
- ◆ To increase knowledge about major social ills which afflict Native communities; and
- ◆ To enhance their ability to do grief work related to their family functioning.

Topics covered include: systems theory and the family as a system; traditional First Nations family system; historical breakdown of Native family systems; healthy and unhealthy families; communication within the family; traditional values and their relevance to today; major social problems in First Nations communities; the cycle of violence; and the grief cycle.

Life Skills

Goal: To increase self-esteem and feelings of competence through the enhancement of various lifeskills.

Objectives:

- ◆ To expand clients choices;
- ◆ To increase comfort level with and skills in accessing community resources;
- ◆ To increase knowledge about and skills in personal budget management;
- ◆ To increase knowledge about good nutrition;
- ◆ To increase skill in healthy meal planning and preparation;
- ◆ To increase clients' job search skills; and
- ◆ To increase literacy level.

Topics covered include: personal budgeting; keeping of personal accounts; saving and comparative shopping; basic nutrition; specialized nutrition, such as for diabetes; meal preparation; cooking techniques; job search: preparing a resumé; preparing for an interview; fears related to job search; career guidance; aptitude tests; and accessing community resources and literacy.

Sexuality and Human Relations

Goal: To facilitate responsible decision-making related to sexual behaviour.

Objectives:

- ◆ To increase awareness of healthy sexual relationships;
- ◆ To increase knowledge about sexually transmitted diseases (STDs);
- ◆ To increase knowledge prevention and treatment of STDs;
- ◆ To increase knowledge about methods of contraception;
- ◆ To increase knowledge about common male ailments;
- ◆ To enhance ability to clarify own values related to sexuality; and
- ◆ To increase ability to make responsible decisions regarding sexual behaviour.

Topics include: sex and sexuality; love and intimacy; STDs; power in sexuality; values and sexuality; male/female communication; safe sex; gender identity and gender roles; birth control methods; A.I.D.S.; chronic and astute prostatitis; sexual relationships; and responsible sex.

Anger Management/Stress Management

Goal: To enhance participants' skill in dealing positively with stress;

Objectives:

- ◆ To increase clients' awareness of causes of their own anger;
- ◆ To increase their understanding of physical signs of anger arousal;
- ◆ To increase clients' sense of responsibility for their own behaviours;
- ◆ To develop strategies for an appropriate expression of anger;
- ◆ To increase skills in speaking and acting assertively; and
- ◆ To increase their knowledge about and skill in stress-reducing techniques.

Topics include: sources of anger; physical signs of anger arousal; owning one's emotions; anger as a source of stress; consequences of inappropriate reactions to anger; stress reduction techniques; managing stress through social-support systems; anger triggers; assertiveness training; and expressing anger constructively.

The Intensive Camp Retreat

Individuals are encouraged to participate in native healing ceremonies such as sweat lodges, smudging ceremonies and pipe ceremonies. Elders and resource persons provide teachings in traditional values and cultural aspects. This camp retreat is held during the summer months.

Individual Programs

Individual Counselling

Workers have found that a strong correlation exists between incarceration and low self-esteem, drug and alcohol abuse, family violence and persistent unemployment. In order to address these factors, after an initial assessment process an individual treatment program is developed. Individual counselling is based on a structured reality therapy approach.

Goal: To empower the client to make positive personal changes in behaviours and attitudes.

Objectives:

- ◆ To help the client focus on his immediate situation and his personal responsibility for his present circumstances;
- ◆ To assist the client to integrate his learning from group programs;
- ◆ To increase his knowledge about community resources in his own community; and
- ◆ To increase his self-awareness and self-acceptance.

Physical Balance

Goal: To maintain the individual in a state of physical fitness.

Objectives:

- ◆ To increase the clients' sense of physical well being; and
- ◆ To increase the clients' self-esteem.

Spiritual Balance

Goal: To encourage individuals to develop harmony and balance in all aspects of their lives.

Objectives:

- ◆ To increase clients' knowledge about traditional Native spirituality;
- ◆ To experience traditional spiritual ceremonies (e.g. sweatlodge and sweetgrass ceremonies); and
- ◆ To promote holistic healing for participants.

Most Beneficial Programs

Staff consider that the most beneficial aspect to programming at Waseskun House is the individualized treatment plan which encompasses all aspects of a resident's needs in a holistic fashion and includes short-term and long-term goals. This treatment plan often includes: alcohol treatment; personal development; lifeskills; spirituality; educational upgrading; and job readiness preparation.

Information provided in the Native Family systems programs is also invaluable in providing a background for residents to understand the family context of their lives.

Finally, outdoor programs are useful in providing physical activity and a cultural milieu when attending pow-wows.

Client Needs

The major needs are for alcohol/drug treatment programs, anger management, lifeskills training, upgrading programs, being accepted, stabilization after the prison or penitentiary experience, and the need to examine personal issues and grief issues.

It is felt that these needs must be met in an Aboriginal cultural environment that is adapted to the specific needs of residents. Also, as the majority of residents return to their home communities, it is important to have a network of services linking up with home communities.

Factors to Success

The most determining factor to success is that the individual must want to effect personal change. He also needs support structures after release, must develop peace with himself, and find effective programs with a native specialization.

Funding

Contracts with the federal government provide for a *per diem* of \$70.00; provincial government contracts provide a *per diem* of \$74.17. There are no federal bed guarantees. Waseskun House does not provide parole supervision services. Residents are paid an allowance of \$30.00 a week.

Audits/Evaluations

Audits are conducted by members of a federal-provincial group based on a checklist of standards, every three years. Financial audits are more frequent. A shorter evaluation occurs every year with representatives of CSC before the following year's contract is re-negotiated.

Client Satisfaction

Client satisfaction was high and there was consensus that the types of programs available at Waseskun House have made a difference in individual lives. Those programs that emphasized traditional values were especially appreciated as was the program on native family systems. The opportunity to function in the community was found to be valuable in the Community Interaction Program. Those interviewed were informed of the program inside their respective institutions or through a lawyer. Some of the residents interviewed commented that more time with an Elder

would be beneficial and increasing the teaching of traditional values would also be appreciated. There is also a need for Inuit translators.

iv) Future Directions

Respondents identified the following issues as important to their development:

- ◆ the need for their own building;
- ◆ the need for a year-round camp program including traditional people and medicine people;
- ◆ the need for more beds;
- ◆ working more closely with communities;
- ◆ job placement program through in-house business programs such as car repair and other types of occupations;
- ◆ access for residents into Concordia Native Education Program;
- ◆ more funds to be able to attend cultural activities such as pow-wows;
- ◆ more follow-up with clients;
- ◆ more involvement in planning stage of programming for parole release;
- ◆ Elders should be officially recognized as part of intervention team on the same footing as psychologists;
- ◆ more direct work with families to increase their involvement in post-release issues;
- ◆ more responsibility should be taken by communities for released offenders;
- ◆ A Proposal has been submitted for a Community Service Mobilization Program that would consist of two parts: Part 1 would involve the planning and implementation of a regional meeting bringing together representatives from correctional services, Aboriginal services, Aboriginal justice committees and Aboriginal communities to promote networking and the development of a strategic plan for future cooperation. Part 2 involves the development of a comprehensive training program to be offered by the Concordia Institute for Native Training and Development as an accredited two-year certificate program for service workers. Funds are being requested from federal, provincial and Aboriginal agencies and organizations.

v) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ◆ discussion of varying perceptions of effectiveness of programs by government and halfway house staff, in terms of evaluation of programs such as sweat lodges;
- ◆ need for core funding to avoid funding ups and downs;
- ◆ need for additional resources for training;
- ◆ need for local input into national Aboriginal Advisory Committee;
- ◆ discussion of different types of programs offered by halfway houses;
- ◆ need for Correctional Service of Canada to provide funds for residents to return to their home communities once their stay at Waseskun House is completed;
- ◆ need for more native liaison workers for penitentiaries and prisons in Québec;
- ◆ discipline, rules and regulations governing houses;
- ◆ staff-resident ratios;
- ◆ neighbourhood reactions to halfway houses;
- ◆ what success and failure rates mean;
- ◆ how to work with clients from multi-nations with linguistic differences - can CSC provide funding for interpreters?;
- ◆ alternative school approach for upgrading programs;
- ◆ need for strategic planning: where are native offenders; where are they due to be released; better planning nationally;
- ◆ define special needs of offenders, e.g. sex offenders, violent offenders, family violence etc.; and
- ◆ need to establish national policy for compensation for Elder services.

f) Micmac Native Friendship Society - Halifax, Nova Scotia

i) Introduction

Information on the halfway house of the Micmac Native Friendship Centre was provided by the following key actors in May 1994:

Executive Director, Micmac Native Friendship Centre;

- ◆ Supervisor, Half-Way House;
- ◆ Area Manager, Correctional Service of Canada; and
- ◆ Community Development Officer, Correctional Services Canada.

ii) Historical Development

The Micmac Friendship Centre has been in existence since 1973 and the halfway house for approximately the last 15 years. There are 6 rooms in a building located next to the Friendship Centre for offenders on full parole or statutory release. When those referrals are low other clientele can stay at the halfway house. Originally the halfway house was located in the same building as the Friendship Centre but was relocated to a building adjacent to the Centre some time ago. Currently, there are three students in residence who participate in the Native Learning Centre; there were no parolees in residence at the time of this visit.

The halfway house was developed in response to needs identified when the Friendship Centre was also responsible for the Native Liaison Program in federal institutions. At that time, it was evident that many aboriginal inmates had no place to go on release and needed assistance in preparing parole plans. The Friendship Centre provided a natural fit for a halfway house due to the ongoing programs available at the Centre, such as alcohol/drug counselling and educational upgrading, and the Centre's experience in offender intervention.

The intent in developing the residential program was also to provide supportive services for Aboriginal clients among their own people and in their own language.

The Micmac Native Friendship Centre also operates the Micmac Native Learning Centre, an Academic Training Program and a Child Development Centre. In addition, there is a Cultural and Recreation Officer, an Alcohol and Drug Counsellor, a Justice Worker (who is also the supervisor of the Halfway House) and a job placement training Counsellor.

However, since the demise of the Centre's Liaison Program, it has become difficult for Centre staff to visit institutions to let inmates know of the existence of the halfway house and other Centre programs. This has affected referrals to the Centre.

iii) Current Operations

Capacity: maximum of six

Statistics: no official statistics are kept but there have been 4 federal parolees since August 1993 and two are expected in the month of May 1994. (It is estimated that there are between 40 and 60 Aboriginal inmates in federal institutions in the Atlantic region.)

Referrals

As all clients are federal parolees, referrals are made either by parole officers or case managers within institutions. The Centre did receive referrals for day parole up to approximately 1987 but then shifted to other types of conditional release due to requirements necessitated by the Community Residential Facility Standards, such as 24-hour a day supervision and security systems.

Staffing

The halfway house has a total of two staff: one supervisor and one cook. Both staff members receive room and board and live on the premises. The supervisor is also the Justice Worker for the Friendship Centre. Funding for her position was previously available from the Tripartite Committee which has since ceased. The Justice Worker performs as much liaison as she can with the institutions.

Intake

The Director and/or Justice Worker interview potential residents to review their application and suitability for the halfway house. When face-to-face interviews are difficult due to distance, the applicant is interviewed by phone. Staff at the Friendship Centre are often aware of who is applying due to the small size of the Aboriginal community in the Atlantic provinces. Only sex offenders are automatically excluded, as specialized counselling services are not available and the Centre is often full of both women and children.

Referrals are also made by parole officers who work with the Friendship Centre in developing parole plans.

Programs

Residents have access to all Friendship Centre programs and are most likely to be involved in educational and employment related programs. Most residents are also counselled by the Centre's Alcohol and Drug Counsellor as well as the halfway house supervisor.

Most Beneficial Programs

Staff indicated that the most beneficial program is offered by Coalition Supportive Services, an organization for parolees which provides a structured work environment for full parolees, day parolees and statutory releases. Also, upgrading and substance abuse programs are clearly among the most beneficial.

The Supervisor works closely with the Centre's Alcohol and Drug Worker for counselling and/or referral to appropriate programs.

Client Needs

Clothing and recreation were listed as the two greatest needs of clients as other programs meet educational, employment readiness, alcohol and drug counselling needs. Often the need for items such as a hard hat or tools can prevent a client from obtaining employment. Having a T.V. room would also be appreciated.

Lifeskills are also among the most basic needs of residents, such as learning how to live in a community again and coping with everyday frustrations.

Employment readiness, job training and casual labour work opportunities are also basic needs. Residents attend Alcoholic Anonymous meetings in the Friendship Centre or other A.A. programs in Halifax. The Native Learning Centre provides upgrading but is inapplicable to those below grade six.

Factors to Success

Respondents indicated that having continued support is a factor to success as well as flexibility and the ability to be treated as an individual. Family support and employment are also important factors. It is estimated by staff that 60-65% of parolees successfully complete their parole during their stay.

Funding

The half way house is funded by CSC on the basis of a \$35.35 *per diem*. In 1993-94, a budgetary ceiling of \$15,960 was established, but because of underutilization, \$9310 was actually received in *per diems*. Residents in turn are provided with an allowance of \$35 a week by the Friendship Centre.

Audits/Evaluations

As the house does not take day parolees, no official audit occurs other than liaison activities between staff and Correctional Service of Canada.

Client Satisfaction

No clients were in residence at the time of the site visit.

iv) Future Directions

Respondents identified the following issues as important factors to be addressed:

- ◆ need more justice workers throughout Nova Scotia;
- ◆ liaison workers are needed for all institutions [recently, contracts have been signed with the CLIF Demonstration Project to provide liaison services to all penitentiaries in the Atlantic Region]; not all case managers in institutions are aware of the halfway house;
- ◆ the need for prevention;
- ◆ more support for parolees after they are paroled - also look at long term support;
- ◆ need to examine ways to encourage native communities to take responsibility for native offenders;
- ◆ need full-time and part-time Courtworkers;
- ◆ need to address the problem of language barriers in the courtroom;
- ◆ examine option of parole supervision on reserves or in native communities (the above-noted CLIF Demonstration Project will provide specialized supervision for Aboriginal offenders in the Cape Breton area only); and
- ◆ need to increase the number of Aboriginal people in the justice system and in family services.

v) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ◆ discuss methods to deal with the whole person rather than in the fragmented way government funders deal with problems;
- ◆ discuss how to increase resources for after-care;
- ◆ need to increase *per diem* from \$35.35 as there has been a freeze on all residential aftercare *per diems* for the past five years;
- ◆ Native Liaison Program in institutions;
- ◆ how to obtain capital costs for building upgrades;
- ◆ funding;
- ◆ examine and define basic needs of released offenders;
- ◆ need input from native communities;
- ◆ how to increase spiritual aspect in programs;
- ◆ ongoing training for workers;
- ◆ how to make case managers in institutions more aware of the Friendship Centre facility;
- ◆ examine option of municipal welfare for recipients; and
- ◆ review requirements to upgrade building and program for day parolees to provide culturally sensitive environment.

g) Aboriginal Legal Services of Toronto - Toronto, Ontario

i) Introduction

Information for this section on Aboriginal Legal Services of Toronto is based on interviews conducted with the following officials in February 1994:

- ◆ Executive Director;
- ◆ Instructor Coordinator, Aboriginal Justice Counsellor Training Program;
- ◆ Community Council Director; and
- ◆ Director of Legal Clinic.

ii) Historical Development

Aboriginal Legal Services of Toronto (ALST) was formed in 1989 in response to a study completed by Obonsawin-Irwin Consulting Inc. entitled: "Toronto Native Legal Services - Phase II - Program and Organizational Development". The report found that there was a need expressed for an agency that would be a "one-stop" approach to delivering legal services. More specifically, it was found that the problem of high incarceration rates for native people is compounded by:

- ◆ The hesitancy of the Native population to assert their rights or to utilize legal recourse available for addressing problems related to civil and administrative law;
- ◆ The high number of Native families and children in Family Courts under the *Child Welfare Act*;
- ◆ The passivity of the individual when dealing with lawyers, members of the judiciary, and others within the justice system;
- ◆ The lack of mobilization and coordination of community resources to provide advocacy and community support networks for the Native person in conflict with the law; and
- ◆ The lack of assertiveness by many of the Native leaders and the Natives dealing and working in this area.⁴

As a result of this report, the fledging organization made application to the Ontario Legal Aid Plan and was successful in obtaining funding for the Community Legal Clinic. At about the same time, ALST assumed responsibility for the Native Courtworker Program and Inmate Liaison Program, which were previously operated by the Native Canadian Centre of Toronto. In order to address concerns that the organization had to focus on more than helping people through the justice system, funding was obtained in 1990 from the Department of Attorney General to develop the Community Council Program. From offices previously located in the Native Canadian Centre, the agency moved to its present location in March 1992, with a total of eight staff, and with the developmental stage of the Community Council underway. The Aboriginal Justice Counsellor Training Program commenced in 1993-94.

iii) Goals

Mission Statement

⁴ Obonsawin - Irwin Consulting, Inc. (1989) Toronto Native Legal Services - Phase II - Program and Organizational Development. Toronto.

To assist the Native community and its members in Metropolitan Toronto to gain control over justice-related issues and factors that affect them.

Goals

- ◆ To reduce the rate of incarceration and recidivism amongst the Native population of Metropolitan Toronto;
- ◆ To reduce the high incidence of conflict between Native people and the criminal justice and family court systems in Metropolitan Toronto;
- ◆ To increase the confidence of Native people to deal effectively with all aspects of the justice system; and
- ◆ To help develop a Native community within Toronto that can function with pride and confidence in both the Native and non-Native cultures.

iv) Staffing

Staffing for Aboriginal Legal Services of Toronto is as follows:

Community Legal Clinic:

- ◆ Director;
- ◆ Staff Lawyer;
- ◆ An Administrative Assistant;
- ◆ A Community Legal Worker.

Legal Services Unit

- ◆ Executive Director;
- ◆ Business Administrator;
- ◆ Administrative Assistant;
- ◆ Four Courtworkers:
 - 2 Criminal Court;
 - 1 Family Court;
 - 1 Youth Court;
- ◆ Two Inmate Liaison Workers.

Community Council Program

- ◆ Director (part time);
- ◆ Coordinator;
- ◆ Administrative Assistant shared with Legal Services Unit.

Aboriginal Justice Counsellor Training Program

- ◆ Staff Instructor/Coordinator;
- ◆ Three Instructors;
- ◆ Students (five of the original nine are continuing the program).

v) Programs

Legal Services Unit

The Legal Services Unit is comprised of i) the *Native Courtworker Program*, the *Inmate Liaison Program*; and, ii) the *Aboriginal Justice Counsellor Training Program*. The unit aims to provide effective and culturally appropriate services for Aboriginal people throughout their experience in court and during incarceration.

Courtworkers assist persons charged with criminal offences by providing information about the court process, providing assistance in obtaining a lawyer and providing support. The program is based on the belief that stronger advocacy skills on behalf of an accused person during the court process will lead to a reduction in the number of Aboriginal people who automatically plead guilty, as well as ensuring that options to incarceration are considered at the time of sentencing. Courtworkers are located in the following courts:

- ◆ 311 Jarvis Street, Family Court;
- ◆ 311 Jarvis Street, Young Offenders Court;
- ◆ Old City Hall, Criminal Court;
- ◆ College Park, Criminal Court; and
- ◆ other courts upon request.

The Department of the Attorney General (cost-shared with Justice Canada) provides funding for the Courtworker Program and meetings are held quarterly with officials to review caseload statistics. Standards for the program are met and recommendations advanced in a 1989 review of the program have led to improvements in service delivery. Unfortunately, due to limited funds, not all courts in Metro Toronto benefit from the presence of a Courtworker.

Inmate Liaison Workers provide inmates with cultural and spiritual programs, assistance with parole applications, and post-release planning. Their role is to ensure that the problem of

potential recidivism is addressed by providing support during the period of incarceration, as well as assisting in pre-release planning through identifying community support services upon release. Inmate Liaison Workers are located at the following institutions:

- ◆ Guelph Correctional Centre;
- ◆ Ontario Correctional Institute;
- ◆ Vanier Centre for Women; and
- ◆ Syl Apps Treatment Centre - a closed custody facility for young offenders (part-time).

The Aboriginal Justice Counsellor Program was developed for individuals who have been out of the work-force for a period of time. The basic objective of this program is to prepare candidates for the para-professional roles of the Native Courtworker and Native Inmate Liaison Officer. Generally, training programs do not exist across Canada for these positions, as most training usually occurs on the job. Aboriginal Legal Services of Toronto and the Greater Toronto Aboriginal Management Board decided that the time had come to establish a one-year preparatory course for those interested in entering these fields. The program is funded by Employment and Immigration Canada under the Canadian Job Strategy Initiative and Pathways to Success.

All students are of Aboriginal ancestry and are paid \$7.50 an hour during their period of study.

The Aboriginal Justice Counsellor Training Program runs for a period of 50 weeks; it began on August 19, 1993 and concluded on March 28, 1994.

There are three instructors involved in the program: an Instructor-Coordinator, an Addictions Counselling Instructor, and a Life Skills Instructor.

The program consists of a six-week orientation period and three semesters.

The orientation period begins by familiarizing students with the underlying causes for the high rate of criminality in the Native community, and a three-week introduction to addictions intervention. It also introduces the areas of language, policy and legal principles which forms a major component of the first semester. Finally it includes visits to a variety of courts in the downtown Toronto area.

The theme of the first semester is Culture, History and Legal Principles. The learning components consist of Native Culture and History, Language, Policy and Law, and Addiction Counselling.

Native Culture and History combines the family histories of the students with an examination of traditional family life in the major Aboriginal cultures of eastern Canada. Special attention is paid to the natural boundaries of each of the traditional First Nations and the way in which the traditional economies and lifestyles are shaped by the peoples' relationship with the land. Traditional methods of conflict resolution are also discussed.

Language, Policy and Law focuses on writing skills, the organization of ideas and reading for meaning; government organization; policy development and policy analysis with a particular emphasis on how organization and process reflect political values and shape law; and understanding basic legal principles and the issues at stake in current cases, as well as ways in which policy and law shape one another.

The theme of the second semester is Native Inmate Liaison work. The learning components comprise classwork, placement, a practicum, and an Indian Policy/Aboriginal Rights component. Indian Policy and Aboriginal Rights examines both federal Indian policy from Confederation to the present, and the leading Aboriginal rights decisions of the Supreme Court of Canada. The purpose of this course is to consolidate the Native Culture and History and Language, Policy and Law courses of the first semester. The component also introduces students to the actual statutes, policies and decisions shaping contemporary First Nations' relations in Canada.⁵

The theme of the third semester is Native Courtworker activity. The learning components include classwork, placement with ALST Courtworkers, and a Perimeter Court practicum. The overall objective of the program is to prepare students to be able to observe the happenings in a court in much the same way that a keen observer watches a football or hockey game. This level of familiarity is an essential requirement for trainees who will be preparing to do court work. It will contribute to a better understanding of the issues concerning Native inmate liaison clients.

It is anticipated that five of the original eight candidates will graduate at the end of the course.

Community Legal Clinic

The Community Legal Clinic also began at the Native Canadian Centre and provides free legal assistance to low income Aboriginal people living in Metropolitan Toronto. The Clinic serves clients in the following areas:

- ◆ housing problems and tenant rights;
- ◆ welfare and family benefits;
- ◆ *Indian Act*;

⁵ Aboriginal Legal Services of Toronto. Aboriginal Justice Counsellor Programme. Curriculum Outline and Semester Structure.

- ◆ Canada Pensions;
- ◆ workers' compensation;
- ◆ unemployment insurance;
- ◆ human rights; and
- ◆ selected provincial offenses.

The Clinic is limited to providing service to clients in the geographical area of Metro Toronto.

Staff from the Clinic provide referrals to lawyers on other matters including criminal and family law. Generally, services can be categorized into three areas: (i) summary advice and information; (ii) client representation; and, (iii) referrals.

In addition to these client-specific activities, the Clinic also provides public legal education/outreach, law reform and community organization. For instance, in terms of community organizing, the Community Legal Worker has been involved with tenants' organizations and Native housing projects in assisting them with their legal issues. Similarly, public legal education and information activities include cultural meanings to better transmit information to an Aboriginal audience.

Ongoing discussions among Board and staff focus on ensuring that the legal needs of Aboriginal people are well served by considering future plans for the Clinic, i.e. including wills and estate planning and other areas of law that could be practiced.

The Community Council (Diversion Project)

The Community Council is an adult Aboriginal criminal diversion project and was developed as an alternative for Aboriginal accused. The Community Council, comprised of Elders, traditional teachers and members of the Aboriginal community, meets with the offender and develops a plan to begin the healing process so the offender can be re-integrated into the community.

Project objectives for the Community Council are as follows:

- ◆ to return a greater degree of responsibility to the Aboriginal community;
- ◆ to reduce recidivism; and
- ◆ to encourage offenders to accept more responsibility for their criminal behaviour and to instill in them a greater degree of accountability for their conduct by more active involvement in undoing the wrong they have done.

The first request for funding for the Community Council Program was made in 1990 to the Attorney General's Department. In 1991-92 the program received funding for a developmental phase which lasted 11 months. This was the first time an Aboriginal project had been funded off-reserve in Ontario by the province. This period provided time for a consultation period which led to decisions about criteria and intake, as well as an orientation for Community Council members. The program is presently funded as a pilot project for a three year period.

The Native Community Council, comprised of Elders, traditional teachers and members of the Aboriginal community at large, determine sanctions of accused persons appearing before them that are consistent with traditional culture and values. The emphasis is not on blaming the person, but rather on ensuring the person understands the full impact of his or her actions.

The target group includes minor property offenses, petty fraud offenses, victimless offenses such as soliciting, and some serious offenses such as assault.

Potential diversion candidates are selected by two ALST Criminal Courtworkers or, in the perimeter courts, by the Project Coordinator. Referrals are also made to the project by defense counsel, Native agencies or other Aboriginal offenders.

The Crown Attorney Team Leader reviews cases referred for diversion and makes a decision on a case-by-case basis. Once the Crown Attorney consents, the accused is approached by Project staff to determine whether s/he is interested. The accused person must then consult with his or her own lawyer about a number of issues including the potential sanction s/he may receive from the Council. Once there is agreement, the accused person must admit responsibility for the offence and the charges are stayed or withdrawn.

Diverted offenders are seen by ALST staff within one month of their diversion from court. The Project Coordinator prepares background information on the offender and the offence to assist the Council in its discussions. Defense counsel may attend and victims are encouraged to attend if they wish. Options available to the Council include: fines; restitution; community service; treatment suggestions; participation in culturally appropriate programs; or a combination of these options. The emphasis is on healing and on the offender rather than the offense. If the offender fails to appear before the Council, charges can be reinstated and the accused may not be considered again for diversion on a further charge.

Post-Release Offender Project

ALST conducted a Needs Assessment for a Post-Release Offender Project from January 1991 to January 1992. Meetings and discussions were held with over two hundred individuals and included: ex-offenders and volunteers with Native Brotherhood and Sisterhood programs;

Elders and traditional teachers; and those working in the service delivery field in the Aboriginal community in Toronto.

For many of the sentenced offenders, their period of incarceration was the first opportunity they had had to explore the positive and healing aspects of their culture. Once released from institutions, many offenders want to continue working on what they have learned in prisons and on their healing processes.

A significant number of inmates involved in these discussions did not feel that they had the option of returning to their home communities. In addition, Parole Boards may be reluctant to grant parole to inmates returning to their home reserves as there are no local parole services available.

Most inmates indicated that they planned to move to an urban area, preferably Toronto and Kingston. Repeat offenders indicated that there are no programs available on their release to re-integrate them into the Aboriginal community in Toronto and to meet basic needs such as housing and emergency welfare.

These concerns were also echoed by Elders and traditional teachings which stress that regaining one's spiritual heritage is a way of reducing recidivism.

Unfortunately, there are no programs in Metro Toronto specifically designed to meet the needs of released Aboriginal offenders.

A number of other conferences and workshops, including the *Consultation on Aboriginal Strategies to Combat Systemic Racism in the Criminal Justice System*, held on February 9, 1994, have confirmed the need for a Post-Release Offender Project. ALST will be looking at establishing this program in the future.

vi) Statistics

Community Legal Clinic

The activities of the Community Legal Clinic during January 1 - December 31, 1994

Case files opened	80
Outreach files	2

Court appearances	55
Total summary advice	550
Community education -sessions provided by staff	39
Community organizing - groups	2
Law Reform - oral presentations	22
Networks - interagency meetings	4

Community Council

The following statistics are for the first three quarterly periods in 1993/94; the last quarter is not yet available.

1993/93	1st QTR	2nd QTR	3rd QTR
New cases	28	25	23
Year Total	28	53	76
Cases Heard	91	116	139
Attended	82	105	128
Non- attended	9	11	11
Total	91	116	139

Complied	36	44	59
In Process	37	48	53
Non-complied	9	13	16
Total	82	105	128

vii) Future Directions

Respondents identified the following issues as important factors to be addressed:

- ◆ despite studies over the past 25 years documenting the overrepresentation of Aboriginal people in the justice system, there has been little improvement: ALST staff feel that arrest rates are worse and Aboriginal offenders are still less likely to benefit from early release programs. Governments have not been successful in addressing these problems and should not be the ones to determine the needs of Aboriginal offenders;
- ◆ the use of personal service contracts is undermining community-based agencies - there should be a review of the special relationship between the Crown and Aboriginal peoples under the Constitution to start to address these issues, otherwise the current financial situation will not support the work of community based agencies;
- ◆ must begin a successful process of negotiating self- government;
- ◆ need to expand programs to cover gaps in services:
 - expand courtworker services to perimeter courts in Toronto;
 - expand native liaison worker services to local detention centre and other provincial institutions such as Millbrook and Maplehurst as well as federal penitentiaries in Kingston.
 - expand the use of traditional ceremonies such as sweathouses and Elders;
 - be proactive in finding out which inmates intend to come to Toronto on their release to provide them with support services once they arrive.
- ◆ examine the feasibility of designating an actual facility that would directly address the needs of Aboriginal offenders and their pre-release needs;

- ◆ Community Council represents a model for both Aboriginal and non-Aboriginal community groups;
- ◆ Community Council would like to start including child welfare matters and young offenders; and
- ◆ ideal would be to have native people deal with or adjudicate crimes committed by other Aboriginal people instead of the white system.

viii) Issues for Consultation

In the event of a national consultation, respondents indicated that the following issues should be addressed:

- ◆ Staff of the Community Council are noticing an ongoing trend of the Ontario government to divert minor offenses and jail those guilty of major crimes - need discussion about this issues;
- ◆ how to negotiate self-government and implications for the urban setting;
- ◆ how to develop a comprehensive array of services, in a holistic manner, based on meeting the needs of human beings;
- ◆ how to respond to the often poor level of service provided by defense counsel;
- ◆ what to do about the reality of Aboriginal offenders pleading guilty to avoid a six-month wait in the Remand Centre;
- ◆ how to address the reality that Aboriginal accused receive longer sentences than their white counterparts;
- ◆ still too many resources being spent on keeping people in prison;
- ◆ increasing demand for retributive attitude in the press - need to reply;
- ◆ emphasis should still be on reducing the incidence of crime through prevention and healing, especially to reduce the intergenerational pattern of abuse and alcohol use;
- ◆ need to develop a skilled work-force of Aboriginal people to work in the justice system - look at developing a two- year course with Community College accreditation;
- ◆ need for Cross-Cultural training of police officers and Crown Attorneys;
- ◆ how to meet the particular needs of offenders raised in adoptive homes;
- ◆ how to attract non-status Aboriginal offenders as most clients (about 85% of clientele) are status;

- ◆ how to effectively deal with cash flow problems resulting from government funding systems;
- ◆ how to obtain ongoing funding without the ups and downs;
- ◆ how to monitor effectiveness of programs - what is considered to be success?;
- ◆ examine and consider a more meaningful Aboriginal policing initiative with an Aboriginal police service Board in Metro Toronto;
- ◆ how to better involve the community and families;
- ◆ how to improve networking - there is presently no cohesive network of Aboriginal justice agencies;
- ◆ the creation of a national native justice council to advance Aboriginal programming across the country.

5. CORRECTIONAL SERVICE OF CANADA: ACTIVITIES AND ISSUES

a) Introduction

Background for this section was provided by interviews with all respondents mentioned in the section on Aboriginal Urban Correctional Programs as well as documentation referred to in footnotes in this part of the report.

b) The Role of CSC in Aboriginal Offender Programming

Programming specific to Aboriginal inmates first began with the development of Native Brotherhood and Sisterhood groups in the larger penitentiaries. In 1972 the first sweatlodge ceremony was held at Drumheller Institution as a result of requests by Aboriginal inmates. Subsequent to that event, the first native liaison officer program was instituted as a result of discussions among inmates, penitentiary administration and inmate supporters in the community. The native liaison officer advises and advocates on behalf of Aboriginal inmates with penitentiary administration and staff.

The sweatlodge and Native Liaison Worker program were quickly implemented in institutions in the Prairie region and in other institutions throughout the country.

The practice of sweatlodge ceremonies brought Elders into the institutions and eventually spawned Elder programs or spiritual programs for Aboriginal offenders.

As the problems facing Aboriginal inmates became more recognized, CSC established the national Aboriginal Advisory Committee in 1974. The purpose of this committee was to provide advice on needs of Aboriginal inmates and native programming and continues to provide this function as detailed below.⁶

In March 1987, the Commissioner's Directive on Native Programs was created to provide the framework for native programs in institutions⁷. However, by 1987, Aboriginal inmates comprised about nine percent of the total federal inmate population, prompting the Solicitor General to establish a task force to examine the situation of Aboriginal offenders in the institutional setting as well as in the conditional release process.

The Task Force confirmed that Aboriginal offenders are less likely than other federal inmates to be released on parole instead of statutory release; in 1987, the proportion of releases of Aboriginal offenders on full parole was 18.3% compared with 42.1% for non-Aboriginal inmates. The Task Force also found that the lack of halfway houses and community alternatives for day parolees and other parolees in northern and rural locations for Aboriginal offenders was problematic. The Task Force recommended:

36.1. It is recommended that the CSC develop a long term plan to improve post-release services for parolees from northern areas. Such a plan should include the introduction of halfway houses, and requirements for supplementary information, counselling and community reintegration services.

In addition, recommendation 37.1 addressed the issue of alternatives in smaller communities:

37.1. Consideration should be given to the use of alternatives to halfway house facilities, such as the indirect supervision of parolees placed in private homes⁸.

The recommendations of the Task Force were accepted and CSC set the following objectives for implementing those recommendations:

- ◆ to increase institutional programs that are relevant for Aboriginal offenders, and which will assist in preparing Aboriginal offenders for success on conditional release;
- ◆ to increase Aboriginal offenders' full parole release rate;

⁶ Report to the Royal Commission on Aboriginal Peoples. *The Evolution of Aboriginal Offender Programs within the Correctional Service of Canada*. Correctional Service of Canada. 1994

⁷ Commissioner's Directive #702. Aboriginal Offender Programs.

⁸ Final Report: TaskForce on Aboriginal Peoples in Federal Corrections. Solicitor General. March 1989.

- ◆ to increase the percentage of Aboriginal offenders successfully serving a proportion of their sentences on conditional release;
- ◆ to increase program delivery by Aboriginal persons and/or agencies;
- ◆ to develop accurate data collection concerning Aboriginal offenders and their program involvement⁹.

By 1992 the proportion of Aboriginal federal inmates in the total population had increased to 11.4% and in the Prairies to 37%.

In view of the desire to improve programming inside institutions and improve the conditional release rate for them, CSC is committed to:

- ◆ the continual improvement of institutional programs for Aboriginal offenders; and
- ◆ efforts to secure community resources needed to assist Aboriginal offenders achieve successful social integration¹⁰.

c) *The Corrections and Conditional Release Act*

The *Corrections and Conditional Release Act* was assented to in June 1992. Among the changes enacted were the parole eligibility criteria particularly in relation to day parole.

Prior to this legislation, inmates were eligible for day parole at the one-sixth point of their sentence, or after six months, whichever was longer. Now day parole eligibility is delayed until 6 months before full parole eligibility, which represents a change for persons serving longer sentences. In addition, the Act explicitly attaches paramountcy to "the protection of society" in all release decisions.

These changes, incorporated in the new Act, seem to have affected halfway house populations in that almost all sites visited for the purposes of this report indicated a dramatic decrease in day parolees, affecting overall operations of these facilities.

The Act also provided for more visibility to the parole decision making process by obligating Parole Board Members to provide written reasons for their decisions. It is believed that the National Parole Board has become more conservative about assessing risk for parole as a result

⁹ Report to the Royal Commission on Aboriginal Peoples. The Evolution of Aboriginal Offender Programs Within the Correctional Service of Canada.

p. 4.

¹⁰ Ibid. p. 15

of increased public access to parole decision information. Coupled with the changes to parole eligibility, the flow of day and full parolees to halfway houses had decreased at the time of writing this report.

However, the Act also introduced sections which provide CSC with the ability to contract directly with Aboriginal communities. The Act specifies:

81. (1) The Minister, or a person authorized by the Minister, may enter into an agreement with an aboriginal community for the provision of correctional services to aboriginal offenders and for payment by the Minister, or by a person authorized by the Minister, in respect of the provision of those services ...

81. (3) In accordance with any agreement entered into under subsection (1), the Commissioner may transfer an offender to the care and custody of an aboriginal community, with the consent of the offender and of the aboriginal community.

The ability of CSC to contract directly with aboriginal communities is one which, with proper financial resources, is likely to form the basis for the development of future services, given the identified need to work more closely with those communities.

d) *The Aboriginal Advisory Committee*

The following description of the Aboriginal Advisory Committee, formerly known as the Aboriginal Liaison Committee, is drawn from the Terms of Reference¹¹.

Purpose

Now based in statute (s. 82 of the *Corrections and Conditional Release Act*), the Committee's purpose, as stated in policy, is "to create and maintain a forum to develop and to provide advice to the Commissioner [of Corrections] on the provision of correctional services to Aboriginal offenders; and to consult regularly with Aboriginal communities and other appropriate persons with knowledge of Aboriginal matters."

Membership

The committee consists of:

¹¹ The Correctional Service of Canada. Aboriginal Advisory Committee Terms of Reference.

- ◆ an Elder from the region in which the meeting is held;
- ◆ the chair of the Regional Aboriginal Advisory Committee or a representative of an Aboriginal community or Aboriginal service organization from every region, except in the case of the Prairie Region, where each province shall be so represented;
- ◆ two persons selected from nominees representing Labrador, Northern Quebec, Northwest Territories or Yukon Territory;
- ◆ an Aboriginal representative from the Healing Lodge (the planned new penitentiary for Aboriginal female offenders) Planning Circle; and
- ◆ the Corporate Advisor, Aboriginal Programming, CSC, who also serves as the Committee's Executive Secretary.

The Committee is always chaired by one of the non-government members.

The Committee is assisted by a "Support Group" whose activities are directed by the Committee. The Support Group consists of regional Aboriginal program coordinators, an Aboriginal member of the National Parole Board, an Aboriginal representative of the Solicitor General Secretariat, the Kikawinaw (warden) of the Healing Lodge, a manager within the National Parole Board, and any other persons whom the Committee Chair and Corporate Advisor may from time to time designate.

Selection and Appointment of Members

Members of the Committee are appointed by the Commissioner upon nomination by Deputy Commissioners and review by existing Committee members.

Meetings are called by the chairperson as required but there must be a minimum of three meetings a year.

Regional Advisory Bodies draw their mandate from Commissioner's Directive #702 and are described as follows:

"The Deputy Commissioner of each Region shall establish a regional advisory body to provide counsel on regional aboriginal offender issues,

The regional aboriginal advisory body shall assist the Region in establishing and coordinating programs for aboriginal offenders and shall promote the understanding of aboriginal cultures among staff¹²."

¹² Commissioner's Directive #702. *Aboriginal Offender Programs.*

e) *Funding of Community Residential Facilities*

Historically, *per diems* have been used as the major funding mechanism for Community Residential Facilities, and a national study in 1981 determined that *per diems* would be based on 80% of the cost of operating the facility, with the agencies expected to make up the 20% difference.

In conjunction with the use of *per diems*, a guaranteed level of funding was offered to a certain number of referrals in exchange for an undertaking that a certain number of beds would be reserved for federal offenders. This system of guarantees was a benchmark for advancing payments to agencies. Guarantees were based on 75% of the previous year's utilization and could be rationalized on a monthly or quarterly basis.

However, not all Centres opted for guarantees. There were no guarantees in Québec and the Prairie region. The highest occurrence of guarantees was found in Ontario, where between 50% to 75% of the community residential facilities had guarantees in place. In the Atlantic region, 15% - 20% of the halfway houses secured guarantees, as did 25% in the Pacific region.

In 1986 a purchase of service agreement system was implemented where block funding translated into 100% of costs. This was done because CSC did not want agencies to worry about struggling to survive. However, it was later felt that block funding was leading some agencies to become less proactive, for example by not making as many visits to institutions to assure referrals. This later led to more scrutiny of budgets. Block funding took place from 1986 to 1991-92.

Finally, CSC decided to return to *per diems*, where the cost of block funding was taken and broken down into *per diems* at approximately 90% of cost.

A great deal of variation exists in the manner in which funding is negotiated as each community residential facility represents a unique program, ranging from simply room and board to full-blown attempts to create a rehabilitative environment. This approach also takes into account regional variations, as it would be difficult to establish the same *per diem* for the entire the country.

There has been no consensus achieved as to the best funding method and the issue of funding is an ongoing concern for both CSC and the community residential facilities.

f) Standards

In 1985, a young woman was tragically killed by a federal offender on conditional release to a halfway house in Ontario. As a result of various internal and external reviews of the circumstances surrounding Celia Ruygrok's death, including an inquest and subsequent Task Force, standards were developed and implemented as of April 1, 1988 for all privately run community residential facilities or halfway houses.¹³ As has been seen from discussions with some of the urban correctional operators described earlier in this report, some of these standards remain something of an issue to this day, in particular the 10-minute grace period on resident curfews before the suspension process is triggered.

6. SUMMARY AND CONCLUSIONS

The attention paid to urban Aboriginal justice issues remains limited when compared to the research and investigations undertaken on the administration of justice in First Nations, Métis and Inuit communities. This remains a serious dilemma despite unprecedented attention by Aboriginal and non-Aboriginal governments to justice issues in recent years.

The evidence and recommendations of the *Task Force on the Criminal Justice System and Its Impact on the Indian and Métis People of Alberta*, the *Manitoba Aboriginal Justice Inquiry*, and the research on urban justice and Aboriginal people undertaken by Dr. Carol La Prairie, represent the most current and in-depth information on urban Aboriginal people and justice issues. Despite these efforts, considerable work is required if the justice system is to truly meet the needs of this subgroup of Aboriginal people which is "seen, but not heard".

The research undertaken here is intended to contribute, in a small way, to the information necessary to improve the administration of justice in urban centres. The review of halfway houses in Vancouver, Edmonton, Saskatoon, Winnipeg, Montréal, and Halifax, as well as the unique programs underway in Toronto, has shown the considerable work which is being undertaken to meet the needs of Aboriginal offenders released to large urban communities in Canada. While commonalities exist between each centre with respect to client and funding needs, for example, each halfway house reviewed in this report has identified location-specific problems and directions for future operations.

¹³ Report of the Task Force to Study the Recommendations of the Inquest Into the Death of Celia Ruygrok. Solicitor General Canada. June 1987; Sentence Management Review. Final Report. Solicitor General. January 1988; and Community Residential Facility Standards. Correctional Service Canada. April 1991.

Overview of Urban Aboriginal Halfway Houses

The table below provides an overview of the capacity, referral source(s), and federal *per diems* of each halfway house reviewed in this report. As shown in the Table, the Stan Daniels Correctional Centre in Edmonton and Regina House in Winnipeg are the only halfway houses which can accommodate more than twenty (20) residents.

The Correctional Service of Canada is the primary referral source for halfway house clients; however, provincial correctional departments do refer clients to halfway houses in Manitoba, Saskatchewan and Quebec. Waseskun House in Montréal appears to have made significant progress in establishing protocols with, and receiving clients from, Aboriginal agencies. As will be discussed below, the need for such networking was a common issue identified by most respondents.

Federal *per diem* rates are also identified in the Table. The rates paid by CSC to halfway houses range from a low of \$35.35 to the Micmac Friendship Centre, to the highest *per diem* rate of \$70.00 to Waseskun House in Montréal. Neither the Stan Daniels Correctional Centre nor the Community Training Residence in Saskatoon operates under a *per diem* funding arrangement with the Correctional Service of Canada. As will be discussed below, the difficulties with current funding agreements and the resulting instability are important issues for future consultations.

Overview of Urban Aboriginal Half-way Houses

Centre	Capacity	Referrals	Per diem*
A.I.M.S.	10	° CSC	\$50.70
Stan Daniels Centre	64	° CSC	not per diem formula
Community Training Residence	14	° CSC ° Province	not per diem formula
Regina House	34	° CSC ° Province	\$45.00
Aboriginal Legal Services of Toronto	-	-	-
Waseskun House	16	° CSC ° Province	\$70.00

		<ul style="list-style-type: none"> ° First Nations ° Cree Health & Social Services ° Institut Phillippe Pinel 	
Micmac Friendship Centre	6		\$35.35

* refers to federal per diems

The following Table provides an overview of the types of clients which are not accepted by halfway houses reviewed in this report.

Criteria for Excluding Inmates From Admission

A.I.M.S. House, Vancouver	<ul style="list-style-type: none"> ° very negative attitude
Stan Daniels Centre, Edmonton	<ul style="list-style-type: none"> ° outstanding charges ° outstanding deportation order ° ongoing psychiatric care required ° ongoing medical care required ° prior violations of conditional release programs ° serious institutional charges
C.T.R., Saskatoon	<ul style="list-style-type: none"> ° need constant psychiatric or medical care
Regina House, Winnipeg	<ul style="list-style-type: none"> ° mental health problems ° medical problems ° arsonists ° persons with history of excessive violence
A.L.S.T., Toronto	n/a
Waseskun House, Montréal	<ul style="list-style-type: none"> ° arsonists ° those requiring medical detoxification ° those requiring constant psychiatric care
Micmac Friendship	<ul style="list-style-type: none"> ° sex offenders

Centre, Halifax	
------------------------	--

As seen in the above Table, clients requiring ongoing psychiatric or medical attention, and those convicted of arson are most likely to be refused admission into halfway houses. The specialized treatment necessary for the care of clients falling into these categories appears to be simply too much for overburdened staff and agencies struggling under financial strains. While the above Table is intended to demonstrate the types of cases and clients refused admission into halfway houses, the information also points to the significant range of clients who are admitted into the residences. The wide range of cases, needs and demands met by halfway houses reviewed here demonstrates the difficult challenges facing staff delivering services to Aboriginal offenders in urban centres.

Toronto

The state of service delivery in Toronto is both an example of effective intervention for Aboriginal people in conflict with the law in an urban setting, and, at the same time, an illustration of a large urban centre without an appropriate halfway house for Aboriginal offenders. Aboriginal Legal Services of Toronto (ALST) has taken unprecedented steps - and achieved significant success - to improve the treatment of urban Aboriginal people by the justice system. The strides taken by ALST should be considered by Aboriginal, federal, provincial and municipal officials in other jurisdictions. However, the absence of a halfway house in Toronto - a city with among the largest Aboriginal populations in Canada - dedicated to Aboriginal offenders appears as a significant gap in this community's criminal justice and social service network.

Holistic Approach to Intervention

The Table on the next page provides an overview of the common needs of halfway house clients. While the Table demonstrates the significant range of issues faced by halfway house staff, it also identifies similarities with respect to clients admitted to these agencies.

The commonalities among the six urban Aboriginal halfway houses include staff and client respect and desires for holistic services which address the physical, emotional, psychological and social needs and dimensions of clients. It is clear from interviews with staff and residents that holistic treatment is a critical cornerstone to effective rehabilitation and reintegration into society. The failure to adopt such a model was seen by many as a critical contributing factor to the failure of past intervention programs. The difficulties in developing such approaches with compartmentalized government departments was also noted by some respondents.

Client Needs as identified by Staff and Clients

A.I.M.S. House, Vancouver	<ul style="list-style-type: none"> ◦ welfare ◦ medical and status identification ◦ upgrading ◦ Aboriginal psychologist
Stan Daniels Centre, Edmonton	<ul style="list-style-type: none"> ◦ healing and dealing with victimization ◦ getting a sense of personal direction ◦ being closer to spouse/families ◦ cultural and native spirituality ◦ drug/alcohol treatment ◦ developing an identity ◦ "starting to dream" ◦ acceptance and understanding ◦ respect ◦ dignity ◦ self-discipline ◦ structure
C.T.R., Saskatoon	<ul style="list-style-type: none"> ◦ dealing with victimization ◦ finding children ◦ suicide and grief counselling ◦ alcohol and drug abuse programs ◦ self-improvement ◦ anger management ◦ parenting classes ◦ upgrading ◦ learning how to get a job ◦ starting over
Regina House, Winnipeg	<ul style="list-style-type: none"> ◦ substance abuse programs ◦ education and upgrading ◦ job training/employment ◦ financial support ◦ learning how to relate to families
A.L.S.T., Toronto	n/a
Waseskun House, Montréal	<ul style="list-style-type: none"> ◦ alcohol/drug treatment ◦ anger management ◦ lifeskills ◦ upgrading

	<ul style="list-style-type: none">◦ being accepted◦ stabilization◦ examining personal issues such as grief
Micmac Friendship Centre, Halifax	<ul style="list-style-type: none">◦ clothing◦ recreation◦ education◦ employment readiness training◦ alcohol/drug treatment◦ life-skills

Aboriginal Culture and Spirituality

Integrated with this philosophical approach is the paramount importance of native spirituality and teachings underpinning intervention. The availability, presence and guidance of Elders, and the use of both symbols and traditional practices, such as sweetgrass and sweatlodges, within both institutions and halfway houses were viewed as critical ingredients for success by most respondents. While some key actors and residents interviewed for this study supported a "mainstream" intervention approach, the majority identified the need for and importance of programs designed to meet the specific needs and cultures of Aboriginal people. The importance of this principle extended to the administration of halfway houses and other services *by* and *for* Aboriginal people. LaPrairie's report, "Seen But Not Heard", also identified the need for native cultural and spirituality to frame the rehabilitation process.

Programs

The majority of staff and residents of halfway houses, as well as officials from the Correctional Service of Canada, viewed substance abuse treatment, educational upgrading, and employment training and placement as critical - and demanding - functions now being undertaken and future staples of intervention efforts. Additional issues such as dealing with childhood victimization, establishing stronger linkages with residents' home communities, parenting skills, and stabilization upon release were also viewed as key factors for halfway house residents. Not surprisingly, respondents identified treatment of many of these same issues as critical to successful reintegration into the community.

As demonstrated by the work of the Community Training Residence in Saskatoon, the specific needs of Aboriginal women who are residents of halfway houses are both unique and require specialized intervention. Similar to the findings of various Aboriginal justice inquiries, the need to increase intervention efforts aimed at Aboriginal women was identified as a pressing priority by many respondents.

It is clear from this review that the urban Aboriginal halfway houses are, in some respects, at different points in evolution. Some agencies have developed advanced mission statements, treatment curricula, and referral systems and protocols with different agencies to respond to the needs of the Aboriginal offenders. Other agencies have adopted a less structured approach to meet the needs of their clients. This spectrum of organizational development of halfway houses appears to be influenced by, among other things, historical and financial events and agreements with federal and provincial governments.

7. KEY ISSUES FOR FUTURE CONSULTATION

While the evolution of each urban Aboriginal correctional program reviewed in this report may occupy a different position on the continuum of development, common themes can be identified with respect to issues requiring further consultation. Some of these themes rest principally with federal and provincial governments to grapple with, while others lie principally with the private sector, but all require a collective understanding and approach if they are to result in positive growth.

Perhaps the most critical issues to be approached if a national consultation on urban Aboriginal corrections were to be undertaken would be:

Lack of integrated Aboriginal community structure/infrastructure. It will be recalled that various studies and inquiries into the subject have referred to what one report called the lack of an "easily identifiable Aboriginal community structure" in urban areas. LaPrairie's study of inner-city Aboriginal people catalogues their experiences of urban areas, which frequently include criminal justice system involvement (both as victim and as arrestee), difficulties with income and employment, alcohol and drug concerns, not having a political "voice", and concerns of various types about services for Aboriginal people.

In the present study, many urban correctional workers also identified the inadequacy of services designed to meet the particular needs of correctional clients, and the lack of an integrated service delivery network among Aboriginal urban agencies. These agencies, too often rather than working together, are overburdened, in competition with one another for scarce government funding, and hobbled by the narrow government mandates which are attached to their funding. Offenders, unfortunately, tend to be multi-problem, multi-need, and sometimes high-risk individuals who are not good at accessing services, are impatient with delays and complexities, and harbour suspicions of people who want to "help" them. This is hardly an ideal fit.

It seems axiomatic that urban Aboriginal service providers need to work closely and cooperatively together to create the best, most comprehensive response possible to the needs and risks presented by urban correctional clients and others. Against this backdrop, the more specific issues can be addressed.

Staff selection, training and support. This study clearly reflects the truism that good personnel are the key to good corrections, and can make all the difference in terms of initially "reaching" an offender and subsequently guiding him towards the right path. Staff of urban Aboriginal correctional programs often have lots of "life experience" and, by virtue of that, skills in understanding and talking to people with problems relating to addictions, life skills, grief, social isolation, and so on. Other things do not come quite so easily to everyone, and working within the framework of the justice system can be confusing, frustrating, painful, difficult and exhausting. Recognizing the need to address the challenges faced by correctional staff - regardless of where they work or for whom - is one of the constants of the field.

Training, and the funds to pay for it, were mentioned at every site surveyed for this study. Staff training needs vary enormously, but what is universal is that clients present a wide range of needs which must be addressed. The highest standard of correctional worker is needed to do this effectively. Government and the private sector need to discuss how best to achieve that "standard", however, and related questions regarding the balance of mainstream government and other authority in issues of staff selection, screening, training and operation.

Unmet needs of correctional clients. This study has shown that there are considerable numbers of federal and other Aboriginal correctional clients who are either not served at all by the existing urban facilities in their area (the scarcity of halfway houses for female offenders is perhaps the most obvious example), or who have needs which are not being met. In some cases, these unmet needs and unserved clients are among those which are of greatest concern. They are also among the most difficult (and expensive) to address, because of such questions as economies of scale, available expertise, "ghettoization" of certain clients, and so on.

Offenders whose needs may often go unmet include those with serious physical or mental health requirements, those who present the highest risks, especially of committing a violent offence, and women. The difficulties are compounded in trying to design and implement programs specific to Aboriginal people.

Funding issues. Funding issues for Aboriginal urban correctional programs are on at least two levels. First, there is the question of whether funding levels are globally adequate to provide a high-quality, comprehensive service to those who would benefit from access to it.

This question includes both existing and potential future correctional services which would be desirable. It may be time to reexamine the impact of funding freezes on certain types of service. Clearly, both federal and provincial governments would need to form part of this discussion.

The second question is the nature of the funding arrangements for payment for service. This study has seen that different arrangements are in place for different types of service. Some of these arrangements, such as *per diems*, seem to present perennial problems for both funders and service providers.

The funding question is tied to the matter of decreases in referrals and populations, especially day parolees, in the care of private aftercare providers. The required review of the impact of the *Corrections and Conditional Release Act* would be expected to provide useful background analysis of impacts and expected trends in this area.

Information and research needs. It is clear that very little systematic information is available about Aboriginal urban people in general, or the needs and experiences of Aboriginal offenders in urban areas. This gap is matched by the paucity of sound, thoroughgoing evaluation (as opposed to audit and review) of urban correctional programs. Sound correctional practice must be accompanied by sound monitoring, research and evaluation if progress is to be made, and if the experience of successful practitioners is to be shared in ways which are most useful.

APPENDIX A. INTERVIEW SCHEDULES

Interview Schedules - Director and Staff

Historical Development

1. Since when has (name of house) been in operation?
2. What particular needs was (name of house) responding to by establishing its residential program?
3. What have been the major milestones or events since its inception?

Program Elements and Activities

4. Where are referrals made?
(% of federal vs provincial - ask for stats)
5. How many staff work in the house and in what capacities?
6. What programs or services are provided in-house?
7. Generally, what are clients' biggest needs?
8. What are the most beneficial programs for them?
9. What kind of outreach does org do?
10. Which community services does it access most?
11. Which kind of outreach or community org works best?
12. Does org take high risk, high need clients?
13. What needs have not been addressed?
14. What degree of cooperation is there between org and other native org's and government agencies. If good cooperation why? What is nature of relationship?
15. What input does org have into release/ community planning?
16. How good/bad is the fit between government agency expectations, objectives and what the organization feels is most important?
17. What training and experience do staff have?
18. Are clients actively encouraged or required to participate in programs in one-on-one counselling? If so, how often?

19. Do clients have an assigned caseworker, or are all staff responsible for all clients?
20. What is organization's and clients' perception of native specialization vs mainstream services and programs?
21. What is clients' program completion rate and why?
22. What are key factors to success?
23. For all native people in the area who get into trouble with the law, who is not being served at all? Of those being served both at all or somewhat, which needs are not being adequately met?
24. What besides more money would it take for you to do a better job of meeting needs of your current clientele (e.g. training of staff, more time for one-on-one counselling, changes to philosophy of treatment.
25. What would it take for you to begin accepting a different (riskier, needier, etc.) type of client (assuming funds available)
26. What could enhance the "fit" between you and the government correctional agencies you serve? (e.g. more input into release plan, timing changes, criteria etc.)
27. Issues for Consultation - If staff, government representatives and others from halfway houses were to get together to discuss common concerns, what types of issues should be on the agenda?
28. Future Directions - If you had a crystal ball, what do you think you would see happening in the next 5 to 10 years that would have an impact on your work?

Interview Schedule - Clients

Age:

Gender:

Location:

Where Time Served:

Length of Sentence:

1. Where are you from?
2. What were or are your biggest needs on arrival at (name of house)?
3. What do you find to be the most beneficial programs?
4. How did you first hear about (name of house)?

5. Are the staff helpful? If so, please explain.
(would you like to have an assigned caseworker?)
6. What is a typical day for you like?
7. Is there a program or service that you would like that is not presently available to you?
8. Do you prefer to be in a native house or does it matter to you?
9. What would you like to see improved?

Interview Schedule - CSC

Historical

1. Since what year has CSC been providing funding to (name of house)?
2. What particular needs was (name of house) responding to by establishing its residential program?
3. What have been the major milestones or events since its inception?

Program Elements and Activities

4. What are clients' biggest needs (generally)?
5. What are the most beneficial programs for them?
6. What programs are presently available at (name of house)?
7. What kind of outreach does org do?
8. Which community services does it access most?
9. What kind of community development does org do?
10. Which kind of outreach or community org works best?

Number, Nature of Clients and Limitations

11. What type of client does (name of house) normally take?
(- day parole, full parole, stat release - type of offender)
12. How many referrals (roughly) come from CSC in a year?
13. Have there been any significant decreases in the past five years? If yes, why?
14. Does (house) take high risk, high need clients?

15. Where do other high risk, high need clients go?
16. Is there any overlap or competition between the CCC and (house) - if applicable?
17. What needs are not presently being met?
18. What degree of cooperation is there between org and other native org's and government agencies. If good cooperation why? What is nature of relationship?
19. What input does org have into release/ community planning?
20. How good/bad is the fit between government agency expectations, objectives and what the organization feels is most important?
21. What training and experience do staff have?
22. Are clients actively encouraged or required to participate in programs in one-on-one counselling? If so, how often?
23. Do clients have an assigned caseworker, or are all staff responsible for all clients?
24. What is your perception of native specialization vs mainstream services in delivering or designing services?
25. What is clients' program completion rate and why?
26. What are key factors to success?

Funding and Evaluation

27. How is funding presently provided?
28. What are the pro's and con's to block funding, per diems and guarantees?
29. What would be the ideal funding method?
30. How are CSC standards used and applied? (copies of audits)
31. What are the pros and cons to these methods?
32. For all native people in the area who get into trouble with the law, who is not being served at all? Of those being served both at all or somewhat, which needs are not being adequately met?
33. What could enhance the "fit" between you and (name of house)? (e.g. more input into release plan, criteria etc.)
34. What issues could benefit from consultation with half-way houses?
35. What do you perceive to be future directions for halfway houses?

APPENDIX B - KEY ACTORS INTERVIEWED

Regina House - Native Clan Organization, Winnipeg, Manitoba

- Curtis Fontaine, Executive Director of Native Clan Organization;
- 5 interviews with staff at Regina House including two co-managers;
- 6 interviews with residents; and,
- Jim Hume, Coordinator of Community Resources, CSC.

Community Training Residence - Gabriel Dumont Institute, Saskatoon, Saskatchewan

- Faye Ahdemar, Executive Director of CTR;
- 3 staff members, CTR;
- 10 interviews with residents;
- Glen Beady, Area Director of CSC Parole;
- Jim Schneider, Director of Community Corrections, Saskatchewan Justice

Micmac Native Friendship Society. Halifax, Nova Scotia

- Gordon King, Executive Director of the Micmac Native Friendship Centre;
- Gloria Christmas, Supervisor, Half-Way House;
- Wayne Struthers, Correctional Services Canada;
- David Moore, Correctional Services Canada.

Allied Indian and Metis Society. Vancouver, British Columbia

- Marge White, Executive Director;
- Charlotte Green, Healer/Counsellor
- Carole Dawson, Alcohol/Drug and Sexual Abuse Counsellor
- Delores Jim, House Parent;

- 3 residents;
- Jeff Christian, Area Manager, Correctional Service Canada;
- Teale Maedel, Parole Officer, Correctional Service Canada;
- Grant Thomas, Parole Officer, Correctional Service Canada.

Maison Waseskun House. Montréal, Quebec

- Stan Cudek, Executive Director;
- Nicki Garwood, Clinical Coordinator;
- Lylee Williams, Program Coordinator;
- Robie Nicholls, Program Officer;
- 4 residents;
- Luciano Bentenuto, Parole Officer, Correctional Services Canada.

Aboriginal Legal Services of Toronto. Toronto, Ontario

- Cliff Summers, Executive Director; ALST
- Michael Poslums, Instructor Coordinator, Aboriginal Justice Counsellor Training Program, ALST;
- Jonathan Rudin, Community Council Director, ALST;
- Noelle Spotton, Director of Legal Clinic, ALST

Stan Daniels Correctional Centre - Native Counselling Services of Alberta. Edmonton, Alberta

- Carola Cunningham - Executive Director;
- Randy Sloan - Deputy Director of Programs;
- Theresa Forsyth - Caseworker;
- Maxine Elter - Caseworker;
- Paul Berg - Deputy Director of Operations;
- 10 residents;
- Chester Cunningham - Executive Director, Native Counselling Services of Alberta;

- Herb Wytinck - Area Manager, Correctional Services Canada;
- Beverly Thompson-Marshall - Director, Community Preparation and Integration Program.

Solicitor General Canada. Ottawa, Ont.

- Millard Beane, Special Advisor, Native Offender Programs, Correctional Service Canada;
- Jim Murphy, Case Management and Community Corrections, Correctional Service Canada;
- Ed Buller, Chief, Aboriginal Corrections, Corrections Branch.