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Crime Prevention in Indigenous Communities

An Examination of Culturally-Relevant Programs and Culturally-Competent Evaluation Approaches

by Shelley Trevethan and Eva Maxwell

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BUILDING A **SAFE AND RESILIENT CANADA**



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Author's Note

This report reviewed and synthesized literature in response to two guiding research questions: how have Indigenous cultural practices, traditions, and activities been included in crime prevention programming and what is their connection with crime prevention; and, how have culturally-relevant crime prevention programs been evaluated and what is their contribution to crime prevention outcomes? This literature review includes a review of risk/protective factors for crime among Indigenous persons; a summary of the literature on crime prevention programs for Indigenous Peoples; analysis of the connection between cultural practices, traditions, and activities and crime prevention objectives; a review of program evaluations; a summary and analysis of evaluation approaches and methodologies; a review of the effectiveness of Indigenous cultural practices, traditions, and activities based on existing evaluation results; and, conclusions and recommendations. Articles reviewed for this review were published in English, dated from 1983 to 2021, and represented 22 countries. Countries of publication included Canada, Australia, the United States, New Zealand, the Philippines, and South Africa. Overall, the literature in this field (total of 291 articles and publications) is relatively new and challenging to find, particularly so for literature on the evaluation of programs. Indeed, the majority of articles reviewed were from gray literature sources, indicating that the field has not been extensively researched in academia; thus, causality is difficult to establish. Key themes included over-representation of Indigenous Peoples in all stages of the criminal justice system (and the reasons); risk and protective factors; nature of existing programming; and approaches for culturally-competent evaluation.

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Introduction

Purpose

The purpose of the report is to examine Canadian and international literature that describes crime prevention programs for Indigenous Peoples, and evaluations of these programs. Specifically, the report focuses on culturally-relevant approaches for crime prevention programs and evaluations.

Research has consistently demonstrated that Indigenous Peoples are substantially over-represented at all stages of the criminal justice system, both as victims and perpetrators (Allen, 2020; Boyce, 2016; Malakieh, 2020). This demonstrates the need to assess the contextual and environmental factors that may contribute to the disproportionate representation of Indigenous Peoples in the criminal justice system, including socio-economic factors, perceptions of crime/criminal behaviours, cultural or institutionally-embedded prejudice and barriers, etc. It is also worth noting that these factors are largely environmental and can point to deeply embedded inequalities or other existing social constructs and conditions that may prevent certain individuals from accessing the same opportunities as others. Protective factors or measures (e.g., acknowledging and eradicating inequalities, providing access to opportunities, education, prevention) can increase the resilience of at-risk populations and lessen the impact of risk factors on criminal behaviour.

Furthermore, crime prevention programs that can effectively target and address risk factors can help reduce the over-representation of Indigenous Peoples in the criminal justice system. However, for programs to be effective, they need to be relevant and address the specific needs of the individual or group. Research has demonstrated that, to be effective, programs need to be culturally appropriate (Cortés-Kaplan & Dunbar, 2021; Office of Juvenile Justice and Delinquency Prevention [OJJDP], 2016; Philpott, 2017).

Public Safety Canada seeks to shed light on best practices and keep abreast of the latest knowledge and research relating to crime prevention initiatives for Indigenous Peoples. In this regard, the Department is interested in learning how and why culturally-relevant approaches have been used in crime prevention programming for Indigenous participants in Canada and abroad, how these approaches have been evaluated, and their level of effectiveness. This research supports Public Safety Canada's efforts to produce research on effective, evidence-based crime-prevention approaches, by discussing the existing literature on crime prevention programs with Indigenous culturally-specific components; analyzing the connection between culturally-relevant approaches and crime prevention; examining evaluations of crime prevention programs designed for Indigenous participants and their effectiveness; and, producing recommendations based on the gaps and needs arising from the literature review. This literature review will guide Public Safety Canada towards the necessary next steps to

continue to support and leverage the use of Indigenous cultural practices, traditions, and activities in crime prevention programming and evaluations in Canada.

Objective of the research

This literature review seeks to address two guiding research questions:

- How have Indigenous cultural practices, traditions, and activities been included in crime prevention programming and what is their connection with crime prevention?
- How have culturally-relevant crime prevention programs been evaluated and what is their contribution to the crime prevention outcomes?

To answer these two questions, the literature review has seven key objectives:

- To conduct an up-to-date review of the Canadian and international literature on the risk and protective factors for crime among Indigenous persons (youth and adults);
- To provide a summary and analysis of the literature on crime prevention programs with an Indigenous culturally-specific component, highlighting the types of activities that have been used, approaches for integrating these activities into the curricula of programs, opportunities and risks, and key lessons learned (including an examination of programs/interventions that focus on various sub-groups such as First Nations/Métis/Inuit peoples, males/females, different age groups, 2SLGBTQI+, or other groups, reflecting the findings that arise in the literature);
- To analyze the intended connection between cultural practices, traditions, and activities (including Indigenous language acquisition) and crime prevention (i.e., theory of change for culturally responsive crime prevention programs);
- To provide an environmental scan of evaluations of crime prevention programs designed for Indigenous participants (including primary, secondary, and tertiary programs), with an emphasis on impact evaluations;
- To provide a summary and analysis of the evaluation methodologies applied in crime prevention programs with an Indigenous culture-specific component, with a focus on the specific types of methodologies used, barriers and facilitators to data or methods, associated risks and opportunities, and key lessons learned;
- To provide a summary and analysis of the effectiveness of Indigenous cultural practices, traditions, and activities in achieving the intended crime prevention program outcomes; and,

- To propose conclusions and recommendations for future research on the design of culturally-competent crime prevention programs.

A glossary of terms is included in Appendix A.

Methodology

Scope of research

This project is limited to literature available through web searches from the early 1990s to present written in English, and does not include consultations or interviews. While the primary focus is on the Canadian context and literature, the search was broadened to include international literature such as from Australia, New Zealand, the United Kingdom, the United States, South America, Eurasia, and others as relevant.

The literature review examined articles on crime prevention programs and initiatives for Indigenous youth and young adults at risk of committing, or who have committed, crimes, and the evaluations thereof. The primary focus was on programs for youth, with a secondary focus on younger children and young adults. Although important areas of study, victims of crime, as well as systems and approaches to incarceration and recidivism, were considered out-of-scope for this project.

Accordingly, documents were screened according to the following inclusion and exclusion criteria:

1. Literature which examines the over-representation of Indigenous Peoples in the criminal justice system was included.
2. Literature which examines risk and protective factors for Indigenous youth and/or adults was included.
3. Literature which describes programs or services that focus on “front-end” crime prevention was included. Articles which examined “back-end” programs (i.e., for incarcerated individuals), and those that examined “victimization”, were considered out of scope for this review.
4. Literature was included if culturally-relevant crime prevention programs/services and/or culturally-competent evaluation of crime prevention programs/services was described, explored, and/or measured. Programs that did not make a link to crime prevention were excluded.
5. Empirical studies (i.e., original research results), and reviews (i.e., articles that summarize the results of other studies) were included.
6. Literature that appears in peer-reviewed articles and “grey literature” (i.e., government reports) was included.

7. Literature published in English was included; other languages were excluded.
8. Literature was included if it involved children, youth, and/or young adults (primary focus: 12-18 years old; secondary focus: 6-12 years old and 18-30 years old), although some relevant programs were included for adults over 30 years of age.

Data collection and analysis

Data Collection: the data collection began with a scan of databases and all other relevant sources of literature (e.g., online/web scans) using the list of keywords identified below. Articles found within the date range (1990s to present) were compiled into a common database (Zotero). Subsequently, all articles were reviewed with a view to sorting and prioritizing the most relevant sources based on the inclusion criteria. Sources were checked for validity and reliability, ensuring they were supported by rigorous methodology, containing findings relevant for this study (see Figure 1). Of particular interest were sources that address or answer the research questions and objectives.

Figure 1: Article selection process

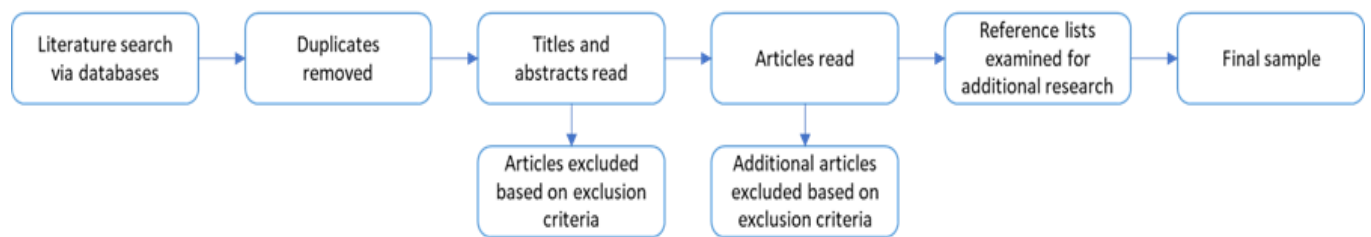


Figure 1 – Text version

	Selection Step	Exclusion Step
Step 1	Literature search via databases	-
Step 2	Duplicates removed	-
Step 3	Titles and abstracts read	Articles excluded based on exclusion criteria
Step 4	Articles read	Additional articles excluded based on exclusion criteria

Step 5 Reference lists examined for additional research -

Step 6 Final sample -

A reference list was created for each relevant article using the following information:

Table 1: Data collection table

Reference	-
Location	-
Indigenous Group	-
Gender	-
Age	-
Data Type (Primary/Secondary/Tertiary)	-
Program Level (Primary/Secondary/Tertiary)	-
Evaluation Methods Used	-
Evaluation Findings	-

Summary of Article:

Analysis: articles were analyzed qualitatively using a content analysis approach (i.e., qualitative, inductive content analysis of both manifest and latent content), through which patterns, themes, tendencies, and trends present in the sources were identified. During this process, all sources were reviewed to determine emerging key themes and code words.

Next, all literature was processed, applying codes to the text. These codes were grouped thematically in a process of decontextualization (breaking down the texts into smaller meaning units) and eventual recontextualization and categorization (identification of themes, categories to arrive at findings). The principal intent of content analysis is to interpret the patterns, themes, and categories arising from the literature to arrive at a set of overall findings, aligned with the research questions and objectives.

Conclusions were drawn from the coded data (e.g., the principal themes and patterns that emerged from the data; how the data and findings related to the research questions; and the sense and general conclusions that arose from the current research). Trends in the type of research being produced on crime prevention in Indigenous communities were also identified, to inform potential future research needs or gaps.

Sources of information

The following literature sources were searched for relevant articles:

- Academic Journals: crime prevention and criminal justice journals from Canada, Australia, New Zealand, United Kingdom, United States, and South America
- Inventories: Public Safety Canada Crime Prevention Inventory; Best Practices of Youth Violence Prevention; Blueprints for Violence Prevention; Effective Family Programs for Prevention of Delinquency; SAMHSA Model Programs; Surgeon General's Report on Youth Violence; American Youth Policy Forum; Canadian Best Practices Portal
- Databases/Search Tools: Academic Search Complete; Criminal Spectrum; Google Scholar; Legal Source; LexisNexis Quicklaw; ProQuest Social Sciences; PsycInfo
- Publications: Department of Justice Canada; Public Safety Canada; Health Canada; Public Health Agency of Canada (PHAC); Indigenous Services Canada (ISC); Crown-Indigenous Relations and Northern Development Canada (CIRNAC); Indian and Northern Affairs Canada (INAC); Aboriginal Affairs and

Northern Development Canada (AANDC); Correctional Service of Canada (CSC); Statistics Canada

- Inquiries: Truth and Reconciliation Commission (TRC) of Canada; National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG); Royal Commission on Aboriginal People (RCAP); Manitoba Justice Inquiry

The keywords used for finding articles are presented below. These keywords (and their close variants) were used in conjunction with other search parameters (e.g., date, location) and were sometimes combined into phrases:

Aboriginal crime prevention programs; alternative measures; Colonial, Racial and Indigenous Ecologies (CRIE); community-based evaluation; crime; crime prevention programs for Indigenous youth/adults; criminal justice; criminalization; cultural competence; cultural interventions; cultural safety; culturally-responsive evaluation; culturally-responsive Indigenous evaluation; culturally-competent crime prevention program evaluations; culturally-relevant crime prevention activities/programs; diversion; evaluation; evaluation findings; evaluation outcomes; family violence prevention programs; gangs; identity-level crisis; impact evaluations; impact of Indigenous cultural practices, traditions and activities on crime prevention; Indigenous capacity building; Indigenous evaluation; Indigenous methods; Indigenous values; intervention programs; justice system; over-representation of Indigenous People; need factors for Indigenous youth/adults; primary/secondary/tertiary programming; protective factors for Indigenous youth/adults; recommendations; reconciliation; rehabilitation; resilience; restorative justice; risk factors for Indigenous youth/adults; risk-need-responsivity; sentencing circles; strength-based; use of cultural practices/traditions/activities in crime prevention; youth gangs.

In addition, a snowball selection method was used, whereby programs mentioned in one source were identified, reviewed, and included if relevant.

Description of the literature

The literature search resulted in a total of 291 articles/reports relating to the over-representation of Indigenous Peoples, risk/protective factors, and crime prevention

programs/evaluations, after non-relevant and duplicate articles were removed. The full list of articles and reports can be found in the bibliography.

Types of articles

With regards to literature, 27% of articles (78 total) were academic articles, and 73% (213 total) were 'grey literature'.

Dates of publication

Articles dated from 1983 to 2021, with a distribution of 2 articles from the 1980s; 9 articles from the 1990s; 75 articles from the 2000s; 171 articles from the 2010s; and 34 articles from the 2020s, with the largest number of articles in the year 2016 (43 total). This illustrates that the issue of Indigenous over-representation in the criminal justice system has been a longstanding topic of examination. This also shows the fact that literature on and evaluations of crime prevention programs in Indigenous communities is in its infancy.

Location

Twenty-two countries were discussed in the literature search.ⁱ Among those countries, the greatest representation is from Canada (206 articles), followed by the United States (58 articles), Australia (52 articles), New Zealand (22 articles), the United Kingdom (3 articles), the Philippines (1 article), and South Africa (1 article).

Several articles investigated or mentioned findings from other countries, mostly with a view to providing additional context on approaches to programming and evaluation. One article published in Australia discussed countries such as Japan and Chile, one article published in Canada discussed other parts of Europe, North America, Africa, and Latin America, one article published in the United States mentioned Trinidad, and another article published in Canada discussed countries such as France, Italy, Austria, Switzerland, Germany, Denmark, Sweden, Norway, and Finland.

The location of publication of these articles were in six countries: Canada (198 articles), followed by Australia (44 articles), the United States (41 articles), New Zealand (6 articles), the Philippines (1 article), and South Africa (1 article).

Research focus

Of the 291 articles, the primary focus of 54 articles was on the over-representation of Indigenous Peoples in the criminal justice system; 42 on risk and protective factors; 70 on Indigenous-specific programs; 27 on evaluations of Indigenous-specific programs; and 98 on other relevant topics. The secondary focus of 15 articles was on the over-representation of Indigenous Peoples in the criminal justice system; 57 on risk and protective factors; 51 on Indigenous-specific programs; 19 on evaluations of Indigenous-specific programs; and 149 on other related topics. The over-representation of Indigenous Peoples in the criminal justice system is a well-researched topic, with numerous articles spanning many decades. Further, while risk factors for Indigenous Peoples are well documented, examination of protective factors is more recent. Numerous articles discussed Indigenous-specific crime prevention programs; however, few provided systematic evaluations or provided information on why culturally-relevant programming was effective.

Part 1: The need for culturally-relevant programs

This section begins with a discussion on the over-representation of Indigenous Peoples in the criminal justice system, as well as the reasons for the over-representation. It then provides a review of the Canadian and international literature on the risk and protective factors for crime among Indigenous persons.

Over-representation of Indigenous Peoples in the criminal justice system

Numerous inquiries, commissions, and reports have documented the experiences of Indigenous Peoples within the justice system, including their over-representation in the criminal justice system (Aboriginal Justice Implementation Commission, 1999; House of Commons Special Committee on Indian Self-Government, 1983; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019). Indigenous Peoples are over-represented at all stages of the criminal justice system, including as victims of crime, among those charged with a criminal offence, those incarcerated in correctional facilities, and among those who are returned to custody following release from prison.

Further, both Indigenous males and females, and youth and adults, are over-represented in the criminal justice system. The over-representation of Indigenous Peoples in the criminal justice system is not unique to Canada – similar results have been found in Australia (Battams et al., 2021; Papalia et al., 2019), New Zealand (Webb, 2018), and the United States (OJJDP, 2016).

The literature has also consistently shown that Indigenous Peoples are more likely to be victims of crime than non-Indigenous people. For instance, a Statistics Canada survey found that over one-half (55%) of Indigenous adults reported being a victim of violence during their lifetime (vs. 37% of non-Indigenous adults; Statistics Canada, 2021b). Further, the homicide rate for Indigenous Peoples in 2020 was almost seven times higher than that of non-Indigenous Canadians (10.05 vs. 1.41 homicides per 100,000; Armstrong & Jaffray, 2021). Higher victimization rates among Indigenous Peoples appear to be due to the increased presence of risk factors among this group compared to non-Indigenous people (Bania, 2017; Perreault, 2015).

Although men are more often victims of crime than women, Indigenous women experience higher rates of violence than non-Indigenous women (Perreault, 2015), including intimate partner violence. In an examination of intimate partner violence, one study found that over one-half of Indigenous women (56%) said they had experienced a physical assault during their lifetime (vs. 34% of non-Indigenous women; Heidinger, 2021). Further, it has been found that Indigenous women are 12 times more likely to be murdered or missing than non-Indigenous women (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019), a number that is even higher for Indigenous women in northern and remote areas (Native Women's Association of Canada [NWAC], 2020).

Indigenous 2SLGBTQI+ persons also reported experiencing a higher prevalence of physical and sexual assaults as compared to non-Indigenous 2SLGBTQI+ persons (73% vs. 45%; 65% vs. 37%, respectively; Jaffray, 2020). In addition, 86% of Indigenous women who identify as 2SLGBTQI+ reported experiencing intimate partner violence in their lifetime, compared with 59% of heterosexual Indigenous women (Statistics Canada, 2021a). Likewise, Indigenous women with a disability were more

likely to have been victims of intimate partner violence than Indigenous women who did not have a disability (74% versus 46%; Statistics Canada, 2021a).

Given their prevalence in the criminal justice system, Indigenous Peoples are also more likely to be charged with or convicted of crimes than non-Indigenous Canadians. For example, in an examination of a select number of Indigenous communities, it was found that crime rates were over ten times higher among adults, and six times higher among youth than in non-Indigenous communities (Allen, 2020). Similarly, the rate of Indigenous persons accused of homicide in 2019 was nearly 11 times higher than non-Indigenous persons (Moreau et al., 2020).

In terms of incarceration, according to 2020-21 statistics, Indigenous Peoples, while accounting for 5% of the Canadian adult population, represented 33% of admissions to federal custody and 31% of admissions to provincial and territorial custody (Statistics Canada, 2022). This over-representation is even more pronounced among Indigenous women, who account for 40% of admissions to federal custody (Statistics Canada, 2022). Similarly, Indigenous youth who represent about 8% of the Canadian youth population account for 50% of admissions to youth correctional facilities (Statistics Canada, 2022). Indeed, over the past two decades, the over-representation of Indigenous offenders in custody has been trending steadily upwards, from 17% in 2000-01 to 30% in 2019-20 (Motiuk & Arnet-Zargarian, 2021).

Finally, re-offending and/or return to custody is also substantially higher for Indigenous offenders (one-third vs. 16% for non-Indigenous offenders; Farrell MacDonald, 2014). Re-incarceration rates have been found to be as high as 70% in the Canadian Prairies (Public Safety Canada, 2020).

Reasons for over-representation

Numerous studies and inquiries, conducted since the 1970s, have highlighted factors that have contributed to Indigenous over-representation in the criminal justice system, including colonialism, systemic discrimination, the differential impacts of criminal justice policies, socio-economic marginalization, and cultural differences (e.g., Clark, 2019; Dussault & Erasmus, 1996). Many of these factors are interlinked with one another and stem from the historical and ongoing effects of colonization.

Research has linked the broader effects of colonialism with the over-representation of Indigenous Peoples in the criminal justice system. Dislocation and disconnection of Indigenous Peoples from their traditional lands and rights and the removal of children from their homes to residential schools have had intergenerational effects, which have impacted many aspects of the lives of Indigenous peoples and resulting in a wide range of issues from parenting to substance abuse, violence, poverty, and many others that have direct links to involvement in the criminal justice system. Research suggests that many colonial attitudes and mindsets remain deeply rooted. For example, the Royal Commission on Aboriginal People (RCAP) found that the greatest contributor to the over-representation were the colonial values underlying Canadian criminal laws, policies and practices which have negatively impacted Indigenous peoples (Dussault & Erasmus, 1996).

Given the historical context and its pervasive effects, systemic discrimination across all phases of the justice system has been identified as a key reason for the over-representation of Indigenous Peoples (Clark, 2019; TRC, 2015). Systemic discrimination occurs when the application of a standard practice creates an adverse impact upon an identifiable group that may not be consciously intended (Aboriginal Justice Implementation Commission, 1999). Examples of systemic discrimination include over- or under-policing of Indigenous communities, lack of access to lawyers, more frequent denial of bail to Indigenous Peoples, the over-classification of Indigenous offenders in prison, and the limited use of Gladue.ⁱⁱ

Systemic discrimination also manifests in policy and the literature also points to the differential impact of criminal justice policies on Indigenous Peoples. Some examples include the introduction of “tough on crime” policies (e.g., fine default, mandatory minimum sentences) which may result in larger numbers of Indigenous Peoples being admitted to prison or longer sentences; limited use of section 81 and section 84 of the *Corrections and Conditional Release Act*,ⁱⁱⁱ and cuts to rehabilitative programs that could potentially help in crime prevention (Clark, 2019; Department of Justice Canada, 2021; Pope & Feyerherm, 1995).

Socio-economic marginalization has been identified in the literature as having a significant impact on the over-representation of Indigenous individuals in the criminal

justice system. Linked to the ongoing effects of colonialism, risk factors for Indigenous Peoples include lower levels of educational attainment, higher unemployment rates, and higher poverty, compared to non-Indigenous Canadians. These conditions limit the opportunities and life chances for individuals, forming the basis for the vulnerability of some and increasing their likelihood of involvement with the criminal justice system (Chansonneuve, 2005; Department of Justice Canada, 2020).

Cultural differences that underpin judicial practices have also been identified as influencing the over-representation of Indigenous Peoples in the criminal justice system. The Canadian criminal justice system, based on Western values of justice and common law traditions, differs widely from Indigenous legal traditions which are typically based on kinship, healing, and reintegration. Further, research indicates that differences in the perceptions of wrong-doing or harm, and the approaches to justice between Indigenous and non-Indigenous cultures, may make a difference in charging practices and activities that lead to re-offending (Department of Justice Canada, 2020).

Risk and protective factors for crime among Indigenous Peoples

The likelihood of involvement in crime can be impacted by several aspects, including social and economic status, gender, age, and geography (Bonta & Andrews, 2007; Carrington et al., 2005; Perreault et al., 2008; Savoie, 2007; Sprott et al., 2000). In general, the research has determined that the risk factors for offending are similar for Indigenous and non-Indigenous people: being young, male, low socio-economic status, poor education, unemployment, and substance use (Allard, 2010; Bania, 2017; Corrado & Cohen, 2013; Weatherburn, 2001). The higher incidence of these risk factors in Indigenous populations explains much of the high rates of offending, although risk factors which are unique to Indigenous Peoples also need to be considered. This section outlines risk and protective factors relating to involvement in criminal behaviour for Indigenous and non-Indigenous peoples. In addition, research relating to Indigenous-specific factors is discussed.

Risk and protective factors for Indigenous and non-Indigenous Peoples

Research over the past few decades on the development of delinquent behaviour has focused on individual, social (including peers and school) and community conditions

that influence behaviour (Development Services Group, Inc., 2015a, 2015b; Shader, 2004). A fundamental crime prevention approach targets criminogenic risk factors (characteristics that increase the likelihood of an individual committing a crime) and protective factors (characteristics that reduce the likelihood of adversity leading to negative outcomes and behaviours). The following table provides examples of risk factors for delinquency and protective factors that can help counteract or mitigate risk (adapted from Development Services Group, Inc., 2015a; Shader, 2004).

Table 1: Examples of risk and protective factors

Factor	Risk	Protective
Individual	Biological and psychological dispositions	Biological and psychological dispositions
	Antisocial attitudes	Prosocial attitudes
	Antisocial values	Prosocial values
	Weak skills	Knowledge
	Risk taking	Strong skills
	Substance abuse	Resilience
	Problem (antisocial) behaviour	
Family	Weak family bonding	Strong family bonding
	Low family involvement	Strong family involvement
	Poor family functioning	Strong family functioning
	Disrupted families	Strong parental monitoring/supervision
	Family abuse/violence	

Weak parental
monitoring/supervision

Peer	Antisocial norms	Prosocial norms
	Strong attachment to negative peers/gangs	Strong attachment to positive peers
	Negative peer relationships	Healthy peer relationships
	Antisocial activities	Prosocial activities

School	Negative school climate	Positive school climate
	Policies which influence lack of attachment to school	Policies which reinforce attachment to school
	Weak bonding to school	Strong bonding to school
	Weak school performance	Commitment to school
		Strong school performance

Community	Antisocial norms	Awareness
	Weak bonding to positive community influences (or strong bonding to negative community influences)	Prosocial norms
		Strong bonding to positive community influences
	Lack of resources	Available resources
	High poverty level	Mobilization
	High crime neighbourhoods	

Some risk factors are static, meaning they cannot be changed (e.g., a history of childhood abuse), whereas others are dynamic and can be modified through

appropriate interventions (e.g., poor parental behaviour). Systemic issues in social and economic systems, such as housing, education, employment opportunities and health care also contribute to the root causes of criminality (Trevethan, 2019).

No single risk factor can predict who is likely (or not likely) to engage in delinquent behaviour, but many of these factors are developed early in a person's life and the more risk factors present, and the longer the duration of exposure, the greater the vulnerability to a negative outcome, particularly if the risks are across multiple social domains (Development Services Group, Inc., 2015b). Therefore, the younger a child is when exposed to risk factors, and the longer the child is exposed to the factors, the greater the risk that the child will engage in later delinquent behaviour. Further, multiple levels of marginality can create conditions which are favourable to involvement in criminal behaviour, or to the increased potential for apprehension or conviction for crimes.

Protective factors can prevent the initial occurrence of a risk factor, interrupt a negative chain of risks, or counter a risk. Therefore, individuals with more protective factors and resilient personalities are better able to cope with risk factors and life challenges, making it less likely they will be involved in problem behaviours and more likely they will do well in life.

Both Indigenous and non-Indigenous people are influenced by the same types of risk and protective factors; however, the prevalence of risk factors for Indigenous Peoples can lead to multiple levels of marginality, and the absence of protective factors can create conditions favourable to involvement in criminal behaviour and to arrest/incarceration. Research shows that Indigenous Peoples are more at risk than non-Indigenous people for experiencing a variety of social issues, including involvement in the child welfare system, homelessness, and substance abuse (Health Canada, 2018; Ontario Human Rights Commission, 2018). For instance, Indigenous youth have more risk factors than non-Indigenous youth, relating to family structure, housing, education, employment, income, mobility, and language (Corrado & Cohen, 2013). Further, Boyce (2016) found that the rates of violence, victimization, substance abuse, mental health issues, and other socio-economic vulnerabilities are higher for Indigenous Peoples than among their non-Indigenous counterparts.

Research has also demonstrated that Indigenous women and girls tend to experience a larger number of risk factors and fewer protective factors than non-Indigenous women and girls (Beaudette, et al., 2014). For instance, Corrado & Cohen (2013) found higher risk factors (e.g., family criminality, abuse, involvement in foster care), and fewer protective factors (i.e., verbal skills, stable family, school success) among Indigenous girls as compared to non-Indigenous girls.

The following provides Canadian statistics to highlight the socio-economic gaps between Indigenous and non-Indigenous people for individual, family, peers, school, and community factors.

For individual-level factors, which stem from origins such as early moral development, personality traits, negative life events, and attitudes toward delinquency:

- A larger proportion of Indigenous Peoples 12 years of age or older reported heavy drinking (five or more drinks on one occasion at least once a month in the 12 months preceding the survey) - 35% for off-reserve First Nations people, 30% for Métis, and 39% for Inuit, compared with 23% for non-Indigenous people (Kelly-Scott & Smith, 2015).
- Larger proportions of Indigenous than non-Indigenous people reported mental health issues. For instance, 11% of off-reserve First Nations youth and 8% of Métis youth reported having a mood disorder. Further, a larger proportion of Indigenous than non-Indigenous adults 18+ living on reserve said that they had had suicidal thoughts in their lifetime (19% vs. 11%; Statistics Canada, 2016b). Rates of acute-care hospitalizations for intentional self-harm are also high among Indigenous youth aged 10-19 (42 per 100,000 for First Nations youth living on reserve; 26 for First Nations youth living off reserve; 20 for Métis youth; 101 for Inuit youth living in Inuit Nunangat; Statistics Canada, 2018).
- A larger proportion of Indigenous Peoples 15 years of age and older reported a disability compared to non-Indigenous people. In 2017, 32% of First Nations people living off reserve, 30% of Métis, and 19% of Inuit reported having at least one disability that limited them in their daily activities, compared to 22% of the non-Indigenous population (Hahmann et al., 2019).

Family, whether natural, adoptive, or foster, is where most of the critical factors affecting how children develop through the stages of life occur, even into adulthood (Corrado & Cohen, 2013). Research on family-related factors for Indigenous Peoples has found:

- A larger proportion of Indigenous than non-Indigenous children aged 0-4 live with one parent (34% vs. 13%) – breakdowns are 39% for First Nation children, 26% for Métis children, 27% for Inuit children (Statistics Canada, 2017a).
- Although Indigenous children account for 7.7% of children aged 0 to 4, they account for more than one-half (51%) of all foster children in this age group (Statistics Canada, 2017a).
- A larger proportion of Indigenous than non-Indigenous people reported having experienced childhood physical and/or sexual abuse (40% vs. 29%). Abuse during childhood was more prevalent among Indigenous than non-Indigenous women (42% vs. 27%; Burczycka & Conroy, 2017).
- Indigenous children are more likely than non-Indigenous children to be raised by younger parents. Among children under six years of age, 26% of Inuit children, 27% of First Nations children living off reserve, and 22% of Métis children had mothers between the ages of 15 to 24 (vs. 8% of non-Indigenous children; Public Safety Canada, 2012a).

Peer-related factors include peer norms and attachment, socialization, and interactions with peers (Development Services Group Inc., 2015b). Research on peer-related factors has found:

- Indigenous gang involvement has precursors that can be traced back to the historical and cultural losses, social and political inequalities, and economic barriers faced by many Indigenous Peoples for multiple generations. These multiple levels of marginality create social and geographic conditions favourable to gang formation and involvement among Indigenous youth (Dunbar, 2017).
- Research with Indigenous gang members found that peers who have been raised in care make good targets for recruitment because gangs promise to act as family substitutes (Grekul & LaBoucane-Benson, 2008).

There is extensive research literature on the importance of educational attainment and high school graduation as strong protective factors (see Corrado & Cohen, 2013). Beginning at the earliest points in preschool, kindergarten, and first grade, positive school experiences and learning achievements have lifelong protective effects against antisocial and criminal behaviours. Conversely, aggression, early school problems, and poor performance are strong risk factors (Corrado & Cohen, 2013). The results of studies on school-related risks for Indigenous Peoples demonstrate that:

- Weak school attachment and low school bonding among Indigenous youth have been found to be correlated with early conduct problems in grade school and gang initiation (Hautala et al., 2016).
- Indigenous adults 25-54 are less likely than non-Indigenous adults to have achieved a high school diploma or greater (74% vs. 89%). Inuit people had the lowest levels of education (56% with a high school diploma), followed by First Nations people (70%), and Métis people (82%; Statistics Canada, 2016a).
- Indigenous young people are more likely to drop out than non-Indigenous young people, with the 2007 to 2010 dropout rates among off-reserve First Nations, Métis, and Inuit at 23%, compared with 9% for non-Indigenous people (Public Safety Canada, 2012a).

Factors at the community level are generally related to the physical environment, economic and recreational opportunities, existing social supports, and other characteristics or structures that affect successful community functioning (Development Services Group Inc., 2015b). The literature has also identified numerous community-related risks:

- A larger proportion of Indigenous than non-Indigenous adults aged 25-54 were unemployed in 2019 (8.3% vs. 4.3% - 10% First Nations people; 6.5% Métis; 4.6% Inuit; Statistics Canada, 2020).
- Indigenous adults 25-54 had lower levels of income than non-Indigenous adults (median employment income of \$35,363 in 2016 vs. \$43,707) - \$30,780 for First Nations people, \$31,586 for Inuit, \$42,196 for Métis; Statistics Canada, 2016c).

- In 2016, about 20% of Indigenous Peoples aged 15 or over said they had experienced food insecurity in the past 12 months. Among the Inuit living in Inuit Nunangat, 52% of adults experienced food insecurity (Statistics Canada, 2018). In comparison, only about 9% of non-Indigenous Canadians faced food insecurity (Polsky & Gilmour, 2020).
- A larger proportion of the Indigenous than non-Indigenous population living in the provinces reported that they or a member of their household had been a victim of an offence in 2014 (28% vs. 18%; Statistics Canada & Assembly of First Nations, 2021).
- Indigenous Peoples were more likely to report living in a dwelling in need of major repairs (19% vs. 6% of non-Indigenous population). This was more often the case among First Nations people on reserve (44%), followed by Inuit (26%), First Nations people off reserve (14%) and Métis (11%; Statistics Canada, 2017c).
- Close to one-fifth (18%) of Indigenous adults reported living in crowded housing (compared to 8.5% of non-Indigenous adults). This was more often the case for Inuit (41%), First Nations people (23%), and Métis (9%) adults (Statistics Canada, 2017c).

Studies on adults in federal custody illustrate the high rates of risks/needs for intervention for Indigenous men and women offenders in comparison to non-Indigenous offenders. These needs for intervention include education, employment, finances, accommodation, attachment, peers, and drug use (Figure 2; Motiuk & Keown, 2021).

Figure 2: Identified needs – Indigenous and non-Indigenous offenders

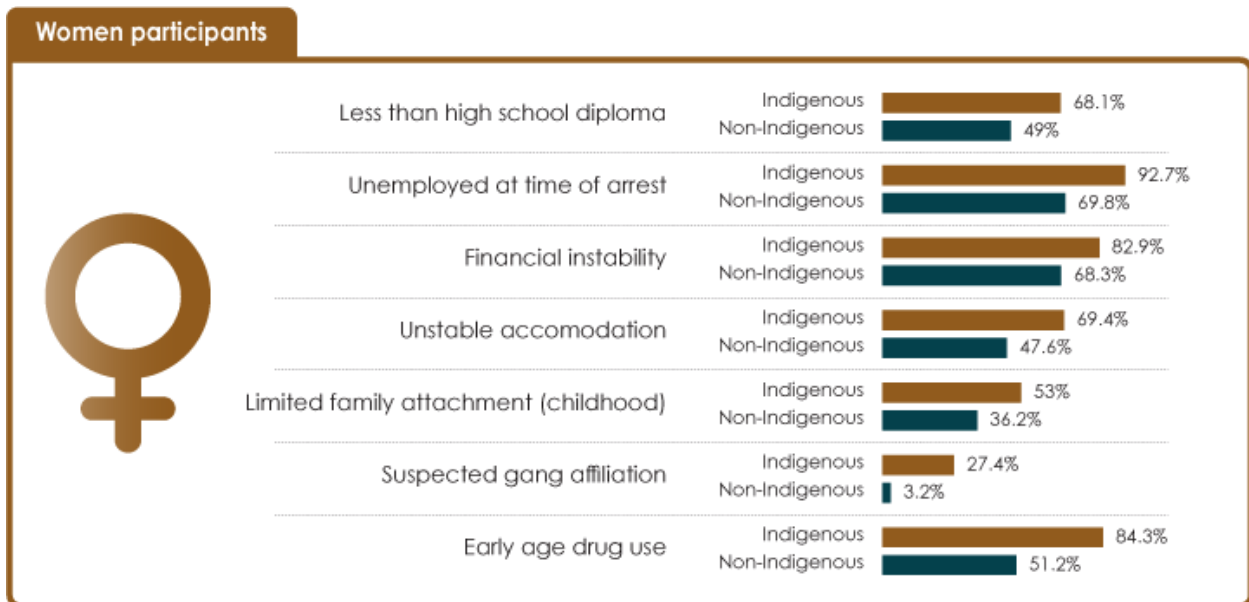
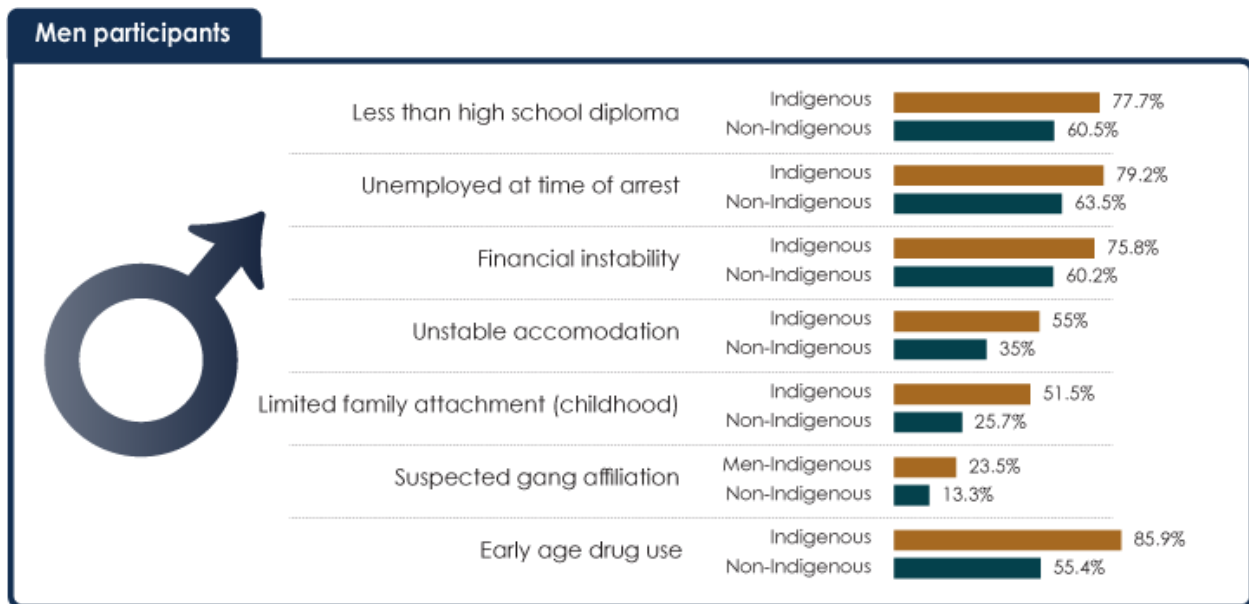


Figure 2 – Text Version

Indicator	Men – Indigenous	Men – Non-Indigenous	Women – Indigenous	Women – Non-Indigenous
Less than high school diploma	77.7%	60.5%	68.1%	49.0%
Unemployed at time of arrest	79.2%	63.5%	92.7%	69.8%
Financial instability	75.8%	60.2%	82.9%	68.3%
Unstable accommodation	55.0%	35.0%	69.4%	47.6%
Limited family attachment (childhood)	51.5%	25.7%	53.0%	36.2%
Suspected gang affiliation	23.5%	13.3%	27.4%	3.2%
Early age drug use	85.9%	55.4%	84.3%	51.2%

Indigenous-specific risk and protective factors

In addition to standard risk factors, both Canadian and international literature has identified unique risk factors that Indigenous Peoples may face that most non-Indigenous people do not, as well as unique protective factors. These include:

- **Colonialism:** the effects of colonization and the government’s attempts at forced assimilation of Indigenous Peoples can be traced back to historical and

cultural/language losses, loss of identity and social isolation, territorial dispossession, social and political inequalities, and economic barriers, and has had long-lasting negative impacts on community well-being for Indigenous Peoples (Allard, 2010; Clark, 2019; United Nations General Assembly, 2007). For example, in 2016, only 16% of the Indigenous population in Canada reported being able to conduct a conversation in an Indigenous language (Statistics Canada, 2017b). Further, these government policies disempowered Indigenous communities and made them reliant on the government economically (Homel et al., 1999).

Things have happened that are painful to recount and are deplored by the great majority of Canadians. Many of these events were the result of greed or ill will; others were the product of ignorance, misguided intentions, or a lack of concern for peoples already at the edge of Canadian society. They have left their legacy in the social and economic conditions of Aboriginal communities...

(Dussault & Erasmus, 1996, Volume 5, p. 3)

- **Residential Schools/Sixties Scoop:** numerous commissions, inquiries, and reports in Canada have documented the creation of residential schools, and other policies implemented by the government such as the Sixties scoop, which led to the mass removal of Indigenous children from their families and resulted in devastating and intergenerational impacts on Indigenous Peoples and communities (e.g., Chansonneuve, 2005; Dussault & Erasmus, 1996; TRC, 2015). Other countries have noted similar government policies, such as the removal of children in Australia (Allard, 2010; Beyond Blue, 2021). Impacts included loss of language, culture, and governance. It also resulted in losses to family functioning (i.e., disconnected families, single parent families, poor child rearing, family violence; Monchalin & Marques, 2013), as well as poorer health, mental distress, depression, substance misuse, and suicidal behaviours (Wilk et al., 2017). Inadequate exposure to Indigenous parenting role models, personal trauma histories, poverty and racism has weakened generations of Indigenous families (Wilk et al., 2017). Further, these risk factors have contributed to interrelated risk factors such as low educational attainment, substance abuse

and addictions, unemployment, substandard living conditions, and high residential mobility (Monchalin & Marques, 2013). Detachment, reinterpretation, accommodation, and resistance were the general coping strategies in residential schools, and some of these learned attitudes and behaviours have proven to be destructive for survivors (Dion Stout & Kipling, 2003). Precursors for contact with the criminal justice system can be traced back to these impacts (Allard, 2010; TRC, 2015). For instance, there is evidence that an insecure cultural identity is related to increased offending (Marie et al., 2009).

While removing children from their families to protect them may be necessary in some cases, there are many negative and long-term effects associated with being placed in care. These include higher rates of youth homelessness, lower levels of post-secondary education, low income, high unemployment, and increased prevalence of chronic health problems for children. Compared to youth from the general population, youth from the child welfare system are also at much greater risk for becoming involved with the juvenile criminal justice system.

(Ontario Human Rights Commission, 2018, p. 27)

- **Systemic Discrimination:** systemic discrimination impacts on access to services, programs, and resources for Indigenous Peoples and communities. This includes different access to health and family services, schools, treatment programs, and crime prevention initiatives (Bressan & Coady, 2017; Clark, 2019). Causal factors related to ongoing colonialism and affecting Indigenous Peoples, includes structural violence, including racism, marginalization, and exclusion from social and economic participation (Monchalin & Marques, 2013).
- **Socio-economic Marginalization:** the socio-economic conditions of many Indigenous communities limit the opportunities individuals have, forming a basis for vulnerability. This includes social and political inequalities and economic barriers, including lower levels of educational attainment, inadequate housing, poverty, and homelessness (Department of Justice Canada, 2021; Office of the Correctional Investigator, 2013).

The impact of unique risk factors for Indigenous Peoples has been documented in the research literature. For example, the use of residential schools has been shown to affect bonding between Indigenous children and their parents (TRC, 2015). Further, the trauma of the residential school system has had ongoing intergenerational effects on the psychological well-being of Indigenous individuals and communities, with links to higher incidences of childhood adversity and adult trauma (Boksa et al., 2015), and mental health issues (Giroux et al., 2017). Lower levels of education can be attributed, at least in part, to the lack of access to educational opportunities for Indigenous youth on reserve (Corrado & Cohen, 2013). Finally, discrimination, structural inequality, and lack of opportunity have been identified as causal factors to gang involvement among Indigenous youth (Grekul & LaBoucane-Benson, 2008).

In addition to risk factors, protective factors provide a lens through which the standard factors can be interpreted and are a starting point for the understanding of Indigenous developmental pathways. Although there is a considerable amount of research on the risk factors that influence the involvement of Indigenous Peoples in the criminal justice system, there is significantly less research on protective factors. Some research on unique Indigenous protective factors discusses the concept of resilience (the ability to do well despite adversity; Kirmayer et al., 2011), noting that adaptation to adversity is a dynamic rather than static process that includes character traits, a person's cultural background, values, and supportive aspects of the socio-cultural environment (Claus-Ehlers, 2010). Further, for Indigenous people, it can involve culturally distinctive concepts that connect people to community and the environment, the importance of collective history, the richness of Indigenous languages and traditions, as well as individual and collective agency and activism (Kirmayer et al., 2011).

Empirical research suggests that interpersonal relationships and close kinship connections, strong leadership and governance, and shared cultural identity are some factors that contribute to community strengths and resilience.

(Georg, 2016, p. 2)

The main protective factors consistently identified in the literature include engagement in traditional/cultural practices, positive cultural identity, strong extended-family, and community involvement (Bania, 2017; Georg, 2016).

Indigenous Peoples have unique cultural and traditional ceremonies, teachings, and healing practices. Over the past decade, research has explored how participation in cultural activities or programming, and connection to one's culture, can be a protective factor, sometimes referred to as cultural resilience (Homel et al., 1999). Some research has found that Indigenous offenders have better treatment and outcomes when reconnected with spiritual and cultural traditions (Dion Stout & Kipling, 2003; Rowan et al., 2014; Trevethan, 2003). This can include developing strong connections with Elders, spirituality, ancestry, and traditional lands. Furthermore, research has found that cultural engagement can be attributed to reducing recidivism (Shepherd et al., 2018). For instance, Chandler & Lalonde (1998) point to the importance of cultural continuity, noting that communities that have taken active steps to preserve and rehabilitate their own cultures are shown to be those in which youth suicide rates are dramatically lower.

Studies have also found that a strong positive cultural identity can be a protective factor against mental health symptoms and diffuse distress brought on by discrimination (Marie et al., 2009). For example, being able to understand or speak one's Indigenous language can assist in developing a positive self-identity that is protective throughout one's life (Corrado & Cohen, 2013). Further, land claims can strengthen Indigenous communities by giving them a voice, coalescing individuals and groups, and giving rise to strong Indigenous organizations which in turn provide sites of resistance and stronger definitions of community (Homel et al., 1999).

Strong family connections and support is also a protective factor. For instance, according to Bania (2017), a strong relationship with extended family for Indigenous Peoples is a protective factor. Long before colonization and continued today, for Indigenous Peoples all relations are relatives, they are the extended family. Family and extended family are seen to be a network that provides necessary support (Homel et al., 1999).

Further, connection to community and social networks is identified as a protective factor for crime among Indigenous Peoples (Beyond Blue, 2021). The literature indicates that social connectedness, a sense of belonging to the community, and community ownership, provides support and can positively contribute to an individual's well-being,

including mental and spiritual health (Giroux et al., 2017). This can also include self-determination and strong community governance.

The literature has also highlighted barriers that Indigenous Peoples face in developing protective factors, in particular relating to the impacts of colonialist policies, residential school experiences, and involvement in the child welfare system. For instance:

- Fewer opportunities to develop social competencies, feelings of self-worth, and life skills.
- Disruptions to Indigenous child socialization processes and inadequate exposure to Indigenous parenting role models (Haight et al., 2018).
- With little or no opportunity to learn about Indigenous culture and languages, many Indigenous children lost their cultural identity (Haight et al., 2018; Trevethan et al., 2001). For instance, research has shown that many Indigenous children who were removed from their birth families and communities lost their sense of cultural identity (Haight et al., 2018).
- Indigenous Peoples living in remote areas have less access to educational and employment opportunities (Assembly of First Nations, 2011), and may not be able to access appropriate health and treatment services which can negatively impact their health and well-being (Health Canada, 2018).

Finally, as indicated throughout the literature, more research is needed in this area to better understand the unique risk and protective factors for Indigenous people.

The need for culturally-relevant programs

The multiple levels of marginality that Indigenous Peoples face highlights the need for different approaches to crime prevention. Furthermore, core aspects of Indigenous identity, such as language, culture, teachings, and ceremonies can be important in crime prevention programs (Evans, 2020). Therefore, to be effective, crime prevention approaches should incorporate Indigenous worldviews and cultural humility and promote cultural safety. Thus, many crime prevention approaches targeted for

Indigenous participants try to integrate appropriate cultural practices, traditions, and activities (Brascoupé & Waters, 2009).

Part 2: Culturally-relevant programs

This section discusses how Indigenous cultural practices, traditions, and activities have been included in crime prevention programs, and the connection to crime prevention. This includes a summary and analysis of the literature on crime prevention programs for Indigenous people, with a particular focus on programs with cultural components. The section also highlights the types of activities used, ways activities are incorporated into program curricula, risks and opportunities, and key lessons learned. Where possible, an examination of various sub-groups such as First Nations/Métis/Inuit peoples, males/females, age group, 2SLGBTQI+, or other groups, is included.

Crime prevention programs for Indigenous Peoples

A total of 154 articles and reports were found which discussed Indigenous crime prevention programs. The articles and reports examined ranged from 1990 to 2021, almost two-thirds of which (62%) were published in the last ten years.

The literature search identified numerous crime prevention programs for Indigenous youth and adults. A broad definition of “crime prevention” was utilized because many Indigenous programs were holistic and multi-faceted in nature with the intent of addressing several issues (e.g., well-being, culture, family cohesion). Further, some programs attempted to address early risk factors that could lead to youth behaviour issues (e.g., family violence, parenting skills); and others provided a mechanism to reduce crime in the community by utilizing an alternative diversion model (e.g., restorative justice). If a narrow definition of crime prevention were used, many programs or initiatives which strengthen community safety and have crime prevention outcomes would be missed (Capobianco & Shaw, 2003). Therefore, primary, secondary, and tertiary crime prevention approaches were examined, with the following definitions:

- Primary crime prevention: stopping crime before it occurs by addressing social and situational factors that may lead to crime.

- Secondary crime prevention: early intervention for population groups seen to be at high risk of involvement in criminal behaviour in order to prevent crime from occurring.
- Tertiary crime prevention: efforts to divert people who have committed crimes away from imprisonment (adapted from Australian Institute of Criminology, 2003; Battams et al., 2021).

As per the inclusion and exclusion criteria, the focus was on “front-end” crime prevention programs (i.e., programs that targeted individuals before they were incarcerated); therefore, programs that only targeted incarcerated youth or adults were excluded. Further, programs that exclusively focused on victims of crime were excluded; although family violence programs were included when the goal was to improve family functioning for the child. Programs were included for youth and adults, although the primary focus was on children (under 12), youth (12-17) and young adults (18-30).

In total, 162 programs were identified that fit the inclusion criteria, some of which were described by several sources. The programs were reviewed and categorized into program focus – most of which fit under the risk/protective factors identified in Part 2 of this report. Appendix B provides descriptions of the programs, organized by category, and with information on location, program level (i.e., primary, secondary, tertiary), focus, gender, age group, and cultural practices used.

About one-half (52%) of the programs identified in the literature were being utilized in Canada, and about one-third (31%) in Australia. Other programs were utilized in the United States (15%), New Zealand (7%), the Philippines (3%), South Africa (1%), Hungary (1%), Mexico (1%), and Norway (1%).

Program focus

The programs were categorized into themes based on the primary focus of the program (i.e., what the program was trying to accomplish). It should be noted that many of the programs targeted several risk or protective factors (e.g., to improve conflict management skills, relationships, and educational outcomes), so some programs could potentially fit into numerous categories. The analysis demonstrated that programs

tended to fit into individual, family, peer, school, and community factors. However, the primary focus for some programs seemed to be cultural aspects.

As illustrated in Table 2, for about one-third of the programs (30%) the primary focus was on individual risk/protective factors; one-quarter (22%) on family-related factors; 9% on peer-related factors; 12% on school-related factors; and, 10% on community factors. In addition, 18% of the programs focus primarily on culture-related factors such as reconnecting at-risk youth to traditional ways of viewing the world, addressing the intergenerational impacts of colonialism and residential schools, or utilizing restorative approaches for diversion. However, it should be noted that almost all programs included some cultural aspects.

Table 2: Crime prevention programs for Indigenous Peoples

Primary Focus	Examples of Programs	Examples of Program Goals
Individual Factors		
Improve Strengths (33)	Positive youth development	Incorporate core values
	Gang prevention programs	Improve empathy
	Safe houses	Increase pro-social attitudes
	Problem-solving programs	Improve emotional awareness
	Substance abuse prevention	Enhance self-esteem
	Experiential learning	Increased self-reliance
	School-based intervention	Increase resilience
	Aggression replacement training	Make effective choices
	Wraparound programs	Decrease substance abuse
Youth lodge	Improve problem-solving skills	

		Increase impulse control
		Improve conflict resolution skills
		Control anger/aggression
Improve Life Skills and Employment (15)	Employment programs	Develop leadership skills
	Leadership skills	Mentoring skills
	Life skills	Improve life skills
	Youth camps	Develop job skills
	Sports/recreation programs	Employment readiness
		Provide employment opportunities

Family Factors

		Improve maternal and infant health care
Improve Parenting Skills (23)	Home visiting program	Support parents in children's early years
	Parenting programs	Enhance parenting skills
	Strengthen parent-child bonds	Increase confidence in parenting
	Improve home environment	Improve ability to deal with child's behaviour problems
	Child welfare intervention	Improve family communication
		Enhance parent-child bonding

		Greater involvement of extended family
		Family reunification
		Reduce family conflict
		Reduce child abuse/neglect
		Education about domestic violence
		Address causes of domestic violence
	Domestic violence prevention programs	Strengthen coping skills
Reduce Family Violence (13)	Family violence treatment programs	Strengthen relationships
	Family violence campaign	Teach children not to accept domestic violence
	Educational program	Enhance communication skills
		Resolve conflict
		Healing within the family
Peer Factors		
	Arts training	Improve social skills
	Mentoring program	Connect youth to peers
Healthy Relationships (14)	Physical activities	Provide peer support
	After school program	Opportunities to engage in activities
	Girls program	

Gang resistance program	Provide opportunities for peer interactions
Outdoor program	
Peer support	Develop healthy peer relationships
	Improve social cohesion
	Develop respectful relationships

School Factors

		Prepare for pre-school
	Head Start program	Develop a desire for learning
	Indigenous school liaisons	Understand importance of education
	Mentors	
	Transition conferences	Prepare for successful transition to high school
Improve School Environment/Academic Achievement (19)	Indigenous learning centre	Reduce dropout rate
	Sports program	Successful graduation
	Support teen mothers to complete school	Prepare for university
		Improve academic achievement
	Supports for Indigenous students	Improve goal setting
	Leadership program	Culturally-appropriate curriculum
	Outdoor classroom	Provide traditional knowledge
	Alternative school	Inclusive school environment
		Culture of strengths in school

Positive school environment
 Improve school behaviour
 Engage in extracurricular activities
 Engagement in school

Community Factors

Community Capacity and Mobilization (16)

Night patrols	Engage Indigenous communities in developing solutions to crime
Indigenous community policing	Community capacity building
Police liaisons	Coordinated approach
Community response teams	Address social problems in community
Justice groups/community councils	Reduce risk factors
Training prevention workers	Safely transport youth
	Reduce contact with police
	Reduce crime in community

Culture Factors

Cultural Reconnection (10)

Cultural immersion program	Awareness of pre-contact history
Peer support model	Awareness and understanding of cultural identity
Indigenous centre	Cultural pride
Traditional games	Cross-cultural understanding

	Applied theatre	Healing
	Youth warrior program	Transgenerational trauma
	Sharing Indigenous stories of trauma	Promote self-determination
		Promote self-awareness
	Decolonization program	Decolonialization
	<hr/>	
	Sentencing circles/community courts	Improved access to court services
	Court workers	Alleviate language barriers
	Interpreters	Effective communication between lawyers and clients
Restorative Justice Approaches (19)	Gladue court	Healing approach to justice
	Tribal court	Holistic approach
	Youth justice committees	Alternative way to resolve conflicts
	Restorative justice approaches	Repair harm
	Outstation	Address root causes
	Healing circles	Diversion
	Wellness camp	

The programs that focus on individual risk/protective factors include those with the objective of improving strengths, such as pro-social attitudes, self-esteem, self-reliance, problem-solving, and conflict-resolution skills. For instance, the “Circle of Courage®” model, applied world-wide (i.e., Canada, Australia, United States, New Zealand, South Africa), aims to help at-risk youth make changes in their living environments and become more empowered and resilient (Monchalin, 2012; National Crime Prevention Centre [NCPC], 2011; Public Safety Canada, 2018b). The “Aboriginal Emotional Maturity Problem-Solving and Awareness Targeting Higher Impulse Control”

(EMPATHIC) program, utilized in Canada and the United States, focuses on teaching Indigenous children (grades 1-5) to understand and manage their emotions and solve problems in a positive way to reduce the likelihood of violence and criminalization (Bania, 2017; Public Safety Canada, 2009b). In addition, the “Hard to Reach Youth” Project in New Zealand is a Māori designed approach to address youth gang issues, by identifying skills and strengths and developing alternative strategies to crime and violence (Te Puni Kōkiri, 2010).

Other programs that focus on individual risk/protective factors aim at improving life skills and employment, such as leadership, job skills, or employment readiness. For instance, the “Wasa-Nabin Urban Youth Program” in Canada offers employment readiness supports for Indigenous youth (Wabano Centre, 2021b). The “Yiriman Youth Justice Diversion Program” (YYJDP) in Western Australia attempts to divert at-risk youth from the justice system into healthier lifestyles through a bush trek and “care for country” camp to develop job skills in land management (Redfern, 2017).

Programs that focus on family-related risk/protective factors include those that help to improve parenting skills by supporting parents in their children’s early years, enhancing parenting skills such as the ability to communicate and deal with behaviour problems, and improve family functioning. For example, a home visiting program in Southern Australia involves a nurse visiting and providing support to Indigenous families in the first weeks of an infant’s life to enable healthy family functioning (Bania, 2017; City of Calgary, 2017). The Kwanlin Dun “First Nations Healthy Families Program” in the Yukon, Canada provides parents of high-risk Indigenous children with culturally-appropriate practical parenting skills (Linden, 2001).

Other programs that focus on family-related risk factors aim to reduce domestic violence, a risk factor that has been demonstrated to impact on youth involvement in the criminal justice system. Programs include education about domestic violence, and skills to enhance communication and resolve conflict. For instance, the “Walking the Path Together” program in Alberta, Canada aims to reduce the likelihood of Indigenous children growing up to use or accept violence in their intimate relationships (NCPC, 2014). The “Aboriginal Family and Community Healing Program” is a family violence program in Australia which focuses on family and community healing, and equipping

people with the skills to communicate effectively and resolve conflict (Australian Institute of Health & Welfare [AIHW] & Australian Institute of Family Studies [AIFS], 2016).

Programs that focus on peer-related risk and protective factors include those that help youth improve their social skills, connect to peers, and develop healthy relationships. An example is “Project Venture” (PV), an outdoor experiential program used in the United States, Canada, and Hungary. The program uses outdoor activities centred on traditional American Indian values to develop positive peer relationships and group skills (Bania, 2017; Carter et al., 2007; NCPC, 2011; OJJDP, 2016; Public Safety Canada, 2012b). Another intervention program is the “Aboriginal Girls’ Circle” (AGC) in Australia, which focusing on empowering Indigenous girls in secondary school to be socially and emotionally resilient and active community citizens (Dobia et al., 2013).

Programs that focus on school-related risk and protective factors attempt to improve the school environment and academic achievements. The school environment is important because it impacts on the daily life of children; and school completion is an important determinant in an individual’s future social and economic position (City of Calgary, 2017). These include programs that develop a desire for learning, improving academic achievement, and successfully graduating. It also includes developing a positive school environment and a culture of strengths in school. For instance, the Aboriginal Head Start (AHS) program is an early intervention program with the aim of instilling a desire for learning among Indigenous preschool children (Capobianco & Shaw, 2003; Linden, 2001). The “Sporting Chance” program in Australia engaged Indigenous students in school and sports-focused learning to improve education and career opportunities (Osborne et al., 2013). The “Strengths in Motion” program in Canada aims to provide Indigenous children involved in the child welfare system with culturally-appropriate strengths-based supports in the school setting (Bania, 2017; Brownlee et al., 2012).

Programs that focus on community-related risk and protective factors aim to enhance community capacity and mobilization. These include programs that build capacity and engage Indigenous communities in developing solutions to crime, provide a coordinated approach to addressing social problems, and focus on reducing crime. For instance, night patrols are one of the longest running types of crime prevention programs in Indigenous communities, and has been utilized in Australia, Canada, the United States,

and New Zealand (Cunneen, 2001; Jones et al., 2014; Ryan et al., 2006). These programs involve officials who patrol communities at night and provide culturally-appropriate assistance to community members who may be at risk of causing harm or becoming a victim. Similarly, the Indigenous Community Policing model, utilized in Mexico, Australia, and Canada, provides an alternative to the established provincial or state police by incorporating Indigenous customs and practices. Justice groups are another example of a long running type of crime prevention program in Australia (Cunneen, 2001; Jones et al., 2014; Ryan et al., 2006). This involves organized groups of Indigenous Peoples who meet to develop comprehensive solutions to crime.

Programs that focus on Indigenous-specific factors include those that aim to reconnect Indigenous Peoples with their culture. For instance, the “Coyote Pride Mentoring Program” promotes healthy cultural development of youth through the use of Indigenous mentors and Elders (Bania, 2017; Bent Arrow Traditional Healing Society, 2021). Another example is the Fagfaga System in the Philippines (Vicente & Codmor, 2019) which uses Elders to educate youth on Indigenous practices so that regulations will be adhered to. Other programs, such as “Indigenous Traditional Games” in Australia uses sports (Higgins & Davis, 2014), and the “Applied Theatre Engagement” in Canada uses the arts (Conrad, 2020), to help Indigenous youth develop knowledge about their cultural heritage. Finally, some programs aim to address trauma from colonialism and promote self-determination. For instance, the We-AI-Li Program in Australia (Franks et al., 2001) involves assisting Indigenous participants deal with the effects of transgenerational trauma through the use of talking circles.

Other programs that focus on Indigenous-specific risk factors provide restorative justice approaches as a modification of existing court processes, with goals of improving access to court services for Indigenous Peoples and providing a holistic approach to repair harm caused through a crime. For instance, Indigenous Courtworkers in Canada (Clark, 2011) and Australia (Battams et al., 2021) provide a link between the Indigenous accused and the court, as well as support throughout the court process. Another example is “Biidaaban”, a community-based model of restorative justice rooted in Anishinaabe legal principles and founded on the premise that restorative justice requires holistic healing not solely between the offender and victim but the whole of the community (Hewitt, 2016). In addition, Gladue Courts, used in Canada, assist

Indigenous accused and offenders in ways that take into account their Indigenous heritage and provide them with Indigenous support people (Campbell Research Associates, 2008; Rudin, 2019). Youth justice conferencing in Australia bring together police, young offenders, victims, and families to discuss the offence, encourage the offender to accept responsibility and apologize, and reach an agreement on compensation (Higgins & Davis, 2014).

Level of crime prevention program

The 162 programs were categorized as to whether they targeted primary, secondary, and/or tertiary levels of crime prevention. Ten programs targeted more than one level of crime prevention, so were counted more than once. About one-half (46%) of the programs focused on addressing social and situational factors that may lead to crime (primary crime prevention). These included programs with the objective of raising awareness about gangs or substance abuse; those that focus on developing problem-solving, relationship and/or leadership skills; and those that provide activities to keep youth occupied in a pro-social manner. Other primary crime prevention programs provide support to new mothers or prepare young children for preschool.

About one-half (41%) of the programs focused on secondary crime prevention, where youth leaving the child welfare system or those at risk of involvement in substance abuse, gangs, or the criminal justice system are identified for targeted interventions. Examples of interventions included: approaches to help strengthen family relationships and parenting skills to deal with problem behaviour; programs to reduce domestic abuse and the cycle of violence; providing safe houses for those who want to leave gangs; multi-faceted case management to address individual issues (e.g., wraparound approach); enhancing skills to handle conflict/aggression; and employment readiness programs. At the community level, secondary crime prevention programs included night patrols (to help at-risk individuals).

One-fifth (20%) of the programs involved tertiary crime prevention designed to divert those who have committed crimes from the correctional system. This included court-ordered substance abuse counselling and treatment; cognitive-behavioural anger management programs; individual case management; family violence counselling and treatment; and bush/wellness camps. In addition, many of these types of programs

provide alternatives to the court system (e.g., sentencing circles, Gladue court, youth justice conferences, restorative justice models) or provide support to those who have committed crimes (e.g., Indigenous liaison, interpreter services).

Gender

When information on the gender of participants was identified, most programs (89%) indicated that they were designed for both male and female participants. Approximately 9% said they were specifically designed for female participants, and 2% for male participants.

Of the 13 programs designed for female participants, four said they provide support to pregnant and new Indigenous mothers and their babies with the goal of improving health outcomes and parental bonding, which are important protective factors (Ngumytji TjiTji Pirni; Aboriginal Maternal and Infant Health Service; Pre-Natal Program; Family Spirit®). A fifth program, the “Taonga Education Trust” program in New Zealand, supports Māori teen mothers in achieving their high school education.

Five programs indicated a goal of reducing family violence. Three (Aboriginal Specific Programming for Women Dealing with Anger and Violence; Far West Area Rural Crisis Intervention Projects Australia; Alice Springs Domestic and Family Violence Outreach Service) focus on developing coping skills and providing support to Indigenous women, some of whom are in rural communities. Another program (Aboriginal Women Against Violence Project) in Australia trains Indigenous women to become trainers, mentors, and advocates in their communities. Further, the “Children’s Aid Society (CAS)/Violence Against Women (VAW) Counsellor and Advocate” program in Canada, provides support to Inuit women and their children who are involved with the CAS and/or affected by violence.

Finally, three programs focus on reducing violence generally. Two of these programs are in Australia (Aboriginal Girls’ Circle; Balgo Women’s Law Camp) and provide Indigenous women with support, empower them to be resilient and handle conflict, and reinforce strengths of culture and community. The third program, “With a Little Help from My Friends” is in Canada and focuses on those living with Fetal Alcohol Syndrome, which links to high vulnerability of victimization, violence, and crime.

Of the three male-specific programs, one is a safe house for male youth and adults who want to leave a gang (Paa Pii Wak Safe Haven for Men), one provides counselling for domestic abusers (A New Day), and one is a wellness camp for those who have harmed and been harmed (Men's Wellness Program).

Furthermore, two programs referred to 2SLGBTQI+ participants. The "Akwe:go" program mentioned supporting 2SLGBTQI+ individuals, and the "Youth Circle After School Program" mentioned hosting a 2Spirit night.

Age

Programs often targeted a range of age groups. Where information was available on age, over two-thirds (68%) of the programs said that they targeted youth (12-17 years of age). About one-half (45%) targeted young adults (18-30 years of age), and 39% targeted adults (those over 30). About one-quarter (23%) targeted children under 12 years of age.

Most programs for children tend to focus on individual or family risk factors. For instance, home visit programs focus on early development of infants and young children, and programs such as the "Families and Schools Together" (FAST) program in Canada aims to enhance parent-child bonding. The objective of other programs was to reduce family violence, such as the "Walking the Path Together" program. Others are early intervention programs which are often delivered in schools, such as the "Aboriginal EMPATHIC" program, designed to develop emotional awareness and impulse control among Indigenous youth in grades one to five.

Programs for youth spanned across all categories, with the largest number addressing individual risk or protective factors. For instance, the "Storytelling" program in the United States seeks to increase emotional strength and self-esteem and decrease substance use by using a storytelling intervention, and the "Eastside Aboriginal Space for Youth" (EASY) program in Canada provides socio-recreational and life skills for Indigenous youth at high risk of gang involvement. There are also peer-related programs which focus on developing healthy relationships. For example, the "Spirit Movers and Fire Keepers Youth Program" in Canada provides awareness, knowledge, and teachings about Indigenous culture, and promotes and initiates the development of healthy

friendships and relationships with other youth, free of violence and abuse (Bania, 2017). In addition, some programs address school risk/protective factors, such as the “Swan Nyungar Sports Education Program” in Australia which combines sport within a traditional educational curriculum with the goal of improving school attendance, developing confidence and leadership skills, and linking youth to local vocational opportunities. Other youth programs focused specifically on Indigenous cultural elements, such as the “Tapwe Youth Warrior Program” in Alberta Canada, which helps Indigenous youth find their inner selves by relearning the concept of warrior.

The largest number of programs for young adults concentrated on family factors. Many of these are youth programs which also include individuals who are 18 or older, such as anti-gang programs (e.g., “Warrior Spirit Walking” and “Regina Anti-Gang Service Project” in Canada). Others are categorized as adult programs, but also include young adults (e.g., programs for new mothers). One program, the “Taita Project” in New Zealand uses a strengths-based approach to encourage college students to engage in proactive activities and the school community. There are also some Indigenous-specific programs such as the “Aboriginal Cultural Immersion Program” in Australia that enables Indigenous people who had committed crimes to develop greater awareness and understanding of their cultural identity.

Most programs that target adults try to address family-related factors, such as home visit programs for pregnant or new Indigenous mothers or enhancing parenting skills (e.g., the Triple P program used in Canada, Australia, and New Zealand). Other programs focus on reducing family violence and strengthening family functioning (e.g., Atawhaingia te pa harakeke in New Zealand).

Indigenous group

Most programs examined were pan-Indigenous (i.e., focused on Indigenous Peoples in general). This includes Indigenous Peoples in Canada (First Nations, Métis, Inuit); Aboriginal and Torres Strait peoples in Australia; Māori in New Zealand, American Indians/American Natives in the United States, Khoe-San/Khoisan in South Africa, Indigenous or Native Mexico Americans in Mexico, Sami in Norway, Igorots in the Philippines, and Roma in Hungary.

Twenty-one (25%) of the Canadian programs explicitly mentioned targeting First Nations individuals, and five (6%) said they were Inuit-specific. No programs stated that they targeted only Métis individuals. Some programs said they included both Indigenous and non-Indigenous participants.

Indigenous cultural practices, traditions, and activities in crime prevention programs

Most of the crime prevention programs discussed the use of some cultural practices, traditions and/or activities – only 11% did not specifically identify any cultural practices in the program. A few programs seem to be generic programs utilized with both Indigenous and non-Indigenous participants. For instance, the “Roots of Empathy” program is a school-based program for elementary school children that aims to promote empathy and prevent violence. Although identified as a crime prevention program for Indigenous children (PHAC, 2016n), the program does not appear to be adapted specifically for Indigenous children. Similarly, some home visiting programs do not seem to utilize Indigenous nurses or support workers.

Some of the programs examined indicate that they have been adapted from non-Indigenous programs. For instance, the “Regina Anti-Gang Service” (RAGS) program is adapted from Multisystemic Therapy (MST) and Wraparound programs (Public Safety Canada, 2012c). Similarly, the Bii-Zin-Da-De-Dah and Thiwáhe Gluwásh’akapi programs have been adapted from the Strengthening Families Program (SFP; Ivanich et al., 2018).

The programs examined used a mix of cultural elements, which can be broken down into four broad categories: culturally-appropriate program design; community involvement; traditional cultural concepts; and, Indigenous-specific activities and experiences. Table 3 provides examples of the types of cultural practices, traditions, and activities identified.

Table 3: Examples of Indigenous cultural practices/traditions/activities

Cultural Aspect	Examples
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Culturally- appropriate program design	Indigenous designed	
	Culturally-appropriate concept (e.g., Indigenous lens, informed by Indigenous culture, built on cultural foundation)	
	Adapted for Indigenous people	
	Holistic approach	
	Utilizes traditional concepts (e.g., traditional justice system, Indigenous legal principles, restorative justice, youth justice conferences, culturally accepted decision-making, decolonization)	
	Culturally-appropriate approaches/services (e.g., Indigenous model of care, healing, culturally-appropriate counselling, Indigenous therapies, cultural school, cultural immersion, culturally-appropriate action plans)	
	Culturally-appropriate staff/support (e.g., Elders, facilitators, cultural advisors, Indigenous officers, court workers, interpreters, and support workers)	
	<hr/>	
	Community involvement	Program developed in partnership with Indigenous communities
		Indigenous run (e.g., locally owned; community-based program)
Involvement of Indigenous community leaders		
Involvement of Elders		
	Involvement of community members (e.g., mentors, community patrols, officers, facilitators)	

Traditional cultural philosophies	Traditional philosophies, values, and beliefs
	Transmission of knowledge and wisdom from Indigenous cultures (e.g., sacred and cultural teachings, stories, legends, local myths)
	Indigenous traditions, customs, and practices
	Indigenous history
	Connectedness to the natural world
	Spiritualism
	Indigenous languages
Indigenous-specific activities and experiences	Cultural symbols
	Circles (talking, sharing, teaching, healing, family, family group conferencing)
	Ceremonies (sun dance, pow wows, ceremonial prayer, smudging, sweat lodges)
	Traditional Indigenous teachings/skills (land-based teachings, bush skills, hunting, bush medicine, teepee teachings, First Nation pole, storytelling, medicine wheel)
	Traditional Indigenous activities (games, art, crafts, hula, drumming, traditional song and dance)
	Indigenous outdoor activities (bush trips/camp, wilderness activities, outdoor classrooms, visiting ancestral sites)
2-Spirit nights	
Developing story books (cultural mapping)	

Culturally-appropriate program design

An important aspect identified by some programs was that they were designed by Indigenous communities or individuals. For instance, the “Family Well Being Empowerment Course” in Australia states that it is a predominantly Indigenous-developed program, focusing on personal empowerment to improve problem-solving skills, resilience, and well-being (Franks et al., 2001). Similarly, the “Hard to Reach Youth Project” is a Māori designed approach to address youth gang issues. Other programs, although not necessarily Indigenous developed, indicated that they were informed by Indigenous culture or adapted to incorporate cultural aspects. An example is the “Dakotah Pride” program that modified the Alcoholics Anonymous approach using a Red Road curriculum (Joe et al., 2008).

The design of many programs included traditional concepts, such as a traditional restorative justice approach or Indigenous legal principles. For instance, “Biidaaban” is a community-based model of restorative justice in Canada which is rooted in Anishinaabe legal principles. The “Ator” system in the Philippines uses an Indigenous means of settling disputes between a victim and accused (Vicente & Codmor, 2019).

Numerous programs have built in culturally-appropriate approaches (e.g., Indigenous therapies). For instance, the Wabano “Youth Circle After School Program” uses an Indigenous model of care. The “We-AI-Li” program in Australia involves Indigenous therapies to deal with the effects of transgenerational trauma.

The use of culturally-appropriate staff was also highlighted as a critical component of programs. This includes the use of Indigenous staff, Elders, interpreters, police, etc.

Importantly, many programs emphasized the importance of a holistic approach. For instance, the “Education as a Vehicle for Holistic Learning” project includes a new school on the Cote First Nation in Canada which teaches formal requirements through the school life skills in the local environment (Schissel, 2010). The “Hollow Water Community Holistic Circle Healing” is based on Anishinaabeg cultural value systems and “ways of knowing”, whereby healing processes are integrated into the community holistic circle healing. These are used to nurture the right relationship with the spirit world, the earth and those who suffer, identify and support a community orientation and

traditional ways-of-doing, use healing for deriving justice, and employ community processes as a means of envisioning a healing justice paradigm (Department of Justice Canada, 2015).

Community involvement

Another important component that was stressed was the involvement of Indigenous communities. This included developing the program in partnership with Indigenous communities, the use of community-based or community-run programs. For instance, the Urban Extrajudicial Measures Program is run by the Saskatoon Tribal Council in Canada (Hansen, 2015). Similarly, the “Best Start” program in Australia is owned and managed by the local community (Franks et al., 2001).

Some programs include community leaders, Elders, and citizens in the activities (e.g., facilitators, staff, mentors). For example, the “Hobbema Community Cadet Corps Program” in Canada is a positive crime reduction approach involving enforcement and preventative strategies intended to engage, empower, and mobilize community members against gang and drug activity. The program utilizes mentors who teach young First Nations cadets to concentrate on positive attitudes, abilities, and achievements, rather than focusing on negative obstacles that hinder success (PHAC, 2016i). Similarly, the “Coyote Pride Mentoring Program” matches Indigenous youth and Indigenous mentors from the community who emphasize the importance of education and cultural values.

Traditional cultural philosophies

Most of the programs described the importance of using cultural philosophies, values, and beliefs. This often involved imparting traditional knowledge and wisdom through stories and sacred teachings, cultural symbols, and spiritualism. As an example, the “Atawhaingia te pa harakeke” (Nurture the Family) model in New Zealand employs a process of decolonization to enable Māori to better understand how they came to be in the current circumstances and acknowledge various external factors that contributed to their issues (Capobianco & Shaw, 2003). Similarly, the “Spirit Movers and Fire Keepers Youth Program” in Canada provides youth with awareness, knowledge, and teachings about Indigenous culture, and supports the creation of ties to culture through sacred teachings and promoting holistic healing.

In addition, the use of Indigenous languages as part of the programs was noted in some programs. The “Youth Project Team” in the United States provides a blend of instruction and activity with a focus on culture and language (Pearson, 2009). The “Yiriman Youth Justice Diversion Program” in Australia is delivered in traditional languages by Elders in remote bush locations of cultural significance.

Indigenous-specific activities and experiences

Most programs described incorporation of Indigenous-specific activities and experiences in delivery of the program. This included a wide variety of components, such as ceremonies (e.g., smudging, prayers, pow wows), as well as talking or healing circles. For example, intervention activities in the “Walking the Path Together” program include talking circles, discussions with Elders and family group conferencing. The “Oskâyi Kiskinotahn” (Strengthening the Spirit) program in Canada uses ceremonies, sweat lodges and smudging in group sessions (Public Safety Canada, 2014).

Other Indigenous-specific activities discussed in the programs include the use of traditional Indigenous teachings (e.g., land-based teachings, storytelling, medicine wheel), activities (e.g., traditional art, song, dance), and outdoor activities (e.g., bush camps, wilderness activities, ancestral sites). For instance, the “Gwich’in Outdoor Classroom Culture-Based Crime Prevention Program” in Canada and Australia offers opportunities for Indigenous youth to immerse themselves in land-based traditional teachings (PHAC, 2016h). The “Yiriman Project” incorporates trips to bush camps to learn traditional skills. The “Youth Project Team” includes activities to prepare for a canoe trip, such as using cedar strips to make ropes, sewing shawls, practicing dancing, singing, and drumming.

Different use of cultural components by program level

Some differences emerged based on the level of the program. For instance, primary prevention programs tend to focus on learning about, and developing connections with, Indigenous culture; creating relationships within the community; and healing (e.g., addressing the intergenerational impacts of residential schools). Other primary crime prevention approaches involved community-based justice approaches, such as the use of Indigenous police or justice councils to prevent crime.

Secondary and tertiary prevention programs, which are attempting to divert at-risk individuals or deal with those accused of offences, tend to include traditional on-the-land activities and the use of Elders to re-establish connections to the land and Indigenous culture; the use of Indigenous counsellors or mentors to build protective factors; and the use of a restorative justice and holistic approaches to address multiple levels of marginality.

Role of culture in improving protective factors and reducing risk factors

As discussed earlier in this report and illustrated in the examination of Indigenous-specific programs, Indigenous Peoples are influenced by the same types of risk and protective factors as non-Indigenous people. However, Indigenous Peoples tend to experience multiple levels of marginality, face unique risks, and can be exposed to fewer protective factors, all of which can contribute to their over-representation in the criminal justice system.

Over the past two decades, the literature has paid increasing attention to the importance of culture in crime prevention. Studies have emphasized the need to address the unique risk factors that Indigenous Peoples face, including the effects of colonization, residential schools and the sixties scoop, systemic discrimination, and socio-economic marginalization (Clark, 2019; Cunneen, 2001, Lafontaine et al., 2005; Philpott, 2017; Trevethan, 2003). Crime prevention programs can be more meaningful and effective if they are culturally appropriate; however, the use of culturally-appropriate programming is still relatively new and there has not been a great deal of empirical research examining the effectiveness of culturally-appropriate programs (Bania, 2017).

The crime prevention programs for Indigenous Peoples in this review were examined to identify results about how the cultural practices, traditions and activities improved protective factors and reduced risk factors. Some articles provided results on the outcome of the programs, but generally there was not a great deal of in-depth information on the role that cultural approaches played in addressing risk or protective factors and the extent to which the cultural elements made a difference. Furthermore, the methodology for assessing program outcome were varied (ranging from anecdotal

information, interviews with participants, use of assessments, comparison with control groups, etc.), which makes it difficult to determine the effectiveness of the cultural components of the programs. Table 4 describes the results from programs that identified cultural components within the program and provided outcome findings.

Table 4: Examples of findings from Indigenous crime prevention programs with cultural components

Program	Cultural Components	Results
Hobbema Community Cadet Corps Program	Cadet activities with a strong emphasis on native culture, language, education, sports, and healthy lifestyle; development of youth with assistance of families, school, community leaders and police.	Increase in personal assets in at-risk youth and in external assets (e.g., community support).
Circle of Courage® Program	Model of positive youth development and empowerment that integrates Indigenous philosophies of child rearing, heritage of education and youth work, and resilience research; utilizes medicine wheel divided into four core values (belonging, mastery, independence, generosity); emphasizes importance of holistic approach, where family, school and community members are involved.	Those in residential care who adopted the Circle of Courage approach succeeded in making the four fundamental values part of their personal growth journey.

Storytelling	To increase emotional strength and self-esteem and decrease substance use by using a storytelling intervention that incorporated cultural symbols.	Increase in problem-solving skills, positive self-concept, and unfavourable attitudes toward drugs; decrease in substance use.
Aboriginal EMPATHIC Program	Modified program to reflect Mi'kmaw cultural values and teachings with objective of helping Indigenous youth develop emotional awareness and impulse control to reduce likelihood of violence and criminalization.	Students reported being better able to manage emotions; teachers said students showing more concern for one another, increased likelihood of walking away from a conflict, less aggressive behaviour.
Maskwacis Life Skills Training (LST)	Adaptation of LST using cultural contexts, spiritual concepts, and Elders to increase relevancy and uptake; aim is to prevent substance use and violence in school-aged children through resistance skills training; information about risks of drug/alcohol use; social and personal self-management skills.	Adapted version improved knowledge, attitudes, and skills among students; improved sense of Cree identity; greater Elder presence in schools; increased acceptance and use of program in schools.
Caring for the Circle Within	Land-based healing program (camps) which blend Western clinical and First Nations healing approaches to support	Majority of participants showed improvement one month after program;

	adults dealing with intergenerational trauma.	evidence of resiliency (more pronounced for women).
Project S.T.E.P. (support, treatment, education, and prevention)	Support, treatment, education, and prevention of youth addictions, involving individual counselling, talking circles, life skills education and cultural activities to create environment for youth to feel they belong and develop courage and skills to meet life's challenges.	School: 50% reduced/stopped drug use; improvement in health and well-being; 95% completed school year. Non-mainstream: 79% reduced frequency of drug use; 81% felt program helped healthy relationships; 91% achieved academic or employment success; 84% reported fewer suicidal thoughts.
Cherokee Talking Circle (CTC)	Culturally based intervention targeting substance use among American Indian/American Native adolescents; integrates Keetoowah-Cherokee values and Cherokee concept of self-reliance.	CTC significantly more effective in reducing substance abuse/related problems than non-culturally based intervention.
Nimi Icinohabi Program	Adapted substance abuse prevention program for Aboriginal children which incorporated Alexis Nakota Sioux Nation cultural beliefs, values, language, and visual images.	Program achieved positive individual behaviour and community-level changes.

Community Initiatives for Māori Youth at Risk	Programs for Māori at risk of offending/re-offending based on cultural values and principles; designed to provide sense of belonging and confidence through life skills, personal development, whanau (family) support, mentoring, building self-esteem, outdoor experiences.	High levels of desistance from offending; increased school attendance and performance; youth reported being happier, with a new sense of direction in their lives.
Youth Project Team (YPT)	Intensive afterschool/weekend intervention for youth at risk of involvement in substance use/delinquency; aim to increase self-esteem, improve peer relations, and develop sense of identity through community meetings, activities (e.g., making cedar ropes, sewing shawls, dancing, singing, drumming, canoe trip), subsistence skills (hunting, fishing, gathering), family night, learning language/culture.	Youth said participation provided opportunities to use time productively; learn about culture; avoid negative behaviours; manage problems; improve school performance; significant drop in juvenile delinquency cases.
Yiriman Project	Elders pass on traditional culture, knowledge, and healing to young Indigenous Peoples to reduce risk taking and self-harm behaviours and encourage them to enter meaningful employment;	Youth strengthen culture, tradition, and identity through relationships with Elders; heal through connection to country; develop culture, language, and bush skills; respect for

	includes trips to country (Elders teach bush skills, culture, language, right ways of being in the world); digital technology and music; filmed and story book ('cultural mapping') of trip; learn ranger skills.	Elders; traditional knowledge taught in culturally-appropriate manner; skills for sustainable employment.
Family Spirit®	Culturally tailored home-visiting program to promote optimal health and well-being of American Indian teenage mothers and children; utilizes paraprofessionals from community and culturally focused, strengths-based curriculum.	Positive parental impacts (parenting knowledge, locus of control, depression, externalizing behaviours); positive children impacts (decreased externalizing, internalizing, dysregulation behaviours).
Aboriginal Maternal and Infant Health Service (AMIHS)	To improve health outcomes and provide culturally-appropriate health care for Indigenous pregnant women and their babies; continuity of care with Indigenous health workers and midwives collaborating to provide culturally-appropriate service.	Increased proportion of women attending first antenatal visit before 20 weeks; decreased rates of low-birthweight, pre-term births and perinatal mortality; improved breastfeeding rates.
Positive Parenting Program (Triple P)	Parenting intervention delivered from Indigenous lens to increase knowledge, skills, and confidence of parents and	Parents in intervention group reported greater improvements in child behaviour problems and

reduce mental health, emotional, and behavioural problems in children and adolescents; culturally adapted in New Zealand for Māori parents of young children.

reduced interparental conflict about child-rearing (vs. control group); at 6-month follow-up intervention parents reported greater reductions in overreactive parenting practices and greater confidence in managing difficult child behaviours (vs. control).

Dane-zaa
Traditional
Decision-
Making Model
(TDM)

Culturally safe, community-based intervention based on Dane-zaa traditions and culture to contribute to more positive outcomes for children and families involved in child welfare system; 2-3-day circle (families, Elders, child welfare representatives, drummers) to determine path to address immediate and long-term issues.

Provided a higher level of support for families; families reported greater trust in process and experienced sense of hope that positive outcomes could be achieved.

Strengthening
Family
Program

Course for Native American parents and children to increase family and community support, strengthen family connections, and build cultural identification to help youth dealing with substance abuse, delinquency, and family conflict.

Reduced substance abuse, delinquency, and family conflict; improved family communication among families who successfully completed.

Walking the Path Together	Culturally based project aimed at reducing likelihood that Aboriginal children will grow up to use/accept violence in intimate relationships; wisdom from First Nation culture incorporated into all facets; intervention included case management, individual counselling, talking circles, family counselling, discussions with Elders, family group conferencing.	Program prevented children from entering government care; exposure to violence ended/reduced for 50% of primary participants; 24 caregivers returned to school/became employed; 70% reported being ready to take action, seek help and stay safe; financial saving of \$5.42 for every dollar spent.
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Oskâyi Kiskinotahn (Strengthening the Spirit)	Prevention program for Aboriginal families at high risk of violent behaviour and contact with criminal justice system; included facilitated group sessions (ceremonies, medicine wheel, sweat lodges, smudging, role playing, traditional games and crafts).	6% self-reported rate of reoffending for those who completed treatment (34% of those who didn't complete); broad support for pilot; local levels of participation varied over time.
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Aboriginal Family and Community Healing Program	Culturally informed responses to family violence; activities included family well-being course; women's healing group (art, narrative therapy); individual counselling; peer-led weekly art group; young people's drop-in; clinic services	Successful in addressing social, cultural, spiritual, emotional, and physical dimensions of well-being; effective because groups met regularly over long period (relationships of trust to begin healing); safe environment to talk about
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	for adult and child health assessment; men's groups.	family violence; group dynamic (older/younger); holistic.
Bicultural Competence Skills Approach	Intervention to prevent substance abuse by American Indian/American Native adolescents by teaching them social skills; cognitive and behavioral methods tailored to cultural prerogatives and reality of lives of AI/AN youth; participants practice communication, coping, and discrimination skills; includes discussion of AI/AN values, legends, and stories.	Significantly more knowledgeable and less favourable attitudes about substance use/abuse at 6-month follow-up; higher scores on knowledge of substance abuse, self-control, alternative suggestions, assertiveness; reported less use of substances in previous 14 days (vs. control); at 3-year follow up, rates of smokeless tobacco, alcohol, and marijuana use lower for those who received life skills training (vs. control).
Aboriginal Girls' Circle (AGC)	Intervention to increase social connection, participation, and self confidence amongst Aboriginal girls attending secondary schools to empower them to be socially and emotionally resilient, and active community citizens.	Improved confidence; positive attitudes; considered approach to conflict; feeling more connected to each other; improved school participation; significant correlations with environmental resilience for 8 out of 10 dimensions of cultural identity (linking

resilience and well-being to Aboriginal cultural identity).

Project Venture (PV)	Outdoor experiential youth development program aimed to prevent substance abuse by at-risk Native Indian youth; outdoor activities centred on traditional American Indian values to develop positive peer relationships and group skills.	Experimental group showed delayed initiation of substance use; reduced frequency of substance use; less depression and aggressive behaviour; improved school attendance, internal locus of control and resiliency.
Gwich'in Outdoor Classroom Culture-Based Crime Prevention Program	Targets Aboriginal youth (6-12) from northern, remote, high needs communities facing multiple risk factors; immerse in land-based traditional teachings (e.g., outdoor classroom).	More effective with boys; significant difference in school achievement for intervention site (vs. comparison site); morning breakfast program improved school attendance; teachers reported 75% of students who performed below average grade level in standard classroom outperformed peers when learning cultural skills in outdoor classroom; 30% reduction in reported violations; improved school-parental relations, school attendance, and classroom behaviour.

Taonga Education Trust	Māori-run grassroots program to support teen mothers with schooling and supports whanau (extended family).	As girls developed confidence to realize potential, often completed work as quickly as, and with higher grades, than students from mainstream school.
Swan Nyungar Sports Education Program	Elders and other stakeholders provide culturally-appropriate curriculum for young Nyungar (Aboriginal) boys and girls; combines sport within traditional educational curriculum.	Evaluation showed good results for school retention, but mixed outcomes for academic achievement.
Strengths in Motion	Provide Aboriginal children involved in the child welfare system with culturally-appropriate strengths-based supports in school setting; includes strengths assessment inventory; good start centre; cool down/prevention time; talking/healing circle as alternative to suspension; ambassador's club; workshops with children and parents; cultural teachings.	Compared to school without program: students more focused on helping others; felt better about themselves, competencies, and classroom environment; reported making better choices; increased academic achievement; parents felt children developed greater confidence and self-esteem, improved academically, engaged in extracurricular activities; less victimization; school staff reported increased sense of

		confidence and competence; less bullying.
Neighbourhood Support	Local justice initiative supported by police to enhance community cohesion in context of crime prevention.	Moderately effective in reduction of local crime and building community support.
Justice Groups	Organized groups of Indigenous Peoples who meet around law and justice issues, or provide comprehensive, whole-of-government approach to development of Aboriginal law and justice initiatives.	Reduced family disputes and level of violence in communities; increased community self-esteem; contributed significantly to reduction in crime and breaches of correctional orders.
Akeyulerre	Provides Indigenous youth access to their knowledge systems their way so they feel proud of their culture and know their culture and knowledge is strong.	Increased engagement, learnings, and pride; improved mental health and social inclusion; support for aged care, disability services, crime prevention, and substance abuse prevention.
Indigenous Traditional Games	Develop knowledge that Indigenous young people have about their cultural heritage; train in traditional games; build connections to schools and communities through shared cultural and physical activities.	Significantly improved connection to culture.

Culturally Appropriate Program (CAP)	Program offered to Indigenous youth and adults involved in/at risk of involvement in the criminal justice system; decolonizing and healing program promoting self-awareness, self-determination, and reconciliation; medicine wheel framework to assist in learning pre-contact history, impacts of contact with another culture, current conditions created by colonization, healing from impacts.	Respondents felt program increased self-awareness; personal development; feeling of empowerment; self-determination; knowledge in areas related to program themes (i.e., pre-contact history, impacts of contact with another culture, colonization, healing).
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Vancouver Aboriginal Transformative Justice Services Society (VATJS) Community Council Forum	Indigenous equivalent of a court taking healing approach to justice by involving offender, victim, Elder, Council facilitator, and 2-3 other volunteers; develop healing plans.	High rates of completion of healing/action plans; increasing numbers of self-referrals; utilizing services after program ended; positive feedback from community partners; positive outcomes on program-specific indicators (e.g., housing, homelessness).
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Biidaaban	Community-based model of restorative justice rooted in Anishinaabe legal principles; founded on premise that restorative justice requires holistic healing not solely	Recidivism rate (any return to custody) of less than 5%; costs extraordinarily small compared to annual costs of housing inmates.
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between offender and victim
but the whole of the
community.

Hollow Water Community Holistic Circle Healing (CHCH) Project	Based on regional Anishinaabeg cultural value systems and "ways of knowing"; healing processes integrated into Holistic Circle Healing to nurture right relationship with spirit world, earth and those who suffer; support community orientation and traditional ways-of-doing; use healing for deriving justice, community processes as a means of envisioning a healing justice paradigm.	Cost-effective in comparison with offender incarceration.
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One of the main findings from evaluations or program reviews was an improvement in Indigenous-specific protective factors, including a stronger understanding of traditional culture, and the impacts of colonization and the residential school experience on Indigenous Peoples. For instance, the “Culturally Appropriate Program” (CAP) was found to increase knowledge among participants relating to pre-contact history, the impacts of contact with another culture and colonization, and healing. The “Circle of Courage®” approach succeeded in making fundamental values part of their personal growth journey. Programs were also found to enhance connection to culture, Indigenous values, and the community. For example, the “Yiriman Project” created a strengthened connection to culture, tradition, and identity among youth and young adults through relationships with Elders; healing through connection to the land; and the development of culture, language, and bush skills. Finally, some programs said that they increased cultural identity and aspects of well-being among participants (e.g., Aboriginal Girls’ Circle; Aboriginal Family and Community Healing Program).

Results from many of the programs also illustrated success in addressing individual risk and protective factors. This included improvements in psychological dispositions (e.g., self-esteem, empowerment, suicidal thoughts, mental health) and prosocial attitudes (e.g., towards use of substances). It also included enhanced skills (e.g., problem-solving, self-control, employment). Some programs also identified improvements in behaviour (e.g., prevention/reduction in substance abuse, less involvement in the child welfare system, employment success, reductions in behavioural problems and criminal behaviour). For instance, the “Storytelling” intervention was found to improve youths’ self-concept, problem solving skills, and prosocial attitudes towards drugs, and decrease substance use. Also, Lowe et al. (2012) found that the “Cherokee Talking Circle” in the United States was significantly more effective in reducing substance use and other related problem behaviours among American Indian adolescents, compared with non-cultural, standard substance abuse education programs.

Several programs demonstrated improvements in family-related factors, including child-rearing knowledge and skills (e.g., greater confidence in managing difficult child behaviours, less over-reacting) and caregiver-child bonding. Some of these programs found improvements in family functioning (e.g., greater communication, reduced conflict and violence). Further, some programs helped caregivers return to school or employment, which provided a more stable environment for the children. For instance, parents in the intervention group of the Positive Parenting Program (Triple P) reported greater improvements in addressing child behaviour problems and reduced interparental conflict about child-rearing, in comparison to a control group of parents. Furthermore, at the 6-month follow-up, intervention parents reported greater reductions in overreactive parenting practices and greater confidence in managing difficult child behaviours than the control group.

Some programs pointed to improvement in school-related factors, including a positive school environment and bonding to school, as evidenced in involvement in extracurricular activities. Results from the “Strengths in Motion” showed that students in the program felt better about themselves and the classroom environment, and engaged more frequently in extracurricular activities, as compared to those in schools without the program. In addition, some studies found improvements in school performance, such as increased attendance and academic achievement. Further, some programs reported

improvement in classroom behaviour, fewer school violations and reductions in victimization and bullying. For instance, youth who participated in the “Gwich’in Outdoor Classroom” outperformed a comparison group of peers in academic achievement and school attendance.

A few programs point to improvements in peer-related factors, including prosocial norms and attachment to positive peers (e.g., demonstrating more concern for others, connection to positive peers). In addition, some results demonstrate engagement in prosocial activities (e.g., helping other students, engagement in school activities, sports, outdoor activities). As an example, “Project S.T.E.P.” indicated that youth felt the program helped them develop healthy relationships.

Finally, a few programs provided results relating to community factors. This included bonding to positive community influences (e.g., Elders, community leaders, mentors), and increased prosocial norms within the community (e.g., community self-esteem). Programs also demonstrated improvements in community capacity (e.g., housing), mobilization, and outcomes (e.g., reduced crime and violence). Finally, some programs demonstrated that they were cost effective. For instance, results from the “Biidaaban” restorative justice program illustrated that the costs of the program were extraordinarily small compared to the costs of housing offenders.

Most of the programs attributed success, at least in part, to the cultural components of the programs. However, few specifically examined which components made a difference, and why. Results from the “Yiriman Project” identified the importance of community ownership and involvement and Elders. Findings from the “Urban Extrajudicial Measures Program” noted that youth respond positively to cultural protocols and teachings and take pride in understanding traditions of Indigenous Peoples. Others noted the importance of Indigenous facilitators (Capobianco & Shaw, 2003). The review of the “Outdoor Classroom” found that Indigenous cultural values build cultural knowledge, self-image and pride; create a sense of identity, belonging and confidence; break down barriers to learning; enhance willingness to learn other skills; and build positive attitudes. Finally, in an evaluation of the “Cherokee Talking Circle” (CTC), Lowe et al. (2012) found that the culturally-based intervention was significantly

more effective for the reduction of substance abuse and related problems than a non-culturally based intervention for Native American adolescents.

Opportunities and risks

The literature identifies a variety of potential opportunities and risks associated with Indigenous crime prevention programs. Some of the opportunities include:

- There is a clear opportunity for additional research on the impacts of cultural practices, traditions, and activities in Indigenous-specific crime prevention programs. Although the literature describes the importance of incorporating cultural elements into these programs, and identifies many programs that do so, there is currently little research that demonstrates what aspects are making a difference (Cardinal & Pepler, 2021).
- Incorporating Indigenous-specific cultural components into crime prevention programs for Indigenous Peoples can provide an important opportunity to more effectively address risk and protective factors that are specific to Indigenous Peoples (e.g., impacts of colonization, residential schools, intergenerational trauma).
- There is an opportunity to complete community assessments to identify strengths and areas of concern for communities, and tailor crime prevention programs to address the issues and draw upon the strengths. Furthermore, this approach could build cultural practices specific to communities which may be more relevant for participants.
- Development of crime prevention programs for Indigenous Peoples also provides a chance to utilize a holistic approach to crime prevention and community safety. This fits within the Indigenous philosophy of addressing the multiple root causes of behaviour, as well as including immediate and extended family, school, and the community.
- In developing crime prevention programs, there is an important opportunity for community ownership and control. According to the Canadian Institute of Health Research, the Natural Sciences and Engineering Research Council, and the

Social Sciences and Health Research Council (CIHR, NSERC & SSHRC, 2018), principles of ownership, control, access, and possession (OCAP®) addresses issues of privacy, intellectual property, data custody and secondary use of data. If a program is owned and managed by a community, there is likely to be greater buy-in and longevity (Cardinal & Pepler, 2021). It can also help to build community capacity.

- Because Indigenous communities in other countries have had some similar experiences as those in Canada, there is an opportunity to examine lessons learned and best practices in crime prevention programs for Indigenous Peoples from other countries.

Some of the risks include:

- It may be challenging to effectively adapt a program that was developed for non-Indigenous populations. Although it may seem that adapting an existing program is faster, efficient, and more cost-effective than creating a new one, according to Ivanich and colleagues (2018), the results from case examples demonstrate that the process is neither quick nor easy. Further, although an adapted program may be based on a proven one, the changes to the program may affect its efficacy. If a program is going to be adapted, it is important to utilize a rigorous process of cultural adaptation incorporating many voices and diverse expertise, the revisions should be documented so it is clear what has changed, and a systematic review should be undertaken to ensure the program is culturally appropriate and achieves the intended outcomes.
- There is a risk with importing an Indigenous-specific program developed for one community into another community because it may not address the needs of the new community. For instance, there are over 630 First Nation communities in Canada, which represent more than 50 Nations and 50 Indigenous languages (Crown-Indigenous Relations and Northern Affairs Canada, 2021). Since Natural Laws are unique to each region or Nation, homogenous programs are unlikely to work effectively (City of Calgary, 2017).

- Many programs focus on individualized interventions rather than utilizing a more holistic approach that considers emotional, mental, spiritual, and physical aspects of a person in connection with family, community, and the natural environment (Firestone et al., 2015). This presents a risk that the program may not address the root causes of criminal behaviour. On the other hand, it is important that a program does not try to address so many risk factors within one intervention that it is not effective. It is important to clearly target the risks and protective factors to be addressed and ensure the program is structured to effectively achieve the goals.
- A critical risk that Indigenous-specific crime prevention programs face is whether there are appropriate resources to design, implement and monitor the program. This includes the need for sustainable funding to run the program in the long term. It also includes ensuring there are the required skills and capacities in the community to deliver the program.

Lessons learned

The literature on crime prevention programs for Indigenous Peoples provides some lessons learned:

- **Community Empowerment:** it is critically important that Indigenous communities are involved in the design and implementation of crime prevention programs, and that the programs respect OCAP® principles. Further, programs should utilize culturally-competent program designers and facilitators with cultural humility (sensitivity; non-judgmental attitude – Adams, 2016; Cardinal & Pepler, 2021; Memmott et al., 2006).
- **Program Type:** it is important to ensure programs include, and provide support to, a variety of groups within Indigenous populations as opposed to using “one-size-fits-all” approaches. The literature described programs across Canada and internationally, as well as those in urban and rural/remote settings. Most of the programs focused on Indigenous Peoples generally, although a few targeted First Nations or Inuit people, and none targeted only Métis people. Further, most programs were for both males and females; a few focused on specifically on

females or males, and only two made mention of 2SLGBTQI+ individuals. Only one program specifically referred to individuals with a disability (i.e., those with Fetal Alcohol Syndrome).

- **Holistic Approach to Healing:** programs should take a holistic, inter-related and comprehensive approach which incorporates Indigenous worldview to address the root causes of criminal behaviour and aid healing. This should involve the individual, family, and the community (Indigenous Corporate Training, 2016; Memmott et al., 2006; Osborne et al., 2013; Public Safety Canada, 2015b).
- **Working from Strengths:** it is important to identify and build on an individual's strengths in order to develop resiliency in the face of obstacles (Bania, 2017).
- **Importance of Cultural Elements:** the research to date has indicated the importance of including cultural elements in crime prevention programming, especially cultural practices and activities (e.g., use of ceremonies, healing circles, land-based activities, etc.), as well as having the participation of Indigenous facilitators and support people (e.g., Elders), and recognizing the context of colonialism. This can encourage cultural safety and trust in the program, strengthen cultural identification, and connections with the community (Cardinal & Pepler, 2021; Memmott et al., 2006; Sanchez-Way & Johnson, 2000; Theriot & Parker, 2007).
- **Resources:** it is important that Indigenous crime prevention programs have secure and long-term funding, including culturally-appropriate facilitators and support workers with the right skills and capabilities (Bartels, 2011; City of Calgary, 2017; Memmott et al., 2006; Osborne et al., 2013; Ryan et al., 2006).
- **Impact of Programs:** there is a clear need for additional research on the role and effectiveness of cultural components in crime prevention programs for Indigenous people.

Part 3: Culturally-competent evaluation

Existing evaluations of culturally-relevant crime prevention programming

This report includes an inventory of 55 existing, available evaluations of crime prevention programs for Indigenous Peoples and communities (Table 6). Evaluation of culturally-relevant programs is relatively new (dating from 2000 to present) and is limited to evaluations of programs in Canada, the United States, Australia, and New Zealand. Culturally-competent evaluations are even harder to find. As seen later in this section, early, Westernized evaluation methods continue to be the most prevalent methods used and there has been little evaluation of the specific effect and contribution of culturally-relevant program components to crime prevention objectives.

Some gaps exist in the table pertaining to evaluation designs and data collection methods. Information on evaluations is difficult to come by, as there is an absence of evaluated crime prevention programs focusing on Indigenous populations (Capobianco et al. 2009), which may be a result of several factors: the current infancy of evaluation approaches utilizing Indigenous frameworks or leveraging Indigenous forms of knowledge; the lack of availability of information; the lack of published evaluation reports for individual programs (several reports used for this study provided aggregate findings from a series of evaluations); and a possible difference in interpretation over what consists “crime prevention” activities. These factors, and others, are explored in detail in this section. This section also presents the experiences and theoretical and anecdotal guidance from authors that have contributed to the body of knowledge.

Approaches and methodologies to assess implementation and achievement of outcomes

Whereas the evaluations of crime prevention programs remain summary and relatively new, several articles from academic and grey literature sources discuss best practices in approaches and methodologies to assess implementation and achievement of outcomes. Some of these publications draw from existing program evaluations; others remain at a theoretical or anecdotal level.

Indigenous framework

Western approaches to evaluation typically focus on an assessment of program relevance and performance, via systematic collection and analysis of evidence, beginning with the logic model and evaluation framework/matrix and focusing on outcomes and metrics. Evaluations typically are initiated by and grounded in the perspective of the funding agency or policymaker; thus the program logic and outcomes are rooted in an agreed-upon set of values, outcomes, and rules. In response, Indigenous communities and key organizations and stakeholders have spoken about the misalignment of Western evaluation methods/logic and their inability to uncover meaningful outcomes from the perspective of community healing and holistic outcomes (Evans, 2020).

Consistency of data collection methods and an agreed-upon evaluation framework are key elements that increase a program's ability to be evaluated in the context of Indigenous justice and government programs (Stewart et al., 2014). In this regard, integrating an Indigenous framework can make the evaluation more responsive to Indigenous ethics and values (Jones et al., 2002). Weaving an Indigenous framework into the evaluation design means:

- Ensuring that Indigenous forms of knowledge, research, and investigation are given equal or greater weight than non-Indigenous approaches and methods (DeLancey, 2020).
- Decolonizing the approach, to include self-determination and self-governance. Determining who will set the knowledge seeking agenda (including evaluation questions and methods), the methods that will be used to gather information and knowledge; the final use and dissemination of the knowledge and data; whose voice will lead the process; and whose knowledge will be sought and valued (Evans, 2020).
- Considering the community's unique context (including economic, environmental, institutional, spiritual, social, and political realities) and avoiding one-size-fits-all approaches and generalizations (Evans, 2020).

- Elaborating on a social-ecological approach, by understanding the complex and dynamic program and community contexts, with a view to designing an evaluation that takes into account histories and local aspirations, as well as ontologies of the communities experiencing the program (Chouinard & Cram, 2020).
- Establishing and maintaining culturally relevant and appropriate guiding principles (Evans, 2020).
- Building in culturally-relevant evaluation methods (e.g., case studies, participant observation, dialogue; Evans, 2020).
- Considering the purpose of evaluation and the impacts of the evaluation process. Understanding that Indigenous evaluation approaches enable communities to identify program and community outcomes that respond to community-level needs rather than the needs of the funding agency or policymaker. Viewing evaluation as an opportunity (and ongoing journey) to make space for collective healing, health, and wellness; as well as the deconstruction of intricate truths, realities, and traumas (Evans, 2020).

The evaluation design is the first critical point of practical application of the Indigenous framework. Stewart et al. (2014) discuss their experience, citing: “The evaluation team had to find ways of ensuring the evaluation privileged the voices of those involved in supporting and delivering the programs, the communities that are affected by their outcomes and most importantly, the young people who receive the programs and contribute their energy to the programs achieving their desired outcomes. The fieldwork for the evaluations involved extensive negotiation, travel and adaptation” (p. 97).

It may be hard to envision an evaluation design that responds to the key tenets of an Indigenous evaluation framework. A qualitative, participatory approach^{iv} may be one way of bringing the focus back to program participants’ voices, allowing them to tell their stories. This may involve data collection methods such as informal and facilitated group discussions, case studies, community and individual story-sharing sessions, and workshop-based participatory analysis (Redfern, 2017).

Chouinard & Cousins (2007) describe a set of program evaluations that used participatory approaches and the design of collaborative methodologies anchored in Participatory Action Research (PAR) principles to ground the evaluation culturally and elicit the participation of Indigenous Peoples in the evaluation process. However, the authors point out that a certain tension existed between the evaluation needs of the Indigenous communities and of the government funders; a tension that is worth mentioning but was underreported in the literature.

Cunneen (2001) described two key approaches to evaluation for Indigenous evaluations: impact evaluation and process evaluation. Impact evaluations focus on the measurable benefits of crime prevention programs and policies to decrease or prevent offending. Process evaluations are a form of formative evaluation, which is designed to identify potential and actual influences on the progress and effectiveness of implementation efforts. Process evaluations may be particularly important for Indigenous communities, as the effect of crime prevention programs may have a strong effect of the community's sense of confidence in its ability to deal with crime and risk factors (Cunneen, 2001). Moreover, formative evaluation fits well with the Indigenous evaluation framework: it allows the evaluation process to focus on the description of the program and on individual and/or community participation in and experience of program activities. Indeed, the increased use of formative evaluation activities, such as process evaluations, may help capture the intricacies and realities of program efforts, including cultural adaptations, recruitment, engagement, and retention efforts, staffing initiatives, as well as challenges and strategies experienced by the programs (Public Safety Canada, 2021a).

Bowman, Francis and Tyndall (2015) describe a process for Indigenizing evaluation. This includes:

- The development and utilization of a traditional knowledge council
- Use of Indigenous knowledge and institutions to add to the local Indigenous knowledge base
- Incorporation of traditional gifts as part of the evaluation process

- Control and ownership of Indigenous knowledge and data and approval of evaluation process by the Indigenous community (process formalized through Memoranda of Understandings with the evaluator)
- Evaluation data serving to inform and improve community's understanding and processes of healing and wellness
- Critical examination to identify and prohibit racism and colonial practices and to promote use of Indigenous knowledge and approaches
- Honoring traditional knowledge and making evaluation useful to community needs

Development of measures

After the evaluation design, determining evaluation measures is the next important step. As stated by two articles, measures can be co-constructed by evaluators/researchers and community members to evaluate the outcomes that have been defined by and are relevant for the community interests. Evaluation measures should be feasible and realistic and must be culturally relevant and meaningful (Hausman et al., 2013; City of Calgary, 2017). Indeed, measures and indicators should contribute to the objective of community empowerment (rather than being simply used to ensure external accountabilities; Chouinard & Cousins, 2007).

An important step to developing culturally valid/appropriate measures may be to compare them to the traditional measures (i.e., those that would have otherwise been designed with program funder/policy maker's needs/outcomes in mind), with a view to comparing advantages and disadvantages of both (Hausman et al., 2013; City of Calgary, 2017). This approach may provide some resolution to the aforementioned tension between the evaluation needs of the Indigenous communities and of the government funders.

Culturally-relevant and localized evaluations

Finally, the evaluation design should also be grounded in the cultural context of the community, giving fundamental importance to differences between communities (e.g., cultural, linguistic, historic, worldviews), enabling Indigenous communities to develop a strengths-based approach, rather than falling back on past negative stereotypes

(Chouinard & Cousins, 2007). Additionally, evaluation results cannot be generalized across different Indigenous communities, as shown in Cox and colleagues' (2016) discussion of evaluations of adolescent violence prevention programs, "success in adolescent violence prevention need not be assumed on the basis of evaluation studies conducted in other countries" (p. 220). Evaluators should consider why and how generalizations can reduce the truth and value of any one community's efforts and outcomes. Thus, individually tailored and designed evaluations (including methods, questions, time points, etc.) would be driven by the unique aspects of the community and program (Evans, 2020).

Effective approaches

Indigenous evaluation approaches allow communities to identify relevant outcomes based on their needs and realities, rather than on the needs of the funding agency/policymaker. They also inform the processes and mechanisms that enable individual and collective healing and wellness and make space for story-sharing in a process of self-governance and self-determination (Department of Justice Canada, 2020).

The authors describe several elements of effective culturally-relevant evaluation approaches:

- Relationship-building, including with Elders, knowledge keepers, and healers (Dodge-Francis, 2018; Department of Justice Canada, 2020)
- Networks (Dodge-Francis, 2018)
- Understanding of the diversity of Indigenous contexts (Dodge-Francis, 2018)
- Culturally responsive and community driven approach (Department of Justice Canada, 2020)
- Strengths-based perspectives (Department of Justice Canada, 2020)
- Adherence to ethics (Department of Justice Canada, 2020)
- Decolonized approach (Department of Justice Canada, 2020)

- Trauma-informed approach (Department of Justice Canada, 2020)
- Story-sharing and safe spaces (Department of Justice Canada, 2020)
- Appropriate timelines and resources (Department of Justice Canada, 2020)
- Trust between evaluators and community facilitators (Native American Centre for Excellence, 2010)
- Connection between the knowledge and data being collected and the direct community benefit (Chouinard & Cousins, 2007; Native American Centre for Excellence, 2010)
- Commitment to knowledge sharing, learning, and training (Native American Centre for Excellence, 2010)
- Openness to discuss issues of cultural dissonance that may arise throughout the evaluation (Native American Centre for Excellence, 2010)
- Development of culturally-relevant outcomes, measures, and indicators, expanding beyond the traditional conceptualization of what is seen to be accurate, reliable, and valid evaluation research and information (Chouinard & Cousins, 2007)
- Linking culturally-competent evaluation to existing literature (e.g., on evaluation use, participatory approaches, capacity building; Chouinard & Cousins, 2007)
- Concerted dialogue about trust, data ownership, and sovereign rights of Indigenous Peoples (Bowman et al., 2015)
- Ensuring appropriate financial (and other) resources to carry out measured, careful, culturally-competent evaluation (Bowman et al., 2015)

Use and effectiveness of data collection methods

As seen in Table 5, existing evaluations of crime prevention programs for Indigenous communities have relied primarily on Westernized evaluation methods (pre- and post-

survey data; interviews; focus group sessions; control-experimental group design; self-report questionnaires) applied to outcome and process evaluations. Five evaluations included participatory evaluation methods: the evaluations of the CIRCLE project; the Aboriginal Family and Community Healing Program; the Sisseton Wahepton Oyate IASAP Demonstration Project; the Balgo Women's Law Camp; and Youth Build. For these programs, there is currently no information or limited information on the effectiveness of the selected data collection methods.

Furthermore, it is often difficult to find information on the evaluation methods used to assess the programs in question. Indeed, it may be possible that there are a large number of evaluations conducted privately/not published to which access is limited.

Contribution of Indigenous cultural practices, traditions, and activities to crime prevention program outcomes

In general, there is little rigorous evaluation evidence to show whether crime prevention programs are effective in reducing the over-representation of Indigenous young people and adults in the criminal justice system. Few programs have been comprehensively evaluated and demonstrate effectiveness (Higgins & Davis, 2014). Of those, even fewer assess the contribution of Indigenous cultural practices, traditions, and activities to crime prevention outcomes.

In lieu of a robust body of knowledge on the topic, crime prevention programming often begins with the knowledge of what works in the broader society, with subsequent incorporation of Indigenous rituals and practices (Linden, 2001; Lowe et al., 2012). However, as seen in the evaluation of the Tribal Strategies Against Violence (TSAV) program, certain approaches are not viable, as they are not culturally relevant or appropriate, nor are they adequately grounded in Indigenous histories, worldviews, and practices (Nichols et al., 2002). Finally, although few studies evaluate the specific link between culturally-relevant programming and crime prevention outcomes, the results of a study by Lowe and colleagues (2012) found that a culturally based intervention for Indigenous youth was significantly more effective than a non-culturally based intervention.

The following table outlines programs where evaluation findings made specific reference to inclusion of Indigenous cultural activities, values, worldviews, traditions, and practices:

Table 5: Contribution of Indigenous cultural practices, traditions, and activities to crime prevention program outcomes

Program	Source	Contribution of Indigenous cultural practices, traditions, and activities to crime prevention program outcomes
Circle of Courage	NCPC (2011)	Those who adopted program approach succeeded in making the four fundamental values part of their personal growth journey (increased generosity, communication).
Aboriginal Family and Community Healing Program	AIHW & AIFS (2016); Kowanko et al. (2009)	Holistic approach seen as vital (social, cultural, spiritual, emotional, physical dimensions addressed); Group format seen as effective (relationships of trust, initiation of healing process).
Aggression Replacement Training	Higgins & Davis (2014); Stewart et al. (2014)	Indigenous young people benefit more from the program when they are being supported by experienced facilitators who deliver the course according to their individual needs and circumstances.
Akeyulerre	Arnott et al. (2010)	Evidence of healing through program activities (bush trips, storytelling, singing, dancing, ceremonies, transmission of knowledge, language).
Balgo Women's Law Camp	AIHW & AIFS (2016); de Ishtar, (2007)	Participants (local women) connected with cultural heritage, land, selves.

Cherokee Talking Circle	Lowe et al. (2012); OJJDP (2016)	Program was significantly more effective overall in reducing substance use and other related problem behaviors among AI/AN adolescents, compared with noncultural, standard substance abuse education programs.
Indigenous Traditional Games	Higgins & Davis (2014)	Significantly improved connection to culture.
Opaskwayak Cree Nation's Restorative Justice Program	Hansen & Lancelly (2016)	Indigenous inclusion causes a decrease in recidivism.

More research is needed to understand the issues facing Indigenous young people, as well as the effects and impacts of culturally-relevant crime prevention programs in communities (Cox et al., 2016; Morsette et al., 2012; OJJDP, 2016). Despite this, Higgins and Davis (2014) provide a list of promising practices identified in evaluations:

- Appropriately resourced interventions and evaluations and that are based on clear program logic
- Cultural appropriateness and cultural competence throughout entire evaluation design and process
- Collaboration between and engagement with Indigenous and non-Indigenous individuals, communities, organizations, and partners
- Development and use of a holistic and comprehensive approach to address multiple and complex needs

Opportunities for culturally-competent evaluation

The literature revealed four key opportunities for culturally-competent evaluations:

Strengthen link between federal government and communities: focusing on culturally-competent evaluation and growing the body of knowledge allows funders and policymakers to consider aligning existing evaluation tools and processes with Indigenous needs and frameworks, as well as to develop and apply opportunities for collaboration and harmonization between the community level and federal partners (Public Safety Canada, 2019).

The evaluator as an advocate: the evaluator can become an important advocate for the community when they respect and honour community viewpoints, values, and concern. The evaluator can become a point of liaison, representing communities' needs to program funders and policymakers. The role requires the evaluator to engage with the program from the start, telling the story, honouring the community and its context and realities, empowering the community, and using culturally valid measures (Grover, 2010).

Co-development: evaluation – particularly one rooted in dialogue and participatory approaches – provides an opportunity for knowledge sharing; teaching; co-development of approaches, methods and solutions; and mobilization of community and experiential knowledge to ground the evaluation (Dodge-Francis, 2018).

Drawing on Indigenous knowledge: in contrast to scientific forms of knowledge (which are usually general and generalizable), Indigenous knowledge is local and specific and can draw on a very long-term information base. There is an opportunity to weave the two forms of knowledge together, to arrive at a relevant and meaningful picture of the program and its effectiveness in meeting community needs (Emery, 2000).

Barriers, limitations, and risks of culturally-competent evaluation

The literature points to several barriers, limitations and risks associated with culturally-competent evaluation.

Relationship barriers

Issues of trust are an important barrier in the relationship between Indigenous communities, program participants and evaluators, researchers, and funding

organizations/policymakers. For example, trust issues were noted as one of the barriers to participation for the evaluation of Walking the Path Together. This issue of trust on behalf of the participants extended to concerns about confidentiality, and a fear of losing children to welfare of potential impacts on social assistance benefits that may result from their participation in the program (Bania, 2017; Public Safety Canada, 2018b). In the case of the evaluation of the SNAP program, it was found that the parents of Indigenous youth at risk, who reside in rural areas, had a higher level of concern about stigmatization associated with the programming, reducing their willingness to participate (Public Safety Canada, 2013). This resulted in a smaller number of participants, which can make data analysis more difficult during program evaluations.

One article also speaks to the relationship barrier posed by paternalistic policies and approaches, which undermine community leadership and the potential for collective efficacy (Cooper et al., 2016). In fact, there may be a pre-existing mistrust of government agencies conducting evaluation; resentment of processes imposed from outside the community; a sense that funders do not understand or respect communities, and do not understand Indigenous evaluation approaches; and a perception that evaluation tools and approaches are used as “management tools” for “dealing” with Indigenous communities (Grover, 2010).

Planning barrier

Due to resource and capacity constraints, it may be rare for communities to conduct a detailed analysis of existing, systemic issues before moving ahead with prevention programs, causing a possible rift between program outcomes and need. Furthermore, poorly resourced evaluations are required to make choices that may deprive certain groups or interests from being fully represented (Cooper et al., 2016).

Moreover, one evaluation found that pressing deadlines (e.g., for grant requirements) posed a barrier to participation, as the participants did not have time to absorb and process information and consider how the data fit in the picture of their communities. The same study found that capacity building is an important element of evaluation and that evaluations must build in time to support participants in their ability to read and interpret data and findings. Finally, the study also found that poor planning of on-site time was a barrier to the evaluation process. Indeed, there may be a need for more

evaluator time spent on site than for other communities, as relationships and family loyalty may be more highly valued than the Western evaluation-related values of efficiency, timeliness, and objectivity (Grover, 2010).

Evaluation methods and data barriers

Weaving together Indigenous frameworks with evaluations processes initially designed based on the tenets of Western research or the needs of government funders or policymakers is not without its challenges, particularly when it comes to the tension between traditional evaluation approaches and Indigenous forms of knowledge and knowledge creation.

One author speaks to the difficulty of gathering epidemiological data in Indigenous settings, due to the lack of data or gaps in mainstream data collection and reporting systems that may, for instance, not include data from reserves or may be inconsistent across jurisdictions. Qualitative methods and reliance on storytelling may not be considered as relevant or rigorous by some readers of evaluations coming from a Western worldview. In addition, quantitative data gathering and analysis may be limited (Grover, 2010).

Although best practice recommends that evaluations be specific and tailored to each community and program, the disadvantage may be that evaluation approaches become extremely specific and require expertise and knowledge to evaluate the programs that address the circumstances around each community's unique problems. This may make evaluation in Indigenous settings highly specialized and findings difficult to extrapolate to other situations (Linden, 2001). Adversely, the issue with generalizing results is that they may dilute the knowledge developed and gathered through a participatory process; may not be appropriate for other contexts/situations; and may result in Indigenous disempowerment.

One article reported that evaluators, researchers, and the funding agency found it difficult to let go of scientific assumptions and constructions of what is traditionally considered "good evaluation." In this particular instance, uncertainties and discomfort were resolved when the evaluation team developed an ongoing dialogue with the local community, valuing their input, maintaining consistent communication, and sharing

findings in an atmosphere of mutual respect. Thus, although the evaluators initially saw the close interactions with the program as a threat to the evaluation's objectivity, the methods were ultimately responsive to community values and contexts (Richmond et al., 2008).

Evaluation protocols, outcomes, and measures that fail to address Indigenous realities, contexts, knowledge, needs, and worldviews prevent communities and evaluators to develop meaningful content and knowledge. Additionally, politically driven policies that ignore key evaluation findings lead to poor policy and financial waste, disabusing community leadership of its potential to become a force for change (Cooper et al., 2016).

Access

Barriers to access are particularly relevant for those communities that may be remote or under-resourced. For example, the evaluation of the Walking the Path Together Program revealed that travel distance was a barrier to participation in the program and in the evaluation (NCPC, 2014; Public Safety Canada, 2018b). Similarly, implementation findings from the SNAP Program evaluation showed that Indigenous youth in rural communities may have more difficulty accessing programming and that Indigenous youth may have more difficulty understanding the content of the curriculum/program due to language barriers or if cultural norms have not been appropriately integrated (Public Safety Canada, 2013). Similar problems were noted with employees having difficulties completing standardized instruments and data entry for the evaluation. Other barriers may include difficulty in accessing certain respondent groups (e.g., youth that are not attending school).

Lessons learned

Finally, the research provides insights on lessons learned about evaluation from past evaluations of Indigenous crime prevention programs:

- Building trust with communities, programs, and participants can take a long time (e.g., over a year) and is an essential element of success that should not be overlooked (Bania, 2017; Public Safety Canada, 2008; 2018b).

- A collaborative approach can encourage community ownerships and leverage resources, even when they may be limited. Furthermore, community leadership can only be unlocked via genuine crime prevention partnerships (Cooper et al., 2016; Public Safety Canada, 2008).
- The evaluation project should factor in a capacity building component, to ensure knowledge sharing and co-development of evaluation and research strategies and findings (Public Safety Canada, 2008).
- The use of singular, “one-size-fits-all” program and evaluation designs should be questioned; instead, designs should be based on the needs, strengths, circumstances, and realities of different communities (Cooper et al., 2016).
- Knowledge should be shared in different formats to suit the diversity of users and participants (e.g., new media can include graphic illustrations, videos, storytelling; Emery, 2000).
- Preserving the autonomy, partnership, and interests of Indigenous Peoples is key to responsible evaluation (Emery, 2000).
- The role of the evaluator is context- and culture-specific; thus the evaluator must begin their process with the interests, realities, and context of the communities in mind (Richmond et al., 2008).
- Planning for culturally-competent evaluations must include appropriate resourcing, flexibility, communication, and coordination with and between Indigenous communities and government agencies, and appropriate systems (e.g., computerized data collection systems; Bania, 2017; Public Safety Canada, 2018b).

Table 6: Inventory of evaluations

Program	Country	Source	Evaluation Methods	Evaluation Findings
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Aboriginal EMPATHIC Program	United States, Canada	Bania (2017); Education al Program Innovation s Charity (2016); Public Safety Canada (2009b)	Quasi-experimental design with pre- and post-survey data; staff surveys, file reviews, class observation, student discussion groups and interviews with teachers, guidance counsellors, school administrators, program representatives, management-team members, community members, and family members (Process and outcome evaluation)	Participant support for program Individual level outcomes supported (students managing emotions better; increase in self-esteem) Behavioural change (appropriate use of language; conflict avoidance; less aggressive behaviour)
Aboriginal Family and Community Healing Program	Australia	AIHW & AIFS (2016); Kowanko et al. (2009)	Participatory action- oriented methodology	Holistic approach seen as vital (social, cultural, spiritual, emotional, physical dimensions addressed) Group format seen as effective (relationships of trust, initiation of healing process)

				Improved individual level factors and skills (self-esteem, leadership ability)
Aboriginal Girls' Circle (AGC)	Australia	Dobia et al. (2013)	Description of evaluation methods not found for this evaluation	Improved prosocial skills (considered approach to conflict; feeling connected to each other)
				Significant correlations with environmental resilience
Aboriginal Power Cup (South Australia)	Australia	Higgins & Davis (2014); Stewart et al. (2014)	Development of program logic; quantitative and qualitative data collection methods	Increased individual level outcomes for students (knowledge, skills, self-awareness, self-confidence)
Aboriginal Women Against Violence Project	Australia	AIHW & AIFS (2016); Rawsthorne et al. (2010)	Questionnaires, focus group discussions, artwork, interviews, documentary analysis	Program seen as good practice (thoughtful, respectful, inclusive, safe space to explore trauma) Indigenous women's rejection of violence/determination

				to address violence in community
				Positive behavioural changes (learning how to manage feelings of anger, resolve conflict and find constructive ways to relax)
				Positive levels of confidence and self-esteem
Aggression Replacement Training	Australia	Stewart et al. (2014)	Development of program logic; qualitative interviews	Improvement in cognitive factors contributing to aggressive and violence behaviours
				Indigenous young people benefit more from the program when they are being supported by experienced facilitators who deliver the course according to their individual needs and circumstances

Akeyulerre	Australia	Arnott et al. (2010)	Interviews, review of photos/videos	Program fills gap (mental health, andragogy, social inclusion, disability services, crime and substance use prevention)	Evidence of healing through program activities	Improved mental health
Alice Springs Domestic and Family Violence	Australia	AIHW & AIFS (2016)	Interviews, analysis of crisis accommodation	Engaged processes of education and learning for young people and adults, social inclusion, support for aged care and disability services, as well as crime prevention and prevention of substance abuse	All participants reported safety improved	

Outreach Service			data (Independent evaluation)	Reduction in use of crisis accommodation service
American Indian Life Skills Development	United States	Laframboise & Howard-Pitney (1995); OJJDP (2016)	Description of evaluation methods not found for this evaluation	Mixed results regarding curriculum's impact on students
Balgo Women's Law Camp	Australia	AIHW & AIFS (2016); de Ishtar (2007)	Participatory action-oriented research; mixed methodology	Participants (local women) connected with cultural heritage, land, selves
Bamboo Shield	Canada (Alberta)	Public Safety Canada (2016)	Participation in meetings and curriculum sessions; interviews with participants and parents; focus group sessions with staff, principals, and teachers (Process evaluation)	Improved prosocial skills (communication skills) and engagement with schools, families, communities for youth participants System-level collaboration (school, community services, homes) to support marginalized youth

Bibbulung Gnarneep Project (Solid Kid project)	Australia	Franks et al. (2001)	Informal evaluations	Home visits providing participants (women) with greater social support which in turn supports the development of community networks
Bicultural Competence Skills Approach	United States	OJJDP (2016); Schinke et al. (1988)	Cognitive and behavioral methods tailored to the cultural prerogatives and reality of the lives of American Indian and Alaska Native (AI/AN) youths.	Participants more knowledgeable about substance use and abuse and held less favorable attitudes about substance use Decrease in substance use at 3-year follow up
Cherokee Talking Circle (CTC)	United States	Lowe et al. (2012); OJJDP (2016)	Description of evaluation methods not found for this evaluation	Program was significantly more effective overall in reducing substance use and other related problem behaviors among AI/AN adolescents, compared with noncultural, standard substance abuse education programs

Circle of Courage	Canada	NCPC (2011)	Survey	Those who adopted program approach succeeded in making the four fundamental values part of their personal growth journey (increased generosity, communication)
				High rates of participant retention
				High levels of desistance from offending
Community Initiatives For Maori Youth at Risk	New Zealand	Doone (2000)	Description of evaluation methods not found for this evaluation	Improved school level outcomes (attendance and school performance)
				Improved individual level factors (youth reported being happier and a new sense of direction in their lives)
				Two programs achieved more than 90%

				cessation of offending during the project
Comprehensive Indian Resources for Community and Law Enforcement (CIRCLE) Project	United States	Bowman et al. (2015); Wakeling & Jorgensen (2008)	Participatory evaluation	Project has successfully helped Indigenous groups improve their criminal justice systems (e.g., information management systems) and has improved the relationship between tribal nations and the federal government (e.g., through incorporation of local culture in the development of plans)
Cross Borders Indigenous Family Violence Program	Australia	AIHW & AIFS (2016)	Description of evaluation methods not found for this evaluation	Evidence of positive behavioural outcomes Indications that the program is effective to contributing to behavioural change resulting in reduced levels of family violence among participants

Culturally Appropriate Program (CAP)	Canada (Manitoba)	Bania (2017)	Self-report questionnaires	Improved individual level knowledge and perceptions (self-awareness; sense of empowerment; self-determination; knowledge)
Domestic Violence Treatment Option (DVTO)	Canada (Whitehorse, Yukon)	Hornick et al. (2005)	Outcome evaluation	DVTO system and SAP Program found to be effective interventions (decrease in relapse rates)
First Nations Cultural Leadership Course	Canada	Crooks et al. (2010)	Surveys, standardized questionnaires, interviews, focus groups, and review of official school data (Formative evaluation)	Positive school-related outcomes (high retention rate for peer mentoring; increased academic performance; engagement) Improved individual level factors (lower degrees of anxiety; higher degrees of optimism and confidence)
Gang Intervention Through Targeted	United States	Lafontaine et al. (2005)	Description of evaluation methods not found for this evaluation	Program successful in meeting its goals

Outreach
(GITTO)

Gang
Resistance
Education
and Training
(GREAT)
Program

United
States

Lafontaine
et al.
(2005)

Longitudinal study

Mixed results

GREAT seen to hold
promise

Gladue Court
Worker
Program

Canada

Campbell
Research
Associates
(2008)

Examination of process
in Gladue court and a
non-dedicated court
that used Gladue
reports in sentencing

Improved awareness
among judges, Crowns,
and defence

Attention to unique
cultural identity of
Indigenous Peoples,
background, and
circumstances (complete
view of situation of
offender, grounded in
historical context)

Gwich'in
Outdoor
Classroom
Project

Canada
(Fort
McPherson and
Aklavik,
Northwest)

Public
Safety
Canada
(2008)

Outcome evaluation

Program more effective
with boys than girls
(increased development
of positive social skills)

Significant difference in
school achievement
levels; school

	Territories)			attendance rates for both boys and girls
Hard to Reach Youth Project	New Zealand	Te Puni Kōkiri (2010)	Independent and diverse evaluations	Intervention found to be highly effective
Indian Country Justice Initiative	United States	Lujan et al. (2000)	Process evaluation	Initiative perceived as a positive initial step to improve the safety and quality of life
Multisystemic Therapy (MST)	United States	Greenwood (2008)	Description of evaluation methods not found for this evaluation	Program effective in reducing re-arrest rates and out-of-home placements for youth
Opaskwayak Cree Nation's Restorative Justice Program	Canada (Saskatchewan)	Hansen & Lancelly (2016)	Interviews	Indigenous inclusion causes a decrease in recidivism Opportunity to harm and apologize promotes healing in both victims and offenders
Project S.T.E.P.	Canada	Bania (2017); Project S.T.E.P., (2021)	Description of evaluation methods not found for this evaluation	Improved individual level factors (youth feeling better about themselves)

				Improved prosocial skills (building healthier relationships)
				Reduction of substance abuse
				Decrease in substance abuse
Project Venture	United States	Bania (2017); Carter et al. (2007); Public Safety Canada (2012b); United States Department of Health & Human Services (2010)	Control-experimental group design	Improved individual level factors and skills (decreases depression and aggressive behaviours; improved control and resilience)
				Improved school attendance; less uptake/growth in substance abuse for program participants vs. control group
Recidivist Offenders Programme (ROP)	New Zealand	Te Puni Kōkiri (2010)	Interviews; document review (progress reports)	Successful intervention that positively impacts on re-offending rates

				Provision of services to increase communication skills
REEL Connections	Australia	Bartels (2011); Cooper & Bahn (2010)	Description of evaluation methods not found for this evaluation	Project highly valued and respected by diverse stakeholders and has confidence of the leaders of many different cultural groups
Saskatoon Community Youth Arts Programming (SCYAP)	Canada	Takyi (2017)	Interviews	Art intervention encouraged youth to move away from crime by engaging their time; building self-esteem; developing skills, improving social relations, and helping them heal
Sisseton Wahepton Oyate IASAP Demonstration Project	United States	Joe et al. (2008)	Participatory evaluation	Chronic lack of resources, including low staffing, and inadequate or lack of treatment and detention facilities improved supervision of juvenile probationers Collaboration between law enforcement and

				agencies to increase community awareness
STOP Grant Program	United States	Cunneen (2001); Luna-Firebaugh et al. (2002)	Impact evaluation	Regardless of location, culture, and law, successful programs used a coordinated, community-wide approach to address violence
				Improved at-home interactions between children and caregivers (less stress, increase caregiver confidence, improved interactions)
Stop Now and Plan (SNAP®)	Canada	Public Safety Canada (2013)	Delayed treatment group	Development of pro-social skills with teachers, peers, family members Longitudinal research shows evidence of crime prevention Lessons learned and recommendations:

Indigenous youth who reside in rural communities may have more difficulty accessing programming

Indigenous youth may have more difficulty understanding the content due to language barriers or if cultural norms are not adapted in their curriculum

The parents of Indigenous youth at risk who reside in rural communities have a higher rate of concern related to stigmas and therefore their involvement in parental groups may be significantly reduced

Strengthening Families Program (SFP)

Public Safety Canada (2012b)

Non-experimental and quasi-experimental studies from 17 countries; randomized

Significant reduction in substance use

control trials in 9 countries

Improved protective factors in youths (especially social and life skills, resistance to peer pressure and improved communication)

Improved at-home interactions and family cohesion

Fewer emotional problems

Decreased child abuse

Some positive impacts of the program on rates of recidivism

Oskâyi
Kiskinotahn
(Strengthening the Spirit)

Canada

Public Safety
Canada
(2014)

Pre- and post-testing

Full engagement of Indigenous organizations

Desired adult participation met/exceeded

Desired child/youth participation not met

The Community Group Facilitators reported high levels of satisfaction with the mentor model of training

Broad support for the pilot project was achieved

Local levels of participation varied over time, partly due to demands on services and the time needed to respond to communities, families, and individuals in crisis

Strengths of the model: facilitators' skills and knowledge, the group process, and the

				Aboriginal-focused content
				Transportation and childcare also noted as important success factors to support participation.
Strengths in Motion	Canada (Thunder Bay)	Bania (2017); Brownlee et al. (2012); Probizanski (2010); Rawana et al. (2009)	Mixed methods	Improved pro-social behaviours (helping others) Improved individual level factors and skills (self-esteem; improved decision making; academic performance; engagement)
Swan Nyungar Sports Education Program	Australia (Western Australia)	Elderfield & Loudon (2005); Higgins & Davis (2014)	Formal evaluation	Improved school retention Mixed outcomes for academic achievement
Taita Project	New Zealand	Te Puni Kōkiri (2010)	Description of evaluation methods not found for this evaluation	Improved school-level outcomes (decline in exclusions and

				expulsions; wearing of gang colours to school stopped; graffiti on school premises virtually disappeared; increase in student participation and retention)
Taonga Education Trust	New Zealand	Te Puni Kōkiri (2010)	Description of evaluation methods not found for this evaluation	Improved individual level factors (confidence, self-esteem, realizing potential), resulting in improved school results
Tiwi Islands Youth Development and Diversion Unit	Australia (Northern Territory)	Higgins & Davis (2014); Stewart et al. (2014)	Development of program logic; face to face interviews	Empowerment and adoption of pro-social behaviours (remorse for crimes; desire to avoid future trouble; decreased reoffending rate)
Indigenous Traditional Games	Australia (Queensl and)	Higgins & Davis (2014); Taylor (2005)	Description of evaluation methods not found for this evaluation	Significantly improved connection to culture Revitalizing cultural games is very empowering for Indigenous people, particularly for young people

Tribal Strategies Against Violence (TSAV)	United States	Nichols et al. (2002)	Process and impact evaluations	TSAV model found to be not viable (not culturally relevant or appropriate, only allowing for cultural considerations at the short-term activity level)
Tupiq program	Canada	Stewart et al. (2015)	Control-experimental group design	Significantly lower rates of general reoffending and violent reoffending
Walking the Path Together	Canada	NCPC (2014)	Social Return on Investment (SROI) study Impact evaluation	Positive impact on return to school; re-entry into the workforce Overall social value/financial savings for every dollar invested Barriers to participation: Travel distance Lack of trust Concerns about confidentiality Fear of losing children to welfare or potential

impacts on social assistance benefits

Lessons learned:

Building trust with participants can take a year or more and is an essential element of success. The family activities and events provide important opportunities to accomplish this

Positive behavioural changes (e.g., participants showing greater respect to others, taking on new responsibilities, communicating in a more constructive manner; improved and enhanced family relationships; increased awareness amongst family members of who to approach for assistance and skills in how to best support their children

Woorabinda
Early
Intervention
Coordination
Panel

Australia
(Queensl
and

Higgins &
Davis
(2014);
Stewart et
al. (2014)

Development of
program logic;
qualitative evaluation

				Some continuation in reoffending, but no increase
Working with Aboriginal Families Program	Australia	AIHW & AIFS (2016); Yarram & Yarram (2012)	Participatory action-oriented research; mixed methodology	Program suggests promising strategies
				Participants matched those the community was most concerned about, and the project sought to reach
X-Roads pilot project	Canada	Bania (2017); Public Safety Canada (2018a)	Description of evaluation methods not found for this evaluation	The high levels of risk and needs of the children and youth required more intensive interventions than anticipated
				Number of participants was lower than planned

Key accomplishment:
providing a safe space

Anecdotal reports of increased respect and cooperation, better focus in class, being more academically receptive and productive, and reductions in risk-taking behaviour were common

Project fostered numerous protective factors, including:

increased involvement in pro-social activities and healthy lifestyles;

increased opportunities for positive engagement with peers and the community;

increased perception of social support from adults and peers;

increased healthy lifestyle choices;

				increased social competencies and problem solving skills; and
				increased mobilization and networks within the community of parents, organizations, service agencies, schools, clubs, governmental departments and others with vested interest in the well-being of children and youth
Yirimán Youth Justice Diversion Program (YYJDP)	Australia	Osborne et al. (2013); Palmer (2013); Redfern (2017)	Literature review; appraisal of media reviews and articles; written and verbal feedback from community members; direct participation and observation in trips, workshops, etc.; interviews	Program successful in achieving goals and objectives Direct correlation between 'on-country' activity and cultural practice, and crime prevention
Youth Build	United States	Joe et al. (2008)	Participatory evaluation; data collected from surveys, interviews, secondary data sources	Program ended in 2007 due to non-renewal of federal funding, as not enough graduates were placed in gainful employment (an

				outcome that Indigenous group found difficult to meet due to unavailability of jobs on reserve)
				Major increase in engagement in activities and participation in community events
Youth in Communities	Australia	Courage Partners (2011)	Site visits (meeting with staff; observation); analysis of service provider performance reports; electronic survey	Minor increase in engaging constructively with peers, contributing to community well-being, self-care (hygiene, personal safety, health, nutrition), and self-esteem
				No change in self-harm and suicides, involvement with justice system, attending school, volatile substance abuse, alcohol/drug use

Minor decrease in anti-social behaviour, alcohol/drug abuse, volatile substance abuse, and involvement with the justice system

Major decrease in antisocial behaviour, alcohol and drug use, involvement with justice system, and engaging in volatile substance abuse

Good evidence to indicate that the YIC projects are making strong progress on immediate outcomes for participants and beginning to make progress on intermediate outcomes

Conclusions

Indigenous Peoples are over-represented at all stages of the criminal justice system, including as victims of crime, those charged with a criminal offence, those incarcerated in correctional facilities, and those who are returned to custody following release from prison. The reasons for the over-representation are rooted in a history of colonization of Indigenous Peoples, including the impacts of colonialism, residential schools and the

sixties scoop, systemic discrimination, the differential impact of criminal justice policies, and socio-economic marginalization.

In general, research has determined that individual, family, peer, school, and community risk factors for involvement in criminal behaviour are similar for both Indigenous and non-Indigenous people (e.g., being young, male, unhealthy relationships, low socio-economic status, lower educational levels, unemployment, substance use, etc.). The higher incidence of these risk factors in Indigenous populations explains much of the high rates of offending, although risk factors which are unique to Indigenous Peoples also need to be considered (i.e., the effects of colonialism). Research has found that Indigenous Peoples tend to experience multiple levels of marginality, face unique social issues which can contribute to their involvement in the criminal justice system, and be exposed to fewer protective factors. Several specific protective factors for Indigenous Peoples also exist, including engagement in traditional/cultural practices, positive cultural identity, strong extended-family, and community involvement.

The main purpose of this literature review was to address two research questions:

- How have Indigenous cultural practices, traditions, and activities been included in crime prevention programming and what is their connection with crime prevention?
- How have culturally-relevant crime prevention programs been evaluated and what is their contribution to the crime prevention outcomes?

The following provides a summary of the findings from the review.

Culturally-relevant programming

The multiple levels of marginality that Indigenous Peoples face, and the specific protective factors for Indigenous Peoples highlight the need for different approaches to crime prevention. Indeed, based on the review of the literature, many existing Indigenous programs are holistic and multi-faceted in nature with the intent of addressing several issues as a crime prevention approach (e.g., increasing cultural connections, enhancing family cohesion, improving problem-solving skills). Some of the programs reviewed attempted to address early risk factors that could lead to youth

behaviour issues (e.g., family violence, parenting skills); some focused on improving protective factors among at-risk youth; and others provided a mechanism to reduce crime in the community by utilizing an alternative diversion model (e.g., restorative justice models).

Linking existing programming to risk factors, many Indigenous programs have the same goals as non-Indigenous crime prevention programming (e.g., improving individual factors such as prosocial attitudes; supporting families; helping youth develop healthy relationships with their peers; improving school environments and academic achievement; enhancing community capacity and mobilization). However, most Indigenous-specific programs also included a variety of cultural elements to help connect participants to their culture, ensure the program content is relevant, involve the community, and to include spirituality and healing.

The following key components of cultural programming were identified in the literature: 1) a culturally-appropriate program design (i.e., holistic programs designed by, and for, Indigenous communities or individuals, incorporating culturally-relevant concepts, approaches, and staff); 2) community involvement in the design, implementation, and management of programs; 3) incorporation of traditional cultural philosophies, knowledge, and wisdom (i.e., sacred teachings, cultural symbols, spiritualism, traditional languages); and 4) Indigenous-specific activities and experiences (e.g., traditional Indigenous activities, ceremonies, on-the-land experiences).

In conceptualizing the role and objectives of crime prevention programs, studies have emphasized the need to address the unique risk factors that Indigenous Peoples face, including the effects of colonization, residential schools and the sixties scoop, systemic discrimination, and socio-economic marginalization. Some articles provided results on the outcome of the programs, often pointing to success in increasing connections to culture and the community, and individual protective factors. Unfortunately, information on the role that cultural approaches played in addressing risk or protective factors and the extent to which the cultural elements made a difference was very limited.

Opportunities

The literature identified several opportunities associated with Indigenous crime prevention programs. These include: 1) an opportunity for additional research on the impacts of cultural practices, traditions, and activities in Indigenous-specific crime prevention programs; 2) incorporating Indigenous-specific cultural components into crime prevention programs for Indigenous Peoples to more effectively address risk and protective factors that are specific to Indigenous Peoples (e.g., impacts of colonization, residential schools, intergenerational trauma); 3) completing a community assessment to identify strengths and areas of concern for the community and tailoring a crime prevention program to address the issues and draw upon the strengths; 4) developing crime prevention programs specifically for Indigenous Peoples by utilizing a holistic approach to crime prevention and community safety; 5) grounding the work in community ownership and control (in accordance with OCAP® principles); and, 6) examining lessons learned and best practices in crime prevention program for Indigenous Peoples from other countries.

Risks

Conversely, some of the risks associated with culturally-relevant programming include: 1) attempts to adapt programs developed for non-Indigenous populations to Indigenous contexts may not be as effective or appropriate as a fully Indigenous-designed program; 2) importing an Indigenous-specific program developed for one community into another community may not work effectively; 3) focusing on individualized interventions rather than utilizing a more holistic approach that considers emotional, mental, spiritual, and physical aspects of a person in connection with family, community, and the natural environment may not be effective; and, 4) programs may fail if they do not have appropriate resources to design, implement and monitor the program. This includes the need for sustainable funding to run the program in the long term, as well as the required skills and capacities in the community to deliver the program.

Lessons learned

The literature on crime prevention programs for Indigenous Peoples provides some lessons learned. It is critically important that Indigenous communities are involved in the design and implementation of crime prevention programs; that the programs respect OCAP® principles; and that program designers and facilitators employ cultural humility

(sensitivity and non-judgmental attitudes). Programs should also take a holistic, inter-related and comprehensive approach which incorporates Indigenous worldviews to address the root causes of criminal behaviour and aid healing, and which works with individual, family, and community level strengths. Programs need to be well resourced, including secure and long-term funding and well informed and equipped resources and staff in addition to Indigenous staff and leaders. Finally, it is important that culturally-relevant elements in crime prevention programming be both planned and evaluated. This includes the use of cultural practices and activities; the involvement of Indigenous leaders and community members; using Indigenous forms of knowledge and wisdom in developing a program; and starting from a place of trust in the program, with the aim of strengthening cultural identification and building connections with the community.

Culturally-competent evaluation

Evaluation of culturally-relevant programs is relatively new (dating from 2000 to present) and is limited to evaluations of programs in Canada, the United States, Australia, and New Zealand. Culturally-competent evaluations are even harder to find.

Best practices

Although there is an absence of evaluated crime prevention programs focusing on Indigenous populations, several articles discuss best practices for (future) program evaluation. Authors advocate the use of Indigenous frameworks and a concerted effort at evaluation using Indigenous-specific approaches, by: 1) developing an evaluation design that responds to the key tenets of an Indigenous evaluation framework (for instance, by using a qualitative, participatory approach; designing impact and process evaluations; using Indigenous knowledge and institutions, etc.); 2) co-constructing evaluation measures with Indigenous communities and leaders, ensuring that they contribute to the objective of community empowerment; 3) grounding the evaluation design and conduct in the cultural context of the community, giving fundamental importance to differences between communities and allowing communities to develop a strengths-based approach; and 4) ensuring key culturally-relevant evaluation components are present (e.g., relationship building, adherence to ethics, story-sharing and safe spaces, appropriate timelines and resources, trust, commitment to knowledge sharing, learning and training, discussion of cultural dissonance, etc.).

Data collection methods

To date, most evaluations have relied primarily on mainstream/Western evaluation methods (e.g., pre- and post-survey data, interviews, focus group sessions, etc.) applied to outcome and process evaluations and there has been little evaluation of the specific effect and contribution of culturally-relevant program components to crime prevention objectives. Only five evaluations employed participatory evaluation methods (i.e., grounded in the Community Based Participatory Research/CBPR method), with no information on the effectiveness of these methods.

Effectiveness of culturally-relevant approaches

Looking at the results of culturally-relevant programs, in general, there is little rigorous evaluation evidence to show whether crime prevention programs are effective in reducing the over-representation of Indigenous young people and adults in the criminal justice system. Few programs have been comprehensively evaluated and demonstrate effectiveness. Of those, even fewer assess the contribution of Indigenous cultural practices, traditions, and activities to crime prevention outcomes, although evidence from several existing evaluations indicate that holistic, culturally-relevant approaches and activities contribute to healing, reducing substance abuse, and supporting youth in their personal and cultural growth. In lieu of a robust body of knowledge on the topic, crime prevention programming often begins with the knowledge of what works in the broader society, with subsequent incorporation of Indigenous rituals and practices. More research and evaluation are required to uncover the link between culturally-relevant programming and crime prevention.

Opportunities

Four key opportunities emerged related to culturally-competent evaluations: 1) strengthening the link between federal governments and communities (i.e., collaboration and harmonization between the community level and federal partners as they work together to develop evaluation approaches and methods aligned with Indigenous needs and frameworks); 2) strengthening the role of the evaluator as an advocate for the community and its viewpoints, values, and concerns, and a liaison between communities and funders/policymakers; 3) co-development of evaluation approaches rooted in dialogue and equal participation, with a view to mobilizing community

strengths; and, 4) drawing on Indigenous knowledge and weaving together both long-term, traditional wisdom and proven evaluation approaches.

Barriers

The literature points to several barriers, limitations and risks associated with culturally-competent evaluation: 1) relationship barriers (particularly when it comes to building trust and addressing the lasting impact of paternalistic policies and approaches); 2) planning challenges, including resource and capacity constraints and pressing deadlines, which are at odds with the goals and challenges of Indigenous evaluation methods; 3) evaluation method- and data- related barriers (resorting to using Westernized research designs and data collection methods; lack of data or inconsistent data across jurisdictions; the view that qualitative methods are not “as rigorous” and discomfort from evaluators about the use of new approaches; and failing to ground evaluation protocols, outcomes, and measures in Indigenous realities, contexts, knowledge, needs and worldviews); and, 4) barriers to access, particularly for communities that are remote or under-resourced.

Lessons learned

The literature on evaluation of Indigenous crime prevention programs reveals eight key lessons learned:

1. Building trust with communities, programs, and participants can take a long time (e.g., over a year) and is an essential element of success that should not be overlooked.
2. A collaborative approach can encourage community ownerships and leverage resources, even when they may be limited. Furthermore, community leadership can only be unlocked via genuine crime prevention partnerships.
3. The evaluation project should factor in a capacity building component, to ensure knowledge sharing and co-development of evaluation and research strategies and findings.

4. The use of singular, “one-size-fits-all” program and evaluation designs should be questioned; instead, designs should be based on the needs, strengths, circumstances, and realities of different communities.
5. Knowledge should be shared in different formats, to suit the diversity of users and participants (e.g., new media can include graphic illustrations, videos, storytelling).
6. Preserving the autonomy, partnership, and interests of Indigenous Peoples is key to responsible evaluation.
7. The role of the evaluator is context- and culture-specific; thus, the evaluator must begin their process with the interests, realities, and context of the communities in mind.
8. Planning for culturally-competent evaluations must include appropriate resourcing, flexibility, communication, and coordination with and between Indigenous communities and government agencies, and appropriate systems (e.g., computerized data collection systems).

Contributions of this literature to the field

This literature starts by providing a comprehensive view of risk and protective factors – both general and those that apply specifically to Indigenous communities and peoples. Furthermore, the literature collects and informs on existing crime prevention programs in Indigenous communities, highlighting where programs are culturally-relevant and where they have been evaluated. The evaluation section features a discussion of evaluation methods and findings to date. What arises prominently from the research are best practices and guidance on how to move forward with the development of culturally-relevant programming; how to use Indigenous evaluation approaches; and lessons learned/areas for future improvement.

Overall strengths

This literature review employed an extensive and rigorous methodological approach applied to a relatively new body of knowledge (which provides a useful indicator for the

interest in this field). This literature review provides a comprehensive, sequential discussion of the over-representation of Indigenous Peoples at all stages of the criminal justice system; the risk and protective factors faced by Indigenous Peoples in relation to crime prevention; and existing crime prevention programming for Indigenous Peoples and communities and evaluations thereof.

Overall weaknesses

Overall, research on this subject is new and under-developed. Several weaknesses were identified:

1. Overall, the research is very new, with the majority of articles dating from 2014 to 2021, and with many preliminary findings on programs.
2. The majority of the literature uncovered was grey literature (as opposed to academic, peer reviewed research); thus, it is not possible to report on findings from longitudinal studies, making causality difficult to establish.
3. Evaluations of crime prevention programs in Indigenous communities are few, with culturally-competent evaluations being even more scarce. Findings related to evaluation approaches, methods, and best practices thus arise from anecdotal evidence and speculative research suggestions provided by the authors.
4. To date, there has not been any examination of the effectiveness of specific culturally-relevant components.
5. It appears that very few of the articles and reports reviewed were prepared by Indigenous authors – it would be important to hear the views of Indigenous researchers and communities.
6. Most of the literature is based on research from Canada, Australia, the United States, and New Zealand. A limited amount of information was found from the Philippines, South Africa, Hungary, Mexico, and Norway.
7. The research review was only conducted with English articles and reports.

Opportunities and gaps for further research

Several opportunities and gaps for further research arise from this literature review:

1. Supporting longitudinal research to examine the role of culturally-relevant activities.
2. Conducting research from Indigenous viewpoints, grounded in Indigenous knowledge and wisdom.
3. Conducting intersectional research to further understand the multivariate risk factors faced by Indigenous Peoples, in Canada and abroad.
4. Co-designing programs and research on crime prevention with Indigenous community members and leaders, leveraging local and traditional knowledge; sharing learnings and information; and building trusting relationships for future research.
5. Evaluating the effectiveness of cultural practices, traditions, and activities separately, in order to understand the links between cultural components and crime prevention, and the specific effects of the cultural components.
6. Utilizing Indigenous evaluation methods, approaches, and protocols.

Recommendations and next steps for research

Based on the findings in this literature review, it is recommended that Public Safety Canada and its network of government, academic, and community partners:

1. Support longitudinal research to understand the role of culturally-relevant programming as it relates to crime prevention objectives and outcomes.
2. Create funding opportunities to support supplementary research to address the research opportunities and gaps listed in the section above, including gathering information from Indigenous communities and organizations.
3. Co-develop, implement, and evaluate culturally-relevant crime prevention programming with Indigenous communities, in Canada and abroad.

4. Work with Indigenous communities to develop guidance and protocols for Indigenous evaluation methods and approaches. Implement and report on the use of Indigenous evaluation approaches.

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Appendix A: Glossary of terms

The following describes key concepts and themes identified throughout this report.

Concept/Theme	Definition
2SLGBTQI+	Refers to “Two Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, and Intersex Plus”; the “+” is a way of being inclusive, honouring and celebrating how our languages are expanding and offering choices for our sexual and gender diverse relatives to identify (Missing and Murdered Indigenous Women & Girls Core Working Group, 2021).
2-Spirit night	Refers to an evening where 2SLGBTQI+ individuals come together to talk, share stories, re-establish cultural connection, and celebrate their diversity.
Ceremonies	Refers to formal spiritual acts or rituals performed as prescribed by Indigenous custom, law, or other authority to give thanks, purify the soul of negative thoughts, or maintain harmony and balance between humankind and the rest of creation (Government of Alberta, 2004) - can include sun dances, pow wows, ceremonial prayers, smudging, sweat lodges, etc.
Circles	Different types of circles are embedded in the traditional practices of Indigenous communities, such as talking circles, sharing circles, teaching circles, healing circles, family circles, and family group conferencing; they take a variety of forms but usually involve members sitting in a circle to consider a problem or a question, or teach a lesson, and often utilize Elders, prayers, and sometimes an spiritual objects to designate who is speaking (Mehl-Madrona & Mainguy, 2014).

Colonialism	Refers to the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically (University of Saskatchewan, 2021).
Colonization	Refers to the action or process of settling among and establishing control over the Indigenous Peoples of an area (University of Saskatchewan, 2021).
Crime prevention	<p>Crime prevention is any action that causes a reduction in the level of criminal activity and the resulting harm, or in the number of criminal offenders and their victims. Types of crime prevention initiatives:</p> <p>Primary Crime Prevention: focuses on stopping crime before it occurs by addressing social and situational factors that may lead to crime</p> <p>Secondary Crime Prevention: focuses on early intervention for population groups seen to be at high risk of involvement in criminal behaviour in order to prevent crime from occurring</p> <p>Tertiary Crime Prevention: focuses on efforts to divert people who have committed crimes away from imprisonment (adapted from AIC, 2003; Battams et al., 2021)</p>
Criminogenic risk factors	Characteristics that increase the likelihood of an individual committing a crime (Public Safety Canada, 2009a).
Cultural humility	A process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust (First Nations Health Authority, 2021).
Cultural resilience	Considers how cultural background (i.e., culture, cultural values, language, customs, norms) helps individuals and communities overcome adversity (Clauss-Ehlers, 2010).

Cultural safety	Involves the recognition that we are all bearers of culture and that we need to be aware of and challenge unequal power relations at the individual, family, community, and societal level (Adams, 2016; University of Victoria, 2009).
Decolonization	Refers to challenging colonial influences and dismantling and replacing structures that perpetuate the status quo using Indigenous perspectives.
Gladue principles	Refers to an approach to sentencing and bail hearings which allows judges to consider sentencing alternatives to incarceration when appropriate. These reports/principles allow a judge to consider the colonial history of Indigenous Peoples when they encounter the criminal justice system. This initiative is aimed at reducing the number of incarcerated Indigenous people.
Indigenous outdoor activities	Refers to activities conducted on the land which provide opportunities to share stories, teach lessons, collect food and medicine, and re-establish connections to the land and Indigenous culture (e.g., bush trips/camp, wilderness activities, outdoor classrooms, visiting ancestral sites).
Indigenous worldviews	A unique set of values and behaviours which seek to foster a sense of oneness and unity with the world (Indigenous Corporate Training, 2016; Royal, 2002).
Intergenerational trauma	The historical and ongoing effects of colonization and the residential school system in Canada which continue to impact First Nations, Inuit, and Métis communities across several generations (Health Canada, 2018).
Marginalized	Relegated to a minimal position within a society or group.

OCAP® principles	Refers to ownership of, control of, access to, and possession of research processes affecting participant communities, and the resulting data. OCAP addresses issues of privacy, intellectual property, data custody and secondary use of data (CIHR, NSERC & SSHRC, 2018).
Protective factors	Characteristics of the child, family, and wider environment that reduce the likelihood of adversity leading to negative outcomes and behaviours, such as delinquency and adult offending (Development Services Group, Inc., 2013).
Residential schools	Refers to government-sponsored religious schools that were established to assimilate Indigenous children into Euro-Canadian culture.
Resilience	The ability to do well despite adversity (Kirmayer et al., 2011).
Restorative justice	A healing process based in Indigenous legal traditions which seeks to attain process-oriented results for victims of crime and those who perpetrate those crimes (Hewitt, 2016).
Risk factors	Personal traits, characteristics of the environment, or conditions in the family, school, or community that are linked to a persons' likelihood of engaging in delinquency and other problem behaviours (Murray & Farrington, 2010).
Social determinants of health	The broad range of personal, social, economic, and environmental factors that determine individual and population health (Health Canada, 2018).
Story book	Refers to a way of culturally mapping and integrating traditional knowledge and experience, heritage sites, and areas that are important to Indigenous communities.

Strength-based approach	Focus on identifying and supporting the various strengths, motivations, ways of thinking and behaving, as well as the protective factors—within the person or the environment—that support people in their journeys toward well-being (First Nations Information Governance Centre, 2020).
Systemic discrimination	When the application of a standard or criterion, or the use of a ‘standard practice,’ creates an adverse impact upon an identifiable group that is not consciously intended (Aboriginal Justice Implementation Commission, 1999).
Traditional Indigenous activities	Refers to recreational activities that originate from a particular cultural group, community, or people, and preserve age-old traditions and stories – for example, Indigenous games, art, crafts, drumming, songs, and dance (Ndiko, 2018).
Traditional Indigenous teachings/skills	Refers to teachings or skills that have been handed down through generations of Indigenous Peoples by traditional healers or Elders and can include land-based teachings, bush skills, hunting, bush medicine, teepee teachings, First Nation pole, storytelling, teachings about the medicine wheel, etc.
Wraparound services	Additional individualized services that help successfully support someone in treatment (can include childcare, education and employment training, housing, transportation, and help with finances and/or legal issues; Health Canada, 2018).

Appendix B: Program descriptions

Individual

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Improve Strengths (33)									
Hobbema Community Cadet Corps Program	Canada (Alberta)	Hobbema Community Cadets Corp (2010); Preston et al. (2009); Public Health Agency of Canada (2016i)	In 2005, Hobbema RCMP commenced a comprehensive crime reduction initiative to disrupt gang activity, drug abuse, associated violence, and educate Aboriginal youth about the dangers of these activities in the Cree First Nations community of Hobbema. Program is a positive crime reduction approach involving a number of enforcement and preventative strategies intended to engage, empower, and	Primary	Positive attitudes, abilities, achievements	M/F	Youth	Strong emphasis on native culture and language; involves community leaders	Program Info: project saw mediocre participation but a clear increase in personal assets in at-risk youth and in external assets such as community support

mobilize community members against gang and drug activity. Program provides mentors who teach young First Nations cadets to concentrate on positive attitudes, abilities, and achievements, rather than focusing on negative obstacles that hinder success. Cadet activities are specifically tailored to the needs and concerns of the native reserve youth with a strong emphasis on native culture, language, education, sports, and a healthy lifestyle. Focuses on development of youth with the assistance of their families, school, community leaders and the Police.

Circle of Courage® Program	Canada (Manitoba, Saskatchewan)	Monchalin (2012); National Crime Prevention Centre (2011); Public Safety Canada (2018b)	Model of positive youth development and empowerment that integrates Indigenous philosophies of child rearing, heritage of education and youth work, and contemporary resilience research (developed by Brendtro, Brokenleg & Van Bockern). Model applied world-wide (Canada, USA, Australia, New Zealand, South Africa) in schools, treatment settings, and family and youth development programs. Approach is represented by a circle (medicine wheel) divided into quadrants which correspond to 4 core values (belonging, mastery, independence, generosity). Approach emphasizes importance of a comprehensive and	Secondary (at risk, gang)	Core values, resilience, pro-social attitudes, reduce gang involvement	M/F	Youth	Traditional Aboriginal philosophies; medicine wheel; holistic approach	Survey of Youth in Residential Care: suggests that those who adopted Circle of Courage approach succeeded in making the 4 fundamental values part of their personal growth journey - after 12 weeks in placement, most positive correlations were with generosity, after 24 weeks, with mastery; after 24 weeks, young people had greater tendency to use vocabulary of traditional wheel and 4 quadrants
	USA, Australia								
	New Zealand								
	South Africa								

holistic approach, where family, school and community members are involved together. Key objectives: help youth become more resilient, promote empowerment, and make changes in living environments. Indigenous organizations using: Youth Alliance Against Gang Violence (YAAGV) (also known as Warrior Spirit Walking Program) (PA Outreach Program Inc.); Winnipeg YGPF Project - Circle of Courage® (Ka Ni Kanichihk Inc.).

Warrior Spirit Walking Project	Canada (Saskatchewan)	Totten (2009)	Delivered by Prince Albert Outreach Program Inc., targets 12-20-year-old Aboriginal gang members and youth at high-risk of gang membership. Circle of Courage model	Secondary (gang)	Deter gang membership	M/F	12-20 Youth Young Adult	Indigenous philosophies of child rearing, heritage of education, and youth work	Not indicated
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(Brendtro, Brokenleg, & Van Bockern, 2002) is the foundation for this program, and integrates Indigenous philosophies of child rearing, heritage of education, and youth work.

Regina Anti-Gang Service (RAGS) Project	Canada (Saskatchewan)	Public Safety Canada (2012c); Totten (2009)	<p>Program developed in 2007 which targets 16-30-year-old current or former gang or females affiliated through their boyfriend (primarily Aboriginal) and their partners/family members. Aims to help gang-involved youth leave their gangs safely. Sought to: increase youth attachment to the labour force, schools, and retraining; increase attachment to healthy adult role models; reduce involvement in gang related violence and</p>	Secondary (gang)	Deter gang membership	M/F	16-30 Youth Young Adult	Adapted to suit needs of Aboriginal youth; circle keeper program	<p>Evaluation: RAGS successful in reaching targeted population and helping participants exit from gangs; inconclusive on ability to help gang-involved women leave the sex trade. Program positively influenced participant's beliefs about conflict and improved attitudes toward aggression, retaliation, and guns; significantly reduced overall risk scores;</p>
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crime; decrease gang-related sex-trade activity. Based on evidence-based models such as Wraparound and MST but adapted to better suit needs of Aboriginal youth. Focused on social context in which gang-related behaviours develop while targeting individual change, interventions used the family as the primary area of work to build the youth's and family's strength. Intensive case management model used to target problems that predict known risks and protective factors. 4 core activities: life skills programming for young men; circle keeper program for young women; outreach to schools and institutions; engaging potential RAGS participants through

influenced key behavioural outcomes such as gang affiliation scores, non-violent crime, and possibly violent crime. Impact on employment, substance use and depression less significant or inconclusive

schools, correctional centres, courts, and on the streets.

Spirit Keepers Youth Society (SKYS)	Canada (Alberta)	Lafontaine et al. (2005)	Outreach program for Aboriginal youth formed in Edmonton, AB in 2004 (Collison, 2004). Provides a number of services, including safe houses, job opportunities for Aboriginal youth who want to leave their gang, intervention efforts aimed at discouraging young people from joining a gang (e.g., workshops to reveal the ugly side of gang life), and 'relapse prevention' to help ensure that those who leave a gang are not drawn back into the gang lifestyle.	Secondary (gang)	Resist gang; leave gang	M/F	Youth	Not indicated	Not indicated
Paa Pii Wak Safe Haven for Men	Canada (Manitoba)	House of Commons Canada	Circle of Life Thunderbird House in Winnipeg, Manitoba developed the	Secondary (gang)	Leave gang	M	Youth	Aboriginal program	Investigation by Winnipeg Police: government funding

(2010); Lafontaine et al. (2005)	program to provide a 'safe house' for males who want to leave their gang. At the safe house, the ex-gang member can receive additional support (i.e., family or substance abuse counselling) that they may need to avoid returning to the gang lifestyle. According to the Standing Senate Committee on Aboriginal Peoples, the issue of having a safe place to go may be particularly important to Aboriginal youth who may find the conventional/non-Aboriginal world particularly unwelcoming.	Young Adult Adult	for the program was withdrawn after a police investigation found members of Manitoba's highest-ranking street gang infiltrated the organization and employed gang members as program workers who assisted other gang members to be released from custody to the facility and continue with criminal activity (House of Commons Canada, 2010)
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Storytelling	USA	Sanchez-Way & Johnson (2000)	Implemented in 1995-96, with emphasis on building a bicultural identity as a prevention strategy. Sought to increase emotional strength and	Primary	Emotional strength; self-esteem; decrease substance	M/F	Youth (middle school)	Story-telling; cultural symbols	Study: found problem-solving skills, positive self concept, unfavourable attitudes toward
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self-esteem and decrease substance use by using a storytelling intervention that incorporated cultural symbols (Nelson, 1999). Study population was a group of more than 200 middle school students who resided on a rural American Indian reservation in the Southwest. Program's 27-lesson curriculum covered brain physiology, decision-making skills, and multicultural stories.

use; bicultural identity

drugs increased; use of inhalants, alcohol, marijuana decreased; as exposure to curriculum increased, decrease in drug use (decrease in alcohol use by male American Indians especially significant)

<p>Aboriginal Emotional Maturity Problem-Solving & Awareness Targeting Higher Impulse</p>	<p>Canada (Nova Scotia) USA</p>	<p>Bania (2017); Public Safety Canada (2009b)</p>	<p>Modified from Promoting Alternative Thinking Strategies (PATHS) program to reflect Aboriginal cultural values and teachings, specifically Mi'kmaw. Objective is to help Indigenous youth develop emotional awareness and</p>	<p>Primary</p>	<p>Emotional awareness; impulse control</p>	<p>M/F 6-10 (Gr 1-5) Child</p>	<p>Aboriginal cultural values and teachings; medicine wheel; talking circles, Mi'kmaw language</p>	<p>Process & Outcome Evaluation: students reported the program helped them better manage emotions; teachers reported students showing more concern for one another, increased likelihood of walking</p>
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**Control
(EMPATHIC)**

impulse control to reduce the likelihood of violence and criminalization. Program delivered in a school setting and focuses on teaching children (grades 1-5) to understand and manage their emotions and to solve problems in a positive way. Lesson activities: role-playing, journal writing, picture-based scenarios, story telling; and program representative conducted selected home visits each week to create a positive focus on the child.

away from a conflict, less aggressive behaviour in class; some parents reported increased self-esteem in children; widely recognized in USA as a proven program to prevent or reduce levels of violence, crime, or drug use

Stop Now and Plan (SNAP)	Canada (Ontario)	Public Safety Canada (2012b; 2013)	Evidence-based, gender sensitive cognitive behavioural multi-component family-focused model developed at the Child Development Institute (CDI), Toronto, more than 25 years ago.	Secondary (conduct issues)	Self-control; problem-solving skills	M/F	Child Adult	Tested with First Nation/Aboriginal communities	Evaluation: treatment gains maintained at 6, 12 and 18 months; parents report less stress in interactions with children and increased confidence in managing
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SNAP® model provides a framework for effectively teaching children and their parents self-control and problem-solving skills. Target population is children/youth who score within clinical levels on the conduct, oppositional and/or externalizing scales as assessed by either standardized measures, adapted checklists or through a clinical assessment. Currently, a number of SNAP® implementations are being tested with promising results, such as SNAP® for First Nation/Aboriginal communities.

children's behaviour; children report improved quality of interaction with parents, more positive attitudes and pro-social skills with teachers, peers and family members; longitudinal analysis showed that 91% of boys and 97% of girls had no history of criminal offences by 14; approximately 68% of children will not have a criminal record by age 19

Maskwacis Life Skills Training (LST)	Canada (Alberta)	Public Health Agency of Canada (2016)	Cultural adaptation of the Life Skills Training for Prevention Research, this adapted school-based	Primary	Prevent substance use and violence	M/F	(Gr 3-5; 6-8) Child	Cultural contexts; spiritual	Evaluation: findings very positive and indicate adapted version of LST has
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program is delivered to elementary students (grades 3 to 5) and junior high school students (grades 6 to 8) in the Maskwacis four Nations (previously Hobbema). Program aims to prevent substance use and violence in school-aged children by incorporating three stages of knowledge: resistance skills training that help children say “no” to drug and alcohol use; factual information about the risks of drug and alcohol use; social and personal self-management skills that support a child’s inner spirit. LST comprises 10-12 classroom sessions where students participate with program facilitators and support workers in lessons pertaining to substance

Youth

concepts;
Elders

progressively improved knowledge, attitudes, and skills among students in all grade levels; students have improved sense of Cree identity and Elders have greater presence in schools; increasing acceptance and incorporation of program within schools; strong support for adapted version of LST

use, self-esteem, decision making, communication and social skills, assertiveness, advertising and dealing with stress. Adaptation uses cultural contexts as well as spiritual concepts to increase relevancy and uptake and is supported by community Elders.

Social Cognitive Theory (SCT) and Problem-Solving Skills (PSS) Program

Australia

Franks et al. (2001)

Intervention based on SCT initiated to develop PSS among 6th graders (including Indigenous children). Skills, when developed in school children, can be considered a basic health capacity as PSS make it possible for children to form educated decisions about their health and to act on decisions in a social context. Ability to learn to recognize and

Primary

Develop problem-solving skills

M/F

(Gr 6)
Child

Not indicated

Not indicated

cope competently with emotional stress using PSS can add to general academic success. Furthermore, PSS can assist toward the enhancement of positive mental health and could also be used as a primary prevention strategy for depression and suicide.

<p>Eastside Aboriginal Space for Youth (EASY) Program [also Creating Healthy Aboriginal Role Models – CHARM]</p>	<p>Canada (British Columbia)</p>	<p>Public Safety Canada (2021b); Totten (2009)</p>	<p>Designed to provide socio-recreational and life skills for Aboriginal youth (14-21) at high risk of gang involvement. Main goals: increase awareness of the negative impacts of gang involvement by matching youth with experiential adult mentors with first-hand knowledge regarding realities of gang membership; foster honour and respect of traditional Aboriginal</p>	<p>Secondary (gang)</p>	<p>Resist gangs; asset building</p>	<p>M/F</p>	<p>14-21 Youth Young Adult</p>	<p>Traditional culture</p>	<p>Pre-Post Evaluation: a positive acquisition of developmental assets between time one and time two, except for empowerment, constructive use of time, and commitment to learning; staff noted positive changes in youth behaviours (e.g., reading more, expressing less anger)</p>
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culture; and increase alternatives to the gang lifestyle. Program is centred on community mobilization; conflict resolution; counselling and social work; family therapy; leadership and youth development; skills training; and social emotional learning. Program consists of: late night resource and outreach (focus on personal and professional development, including anti-violence content); sports-related activities; community forums (create awareness about dangers of becoming involved in gangs, explore factors which place Aboriginal youth at risk of becoming gang-involved, identify prevention strategies, set the stage for healing).

Caring for the Circle Within	Canada (Yukon)	Public Health Agency of Canada (2016e)	Residential land-based healing program that blends Western clinical and First Nations healing approaches to support adults who are dealing with the impact of trauma (typically intergenerational trauma as a result of residential schools). Expected that with this additional support, participants will have more positive interactions with families and communities, gain knowledge and skills (traditional and mainstream) to apply to challenges of daily life. Have delivered 2 camps for women and 1 for men. Participants were typically struggling with addiction issues and/or incarceration.	Secondary (trauma)	Improve family interaction s; life skills	M/F	Adult	Land-based; First Nations healing approaches; camps	Evaluation: participants indicated high level of satisfaction with program and 80+% retention; mixed results on behaviour/attitude measures implemented before/after program; majority of participants continued to show improvement 1 month after program; evidence of resiliency across all 3 evaluations (effects more pronounced among women)
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Gang Prevention Through Targeted Outreach (GPTTO); Gang Intervention Through Targeted Outreach (GITTO)	USA	Arbreton & McClanahan (2002); Lafontaine et al. (2005); Theriot & Parker (2007)	A gang prevention and intervention program offered by the Boys and Girls Club of America which seeks to develop adolescents' conflict resolution skills, build character, and provide education, vocational training, and recreational activities. Services involve drug treatment, tattoo removal, remedial education, life skills and job training services; youth given opportunity to participate in activities (e.g., sports, field trips, shooting pool, games, group meetings); adults act as mentors while offering advice on various issues of importance to recruits. Topics include how to get a job, how to locate a service, how to handle conflict with peers, and deal with	Primary Tertiary (gang)	Develop conflict resolution skills; resist gangs	M/F	Youth	Not indicated	Evaluation: programs meeting their goals - clubs attracted and retained youth at high risk of gang involvement; youth received key developmental supports at clubs that they might otherwise seek through involvement with gangs; participants more frequently experienced positive outcomes; estimated incremental cost per youth per year far less than the cost of gang suppression
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school pressures. Staff take youth to court docket dates and job interviews and help arrange family meetings. The club setting provided youth with a place where they could feel safe. Implemented in Aboriginal communities in Montana, South Dakota, and New Mexico (OJJDP, 2000a)

<p>Gang Resistance Education and Training (GREAT) Program</p>	<p>Canada; USA</p>	<p>Lafontaine et al. (2005); Preston et al. (2009)</p>	<p>Cognitive-based program that helps middle school students develop knowledge and skills needed to resist joining a gang. Taught by law enforcement personnel and delivered in 9 1-hour lessons. Includes: introduction; crimes/victims and your rights; cultural sensitivity/prejudice; conflict resolution;</p>	<p>Primary</p>	<p>Tools to resist gangs</p>	<p>M/F</p>	<p>12-15 Middle school Youth</p>	<p>Cultural sensitivity and prejudice</p>	<p>Longitudinal Study: results were mixed, but judged by OJJDP to hold promise; awaiting results for Aboriginal programs</p>
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meeting basic needs;
 drugs/neighborhoods;
 responsibility; goal
 setting. Has been
 implemented in seven
 Aboriginal communities in
 the USA.

Youth Gang Awareness Cultural Camp	Canada (Saskatchewan)	Lafontaine et al. (2005)	Youth Gang Awareness Cultural Camp (Dolha, 2004): formed by the Federation of Saskatchewan Indian Nations (FSIN), this camp gives Aboriginal youth an opportunity to interact with Elders and role models who work toward deglamourizing gang life.	Primary	Deglamourize gang life	M/F	Youth	Formed by FSIN; Elders	Not indicated
Tsionkwatenton A'non:wara Rason:ne (My Home on Turtle	Canada (Ontario)	Public Health Agency of Canada (2016p)	8-bed co-ed residence for youth (12-17) experiencing serious difficulties in their lives on the Six Nations of the Grand River. Lodge provides a therapeutic approach in a culturally	Secondary (serious difficulty)	Learn to make more effective choices	M/F	12-17 Youth	Culturally sensitive; holistic	Not indicated

**Island)
Youth Lodge**

sensitive manner that encompasses mental, physical, spiritual, and emotional areas. Every aspect of life at the Youth Lodge, including rules and the approach to behaviour management, is considered part of an integrated, holistic program. It is intended to assist participants in recognizing their less effective behaviours and through the process of self-evaluation, learn to make more effective choices in order to meet their needs.

Project S.T.E.P. (support, treatment, education, and prevention)	Canada (Ontario)	Bania (2017); Project S.T.E.P. (2021)	Local partnership committed to addressing the need for support, treatment, education, and prevention (S.T.E.P.) of youth addictions in Ottawa. Culturally-appropriate part of the	Secondary (addiction)	Skills to meet life challenges	M/F	Youth	Culturally-appropriate individual counselling; talking circles; life skills education	Evaluation of School-based Counselling Program: 2 out of every 4 students in sample group able to reduce or stop using one or more drugs during evaluation
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project offers Indigenous youth individual counselling, talking circles, life skills education and cultural activities to create an environment for youth to feel they belong and to develop the courage and skills to meet life's challenges.

cultural activities

period; cannabis use decreased by 71%; students experiencing moderate/severe difficulty upon entering program showed improvements in health and well-being; 95% of students in program completed school year. Evaluation of Non-mainstream Program: 79% of youth who reported drug use reduced frequency of use; 81% felt program helped build/rebuild healthy relationships with family, partner, or community; 91% achieved academic or employment success; 84%

reported fewer suicidal thoughts

Cherokee Talking Circle (CTC)	USA (Oklahoma)	Lowe et al. (2012); Office of Juvenile Justice and Delinquency Prevention (2016)	10-session culturally-based intervention designed for Keetoowah-Cherokee students in early stages of abusing substances and experiencing negative consequences. Goal: reduce substance abuse, with abstinence as ideal outcome. Participants engaged in talking circle led by counsellor and cultural expert; integrating Keetoowah-Cherokee values and based on Cherokee concept of self-reliance.	Secondary (substance use)	Reduce substance use; self-reliance	M/F	Youth	Talking circle; cultural expert; culturally-based; Cherokee concept of self-reliance	Evaluation: culturally-based intervention significantly more effective for reduction of substance abuse and related problems than a non-culturally based intervention for Native American adolescents
Nimi Icinohabi Program	Canada (Alberta)	Public Health Agency of Canada (2016m)	Evidence-based substance abuse prevention program for Aboriginal children and youth (grades 3-9) reviewed and adapted by	Primary	Prevent substance abuse	M/F	8-14 (Gr 3-9) Child	Program adapted to include cultural beliefs, values,	Program Measurement: school and changes in student participants' knowledge, attitudes, refusal skills, and

the Alexis Nakota Sioux Nation to ensure it incorporated their cultural beliefs, values, language, and visual images. Adapted program delivered to students at Alexis Nakota Sioux Nation. Complementary parent program is now in development and plans are in place to expand the program to other Aboriginal communities in Alberta.

Youth

language, visual images

self-beliefs showed positive individual behaviour and community-level changes brought about by the program

Community Initiatives For Māori Youth at Risk	New Zealand	Capobianco & Shaw (2003); Oranga Tamariki Ministry for Children (2019)	Police-sponsored programs targeting youth at risk of offending and re-offending (Maori and non-Māori) funded in 1997. Projects involve collaboration between the police, family, school, and community. At risk youth (8-17) referred to the program by police and/or school. For Māori clients,	Secondary (risk of offending)	Sense of belonging; self-confidence	M/F	8-17 Child Youth	Based on Māori cultural values and principles	Evaluation: high rates of participant retention; high levels of desistance from offending; increased school attendance and enhanced school performance; youth reported being happier and a new sense of direction in their lives; two
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programs based on Māori cultural values and principles, and primarily designed to provide them with a sense of belonging and confidence. Key activities: life skills, personal development, and whanau (family) support, mentoring, building self esteem and outdoor experiences.

programs achieved more than 90% cessation of offending during the project

Therapeutic Adventure for Native American Youth (TANAY)

USA

Public Safety
Canada
(2012b)

Program for high-risk youth who might be in juvenile detention, treatment programs, alternative schools, out of school, etc. implemented in one of the Indian Health Service regional youth treatment centres. It has some experiential learning content and service learning, but also has an equine therapy component, a comprehensive staff

Secondary
(high risk)

Experiential learning

M/F

Youth

Culturally-sensitive mental health services

Program Info: the program was implemented in one of the Indian Health Service regional youth treatment centres with good success and recently got 3-year grant to become evidence-based

development component and culturally sensitive mental health services.

Dakotah Pride	USA	Joe et al. (2008)	Provides residential and outpatient substance abuse treatment services for adult clients, most admitted by court order, especially those involved in the drug court; also limited outpatient services to court-referred youth. Utilizes western and traditional approaches, including a modified AA approach that incorporates the Red Road curriculum, the Medicine Wheel, sweat lodges, talking circles, and participation in the Sun Dance ceremonies (Lewis et al., 2005). The tribe also operates a domestic violence and sexual assault centre for women ("Women's	Tertiary (substance abuse)	Reduce substance use	M/F	Young Adult Adult	Modified AA approach using Red Road curriculum; medicine wheel; sweat lodges; talking circles; Sun Dance ceremonies	Not indicated
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Circle”) that provides temporary shelter and assists clients in accessing appropriate services.

<p>Youth Project Team (YPT)</p>	<p>USA (Oregon, Minnesota, Alaska, Oklahoma, New Mexico)</p>	<p>Pearson (2009)</p>	<p>YPT provides services for youth at risk in number of different communities. Grande Rode YPT provides intensive afterschool and weekend services for youth at risk of becoming court involved. Involves community meetings, activities (e.g., field trip with discussion about drug use or healthy relationships; canoe club), family night, learning Chinook language/culture. Canoe club includes activities to prepare for journey (e.g., using cedar strips to make ropes, sewing shawls, practicing</p>	<p>Secondary Tertiary (at-risk; court involved)</p>	<p>Increase self-esteem; improve peer relations; sense of identity; family values; culture; subsistence skills; improve mental health; anger management; life skills</p>	<p>M/F Youth</p>	<p>Indigenous language and culture; weaving cedar strips into rope; sewing shawls; dancing; singing; drumming; Elders; cultural counsellors; community mentors; sacred campgrounds</p>	<p>Interviews: youth said participation provided opportunities to use time productively, learn about culture, avoid negative behaviours, manage problems, improve school performance; Staff identified themes of success – building capacity, expanding services, coordinating resources through partnerships, funding, and sustainability, restoring Native identity by honoring culture and tradition.</p>
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dancing, singing, drumming). Meant to increase self-esteem, improve peer relations, develop sense of identity. Mille Lacs Band of Ojibwe YPT provides afterschool/weekend youth prevention services to reduce risk factors for delinquency and substance abuse (adjudicated, foster care). Blend of instruction and activity with focus on culture and language. Old Harbor's YPT focused on family values, Alaska Native cultural traditions, subsistence skills (hunting, processing game, fishing, gathering), and youth development. Incorporates Alutiiq cultural values/traditions to reduce prevalence of juvenile delinquency and increase and improve village's mental health

Program Info: Mille Lacs YPT show juvenile delinquency cases dropped significantly (from 270 in 2004 to 44 in 2007)

Evaluation: Mescalero YPT youth, unlike youth from other YPTs, showed much lower levels of risk factors (perception of harm, non-parent adult support, drug availability in community, etc.) and higher scores on resiliency factors

and substance abuse counselling services. Two Stars YPT provides intensive treatment (e.g., substance abuse, anger management counselling, user group meetings, supervised activities to redirect negative energy), and works directly in school, after school, and homes. Summer leadership camp provides life skills as prevention service, and older youth (at least 16) may serve as camp counsellors. Staff initiate mental health interventions for court-involved youth through voluntary 10-week juvenile intervention program open only to Native American youth. Mescalero Apache YPT provides biweekly life skills class, afterschool program, weekend educational field trips,

litter removal to earn community service credits, summer program (Youth Impacting Youth - YIY) to produce professional video on a crime prevention.

Restitution Peace Project	Canada (Northwest Territories , Nunavut)	Capobianco & Shaw (2003); City of Calgary (2017)	<p>Early intervention school-based project for children and youth (5+) focusing on Aboriginal communities. Intended to assist communities in developing and implementing a community-based solution to problems that contribute to crime and victimization, particularly as they affect children, youth, and Indigenous persons, and to improve academic achievement. The Peace Circle model deals with difficult behaviours that are a response to conflict and a</p>	Primary	Address problems that contribute to crime and victimization	M/F	5+ Child Youth	Incorporates a First Nations philosophy of healing	<p>Process and Outcome Evaluation: measured success of the project in establishing peace circle models in each of the ten northern communities, and effectiveness of the model in addressing crime and victimization</p>
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cause of conflict; helps individuals understand the underlying causes of their behaviour; and provides life skills for self management, conflict resolution and greater success. Restitution incorporates a First Nations philosophy of healing to restore the physical, social, emotional, and spiritual aspects of individuals and communities.

Balgo Women's Law Camp	Australia (Western Australia)	Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016)	Traditional law camp held in Balgo (remote Western Australia) in 2007 increased young women's understanding and capacity for handling conflict and violence, while reinforcing the strengths of culture and community.	Secondary	Increase capacity to handle conflict	F	Young Adult	Culture; community	Program Info: camp was a positive initiative, which enabled local women to connect with cultural heritage, their land, and themselves
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Aggression Replacement Training	Australia (Queensland)	Higgins & Davis (2014); Stewart et al. (2014)	10-week structured group cognitive-behavioural program to control anger and develop pro-social skills. Delivered to Indigenous and non-Indigenous young people in the Queensland criminal justice system, designed to teach young people alternative ways to respond to situations where they might otherwise turn to violence or aggression.	Tertiary (criminal justice system)	Control anger, pro-social skills, reduce aggression and violence	M/F	Youth	Focus on individual needs and circumstances of Indigenous people	Interviews: young people attributed positive behavioural changes to the program (e.g., learning to manage anger, resolve conflict, constructive ways to relax); facilitators reported positive changes in young people's confidence and self-esteem, improvements in cognitive factors contributing to aggressive/violent behaviour, reduction in aggressive thoughts and behaviours (greater for non-Indigenous); Indigenous people benefit more when supported by experienced facilitators who
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deliver course according to individual needs and circumstances of young Indigenous people

Hard to Reach Youth Project	New Zealand (South Auckland)	Te Puni Kōkiri (2010)	Māori designed approach to address youth gang issues. First stage is “getting to know you” (relationship building, forging trust and getting past the defensive barriers, to create an honest and open dialogue); then moves to ‘Individual Plan’ for each person which enables a journey of self-discovery (identify skills and strengths, talk through situations they encounter in life and offer alternative strategies to crime and violence); sport and cultural activities used to establish awareness of	Secondary (gang)	Alternatives to crime and violence, relationships, empathy	M/F	Youth	Māori designed approach	Evaluation: independent and diverse evaluations found the intervention to be highly effective – the trouble stopped
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and experience in interpersonal relationships and empathy.

Roots of Empathy	Canada	Public Health Agency of Canada (2016n)	<p>School-based program for elementary school children (including Indigenous children) that aims to promote mental health and prevent violence. At the heart of the program are a neighbourhood infant and parent who visit the classroom over the school year. A trained Roots of Empathy Instructor coaches students to observe the baby's development and label the baby's feelings. In this experiential learning, the baby is the teacher and a lever, which the Instructor uses to help children identify and reflect on their own</p>	Primary	Social and emotional competence; self-regulation	M/F	Child	Not indicated	Not indicated
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feelings and the feelings of others. Program develops social and emotional competence, self-regulation, and executive function.

Akwe:go	Canada	Monchalin & Marques (2013); Ontario Federation of Indigenous Friendship Centres (2021)	Grounded in cultural traditions providing a sense of belonging for urban Indigenous children (7-12). Provides a variety of social development activities, including life skills training, anger management training, social supports that address poverty-related self-esteem issues, guidance on reducing victimization, how to avoid peer pressure. Also provides out-reach support to children in care, promotes health and physical education, supports children with	Primary Secondary (in care; FASD)	Life skills, anger management, self-esteem, avoid peer pressure	M/F	7-12 Child	Grounded in cultural traditions, family circles	Not indicated
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Fetal Alcohol Spectrum Disorder, supports 2SLGBTQI+. Includes one-on-one activities, group activities, and family circles to encourages positive behaviours and well-being

Wraparound Approach	Canada, USA	Public Safety Canada (2018b)	<p>Implemented in USA and Canada throughout 1990s and more recently (Debicki, 2011). Intensive, individualized care management program designed for youth with serious or complex emotional and/or behavioural problems. Designed to prevent fragmentation and 'gaps' in services often encountered by youth and families. Seeks to provide more extensive and proactive contact between youth, family,</p>	Secondary or behavioural problems	Address emotional behavioural problems	M/F	Youth	Indigenous organizations using wraparound	Not indicated
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and other parties (e.g., court counsellor, social worker, etc.). Provides continuum of services and support networks with case management coordination. Uses variety of established interventions: skills training; cognitive problem-solving skills; self-control strategies; family management skills training; parent training, etc. Wraparound strategies work with young people and families to develop system of care tailored to individual participant (Snider et al., nd). Indigenous organizations use Wraparound approach (Changing Direction in Support of Aboriginal Youth).

Woorabinda Early Intervention Coordination Panel	Australia (Queens- land)	Higgins & Davis (2014); Stewart et al. (2014)	Brings together government, non-government, and community representatives at cross-agency panel meetings to provide co-ordinated approach to the care and support of Indigenous young people and families who are at risk of offending or have been involved in offending and have multiple, complex needs. Panel's key roles are to assess needs of referred individuals and families, and to plan for, implement and review a range of interventions. Interventions are developed by agencies represented on cross-agency panel or by staff directly employed on panel (e.g., regular counselling, one-on-one classroom support, after-	Secondary (at risk of offending)	Coordinated approach to care and support	M/F	Youth	Involved Indigenous community representatives	Evaluations: positive behavioural changes (e.g., greater respect to others, taking on new responsibilities, communicating in more constructive manner; improved family relationships; increased awareness among family members of who to approach for assistance and skills to support children; 13 out of 18 continued to offend in years following participation, although offences didn't increase consistently or continually
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school recreational activities and pursuits, health promotions, family support).

Aboriginal Friendship Centres	Canada	Monchalin & Marques (2013); Ontario Federation of Indigenous Friendship Centres (2021)	There are 119 Friendship Centres across Canada, created by, and run by and for Aboriginal people. Offer a variety of social programming initiatives for children, youth, and families (e.g., sports, recreation, cultural education, teen parenting skills, family violence intervention, family support programs, substance abuse intervention, job skills training). Programming referred to as “Crime Prevention through Social Development” (Hastings & Jamieson, 2002; Waller, Sansfaçon & Welsh, 1999; Waller & Weiler 1984) – focus on						
			Cultural education, parenting skills, family violence, substance abuse, job skills	Child					
			Primary	Youth					
			Secondary (at risk)	Young Adult	M/F	Cultural education	Not indicated		

early identification and intervention in the lives of individuals or groups considered at-risk. Many Friendship Centres offer an Aboriginal Healthy Babies Program that aids mothers with young infants (information on taking care of babies in culturally relevant way).

Improve Life Skills and Employment (15)

Wasa-Nabin Urban Youth Program	Canada (Ontario)	Bania (2017); Wabano Centre (2021b)	Using an Indigenous model of care, the Wabano Centre offers weekly one-on-one support, workshops, employment readiness supports, and life skills development for Indigenous youth (12-18). Includes a hands-on cultural program with facilitators to get experience with	Primary	Employment readiness; life skills	M/F	12-18 Youth	Indigenous model of care; Indigenous arts, crafts, cultural experiences	Not indicated
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Indigenous arts, crafts, and cultural experiences.

Yiriman Project	Australia (Western Australia)	Osborne et al. (2013);	Project initiated by Elders with aim of passing on traditional culture, knowledge, and healing to young Indigenous people (up to 30) to reduce risk taking and self-harm behaviours and encourage them to enter meaningful employment.	Secondary (risk taking, self-harm)	Healing, reduce risk taking and self-harm, employment opportunities	M/F	Up to 30	Elders, traditional culture and knowledge; bush skills; language; right ways of being in the world; story book (cultural mapping)	Study: positive outcomes included strengthening culture, tradition, and identity among young people through relationships with Elders; healing through connection to country; developing culture, language, and bush skills; nurturing respect for Elders; enabling traditional knowledge to be taught in culturally appropriate manner; skills for sustainable employment. Key factors contributing to success: community ownership and governance; involvement of
		Palmer (2013); Redfern (2017)	Four main strategies: trips to country with Elders (nature of trip determined according to traditional law, Elders teach in informal way; bush skills, culture, language, right ways of being in the world passed on); digital technology and music used as tools to engage young people on trips; each trip is filmed, photographed and story book compiled (this						

'cultural mapping' is key aspect of project); promotes young leaders to bring knowledge of issues faced by youth in communities and logistical support for trips, and plan and facilitate activities during trips (builds capacity, skills, leadership); project creates meaningful and culturally appropriate employment opportunities by providing young people opportunities to develop work and life skills, and skills particularly relevant to ranger-type positions.

middle generation between Elders and young people, who act as a bridge between the two groups; participants gaining benefit from project

<p>Police and Citizens Youth Clubs (PCYC)</p>	<p>Australia</p>	<p>Cooper et al. (2016)</p>	<p>PCYC helps young people get active in life; develop their skills, character, and leadership; and prevent and reduce crime by and against young people.</p>	<p>Primary</p>	<p>Develop skills; leadership</p>	<p>M/F</p>	<p>Youth Young Adult Adult</p>	<p>Community-based program</p>	<p>Not indicated</p>
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Organization is community-based and involves the provision of low-cost structured activities to children and adults, aimed specifically at underprivileged persons in the community (including Indigenous people).

Youth Councils	USA	Capobianco & Shaw (2003); City of Calgary (2017); Sagiri (2001)	Promotes personal development and leadership skills among American Indian and Alaska Native youth to address spiritual, physical, and social development. Provides a variety of activities, including leadership conferences, seminars, publications, and sports activities to prepare them to become informed and contributing members of their tribes, villages, communities, States and	Primary	Leadership skills	M/F	15-24 Youth Young Adult	Cultural preservation; environmental issues	Program Info: project was very successful; one outcome was that participants exhibited a marked increase in self-esteem
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Nation. Youth Councils include Native American youth (15-24), involved in wide range of activities (e.g., cultural preservation, environmental issues, community service, etc.) fostering leadership skills and promoting healthy lifestyles.

Youth Build	USA	Joe et al (2008)	<p>Job corps program with chemical dependency counsellors and a curriculum with academic courses as well as therapy that includes traditional and cultural activities such as talking circles. Program also used as aftercare for those who had received treatment services.</p>	Secondary (substance use)	Employment	M/F	Youth	Cultural activities; talking circles	<p>Review: program ended in 2007 because federal funding was not renewed because not enough graduates were placed in gainful employment, an outcome that tribe found difficult to meet because there are so few jobs available on reservation</p>
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Bent Arrow Program	Canada (Alberta)	Linden (2001)	<p>16-week program for First Nations people aged 16-24. Intended for young people who are not working, in school or in a training situation. Designed to develop skills and knowledge necessary to make and maintain positive lifestyle changes using guidance and teachings of Native Elders and the Medicine Wheel.</p>	Secondary (not working or in school)	Develop life skills	M/F	16-24 Youth Young Adult	Elders; medicine wheel	Not yet evaluated
Community Development Employment Program (CDEP) – ATSI Many Rivers	Australia	Franks et al. (2001)	<p>Community-based employment and development project involving Aboriginal community organizations to assist in community development through work programs for unemployed Aboriginal people. Assists individuals in acquiring skills, which benefits the individual and the</p>	Primary	Employment	M/F	Not indicated	Indigenous community organizers	Not indicated

community. Participants receive a paid wage by CDEP organizations to undertake work and/or training to develop their community. Also assist participants to transfer to the mainstream labour market.

<p>Saskatoon Community Youth Arts Programming (SCYAP)</p>	<p>Canada (Saskatchewan)</p>	<p>SCYAP (2021); Takyi (2017)</p>	<p>Saskatoon Community Youth Arts Programming (SCYAP) is a charitable, non-profit organization that uses art and cultural programs to improve the lives of at-risk Indigenous youth and give them the tools to succeed.</p>	<p>Secondary (at risk)</p>	<p>Job skills (art); social relationships</p>	<p>M/F</p>	<p>Youth</p>	<p>Culture</p>	<p>Participant Interviews (n=8): said art intervention program encouraged them to move away from crime by engaging their time; building self-esteem; developing skills, improving social relations, and helping them heal</p>
<p>“Knowledge = Power” & “Respect Yourself” Camps</p>	<p>Australia (Northern Territory)</p>	<p>Bartels (2011)</p>	<p>Involved four 3-day camps in 2007 and 2008 (34 Indigenous; 15 African participants). Camp activities included</p>	<p>Primary</p>	<p>Life skills</p>	<p>M/F</p>	<p>Not indicated</p>	<p>Bushwalking</p>	<p>Program Info: ongoing contact between participants and police indicated improved education</p>

			bushwalking, rock climbing and workshops on health, nutrition, substance abuse, as well as aspects of the law and 'Men's and Women's Business' forums.						and employment for some participants
Aboriginal Youth Cultural Camp and Leadership Training Program	Canada (Alberta)	Linden (2001)	Summer youth camps for urban Aboriginal men and women 13-24 (separate camps). Involves cultural and recreational activities in an outdoor setting with Elders providing guidance and traditional knowledge. As part of pilot project, an 8-week leadership training skills and outdoor education program was offered to Aboriginal youth 16-18 (group leaders).	Primary	Leadership	M/F	13-24 Youth Young Adult	Cultural activities; Elders; traditional knowledge	Comment: no evaluation of this project has been reported, but activities are intensive enough that it has some prospect of success
Youth Achievement Program (YAP)	Canada (Manitoba)	Public Health Agency of Canada (2016r); Youth	Award-winning program started in 2000 in Winnipeg with a mission to promote social change	Primary	Leadership	M/F	Youth	Focus on culture; community empowerment	Not indicated

Achievement Program (2021) for Aboriginal youth through sports and recreation. Program expanded in 2008 to 3 northern First Nations communities. Youth graduating from the program work with coaches and staff to deliver after school programming and summer camps to younger Aboriginal and non-Aboriginal children from throughout the city. Program provides youth leaders with paid employment and an important opportunity to act as role models and provide peer mentorship to other kids in their community. Sports and program activities are mostly informed by the youth leaders and kids in the program. Focus is placed on sources of culture, emotions, beliefs,

health realization, community empowerment. YAP focuses to ensure, assist, and support families and youths' concerns and their needs are being met.

<p>Youth Transition Program “Rekindling Youth Spirit”</p>	<p>Canada (Ontario)</p>	<p>Bania (2017); Wabano Centre (2021a)</p>	<p>Using an Indigenous model of care, Wabano Centre supports Aboriginal youth (16-24) leaving Child Protection Services or improving adult life after a Crown Protection childhood. Through individual case management, education and outreach services, the program guides youth through the stages of traditional native development to re-establish cultural pride. Also helps these youth figure out what they need to build a good life, from</p>	<p>Secondary (leaving child protection services)</p>	<p>Life skills; cultural pride</p>	<p>M/F</p>	<p>16-24 Youth Young Adult</p>	<p>Indigenous model of care; traditional native development</p>	<p>Not indicated</p>
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finishing school, to getting a job, to finding an apartment, to advising them on the financial and community supports available.

Youth in Transition (YIT)	Canada (Ontario)	Bania (2017); Tungasuvving at Inuit Centre (2021)	Through the Tungasuvvingat Inuit Centre, the program provides supports to help young people currently involved in and soon-to-be leaving the care of CAS. TI's YIT Worker helps Inuit youth to connect with education, employment, housing, life skills, mental health, and other supports in their communities, and supports them in navigating the transition from care to adulthood.	Secondary (foster care)	Navigate from care to adulthood	M/F	Youth	Inuit culture	Not indicated
Wabano Youth	Canada (Ontario)	Bania (2017); Wabano	Using an Indigenous model of care, the Wabano Centre provides	Tertiary (conflict)	Life skills	M/F	13-29 Youth	Indigenous model of care; culturally	Not indicated

Diversion Program	Centre (2021a)	culturally appropriate support for Aboriginal youth (13-29) in conflict with the law. Program supports young offenders in healing by using culturally appropriate programming to redirect them away from the judicial justice system. With a case worker, youth develop a personalized action plan that is culturally based and access services that address their specific needs. Once the report has been accepted, there is no further action from the police or authorities and Indigenous youth are welcomed into the community.	with the law)	Young Adult	appropriate programming; culturally-based action plan
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Yiriman Youth Justice Diversion	Australia (Western Australia)	Palmer (2013); Redfern (2017)	Community-based youth diversionary program that targets at-risk youth who have come into contact	Tertiary (contact with	Healing; healthy behaviour and	M/F	Youth	Traditional culture-centred practice;	Not indicated
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**Program
(YYJDP)**

with the justice system and attempts to divert them towards healthier behaviours and lifestyles through traditional culture-centred practice. The YYJDP is an expansion of the highly successful 'Yiriman Project,' but more specifically aimed at youth diversion away from negative justice outcomes and aims. 'On-Country' program is delivered in traditional languages in remote bush locations of cultural significance. Activities consist of a 5-day bush trek and a 6-week 'Care for Country' camp program to develop job skills in land management. Treks consist of large groups (50–100 people) across at least three generations, walking up

justice
system)

lifestyle;
employment

traditional
languages;
bush camp;
ancestral
sites; story-
telling;
traditional
song and
dance;
ceremony;
traditional
crafts;
hunting; bush
medicine;
passing on
knowledge

to 20 kilometres per day. During these on-country camps and treks, young people develop knowledge of their languages, and participate in visiting ancestral sites, storytelling... traditional song and dance... ceremony and law practices, teaching traditional crafts, tracking, hunting, and preparing traditional bush tucker, practicing bush medicine, and passing on knowledge to the younger generations.

Family

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Improve Parenting Skills (23)									
Home Visiting	Australia (South Australia)	City of Calgary (2017)	Provide proactive support for parents and caregivers in the earliest years of a child's life. Family home visiting program introduced in 2004 for Indigenous families of newborns whereby a nurse visitation was provided to all Indigenous families within the community in the first four weeks of infant's life. Extended family home visiting services also available on a more targeted basis up to the age of 2 years.	Primary	Support to parents in early years of child's life	M/F	Young Adult Adult	Not indicated	Not indicated
Family Spirit®	USA	Public Health Agency of Canada (2016g)	Culturally tailored home-visiting program to promote optimal health and well-being of American Indian teenage mothers and children. Combines use of	Primary	Parenting competence; reduce maternal psycho-	F	Child Young Adult	Culturally focused, strength-based curriculum	Evaluation: positive impacts found on parenting knowledge, locus of control, depression symptoms, and

paraprofessionals from the community as home visitors and culturally focused, strengths-based curriculum as core strategy to support young families. Parents gain knowledge and skills to promote healthy development and positive lifestyles for themselves and children. Designed to increase parenting competence (e.g., parenting knowledge, self-efficacy), reduce maternal psychosocial and behavioural risks that could interfere with effective parenting (e.g., drug/alcohol use, depression, externalizing problems), and promote healthy infant and toddler emotional and social adjustment (i.e., internalizing, externalizing behaviors). Also aims to prepare toddlers for early school success, promote parents' coping and life skills, and link families to appropriate community services. Includes 63 structured lessons

social and behavioural risks; healthy infant and toddler emotional and social adjustment

externalizing behaviours; positive impacts on children included decreased externalizing, internalizing and dysregulation behaviours

delivered one on one by Health Educators in participants' homes.

KidsFirst	Canada (Saskatchewan)	Public Health Agency of Canada (2016j)	Voluntary program that helps vulnerable families (including Indigenous families) to become the best parents they can be and to have the healthiest children possible. The program enhances knowledge, provides support, and builds on family strengths.	Secondary (vulnerable families)	Family strengths	M/F	Child Adult	Not indicated	Not indicated
Listening to One Another	Canada	Public Health Agency of Canada (2016k)	Originally developed in USA with moderately positive results, programming for youth (10-14) and their families has been culturally adapted by First Nation partners. This family-centred drug and alcohol abuse program includes 15 weekly experiential learning sessions with unique themes for adolescents and their families to promote family well-being and Indigenous values.	Secondary (substance abuse)	Family well-being; Indigenous values	M/F	10-14 Youth	Culturally adapted; Indigenous values	Program Info: findings from adaptation suggest high retention rate for participating families relative to other programs that have been culturally adapted, high levels of family attendance, and significant impact in youth behaviour

Bibbulung Gnarneep Project (Solid Kid Project)	Australia	Franks et al. (2001)	Focuses on Indigenous communities and combines home visiting program with longitudinal study documenting characteristics of Indigenous families which enable healthy family functioning. Aims to evaluate antenatal, perinatal and childhood characteristics of healthy children, document mortality and morbidity, and train Aboriginal people to run the program.	Primary	Support parents; healthy family functioning	M/F	Child Young Adult	Train Aboriginal people to run program	Informal Evaluations: indicate home visits provide women with greater social support which in turn supports development of community networks
Ngumytju TjiTji Pirni (NTP)	Australia	Franks et al. (2001)	Antenatal and postnatal home visiting program for Aboriginal mothers and children. Western Australian project which aims to improve the health of Aboriginal and Torres Strait Islander people by improving maternal health. Coordinated by Aboriginal Health workers who speak the mothers' language. Visits aim to empower women to make informed choices about their own care, care of children and	Primary	Improve maternal and infant health care	F	Child Young Adult Adult	Aboriginal health workers; language	Evaluation: data not yet published

reduce rates of illness and death by provision of high quality maternal and infant health care.

<p>Aboriginal Maternal and Infant Health Service (AMIHS)</p>	<p>Australia (New South Wales)</p>	<p>Osborne et al. (2013)</p>	<p>Designed to improve health outcomes and provide culturally appropriate health care for Indigenous pregnant women and their babies. Provides continuity of care to Indigenous women, with Indigenous health workers and midwives collaborating to provide a service that is culturally appropriate, based on primary health care principles and delivered in partnership with Indigenous Australians, with links to mainstream maternity services. Includes: community consultation, partnering with other services, transition of care for infants after 8 weeks to child and family health services (for continuity of care to school age) and</p>	<p>Primary</p>	<p>Improve health care for pregnant women</p>	<p>F</p>	<p>Child Young Adult Adult</p>	<p>Culturally appropriate health care; delivered in partnership with Indigenous Peoples</p>	<p>Evaluation: increased proportion of women attending first antenatal visit before 20 weeks; decreased rates of low-birth-weight babies, preterm births, perinatal mortality; improved breastfeeding rates; Indigenous women trusted and supported the service, identified home visiting, contact with Indigenous health workers, and transport to antenatal appointments as key aspects they were satisfied with.</p>
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training/support to AHMIHS workers.

Strengths:
collaboration between Indigenous health workers and midwives using primary health care approach; skilled and committed staff with good relationships with Indigenous communities and health services; training/support to workers

Canada Pre-Natal Program (CPNP)	Canada (Ontario)	Bania (2017); Tungasuvvi ngat Inuit Centre (2021)	Through the Tungasuvvi ngat Inuit Centre, the CPNP provides individual supports to pregnant and new Inuit mothers, and their babies up to the age of 18 months.	Primary (mothers)	Support mothers and babies	F	Child Young Adult Adult	Inuit culture	Not indicated
Positive Parenting Program (Triple P)	Australia Canada New Zealand	Houlding et al. (2012); Keown et al. (2018); Public Health	Parenting intervention based on social learning and cognitive behavioural principles, with main goals of increasing knowledge, skills, and confidence of parents and	Secondary (parents with difficulties)	Improve parenting skills (knowledge, skills,	M/F	Young Adult Adult	Indigenous lens; cultural values	Qualitative Study – Canada: perceived improvements in parenting skills, child behaviour and competency, and

(and other countries)	Agency of Canada (2016o); Turner et al. (2007)	reducing prevalence of mental health, emotional, and behavioural problems in children and adolescents. Formed on basis of 5 core positive-parenting principles that address specific risk and protective factors known to predict positive developmental and mental health outcomes in children: ensuring a safe and engaging environment; creating positive learning environment; using assertive discipline; having realistic expectations; taking care of oneself as a parent. Used in countries all over the world and delivered from Indigenous lens (Australia, Canada, New Zealand). In New Zealand, a Collaborative Participation Adaptation Model (CPAM) used to culturally adapt a low-intensity, 2-session group variant of Triple P for Māori parents of young children. Involved collaborating closely with Māori tribal elders,	es coping)	confidenc e)	parent/child relationships. Evaluation – New Zealand: parents in intervention group reported significantly greater improvements in child behaviour problems and reduced interparental conflict about child-rearing compared to parents in control group post-intervention; intervention effects maintained or improved at follow-up; at 6-month follow-up intervention-group parents reported significantly greater reductions in overreactive
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practitioners, and parents through participatory process to identify content and delivery process that would ensure traditional Māori cultural values incorporated.

parenting practices and greater confidence in managing difficult child behaviours than control parents; culturally adapted program associated with high levels of parental satisfaction

Families and Schools Together Canada (FAST)

Canada (Nova Scotia)

Preston et al. (2009)

Program implemented in more than 100 schools across the country. Used to strengthen the family unit by addressing parent-child bonding via 3 main components: building a 3-way relationship between parents, children, and school; addressing personal values, personal accountability, and family management; empowering parents to become the primary protectors for children.

Primary

Parent-child bonding

M/F

Child

Young Adult

Adult

Not indicated

Not indicated

Multisystemic Therapy (MST)	USA	Greenwood (2008); Public Safety Canada (2017b)	Designed to help parents deal effectively with youth's behaviour problems, including engaging with deviant peers and poor school performance. MST addresses barriers to effective parenting and helps family members build an Indigenous social support network. MST is typically provided in the home, school, and other community locations. MST therapists also on call for emergency services. MST adapted for Indigenous people.	Secondary (behaviour problems)	Deal with behaviour problems	M/F	Young Adult Adult	Adapted for Indigenous people	Evaluations: demonstrate MST effective in reducing re-arrest rates and out-of-home placements for a wide variety of problem youth involved in both the juvenile justice and social service systems
	Canada								
Kwanlin Dun First Nations Healthy Families Program	Canada (Yukon)	Linden (2001)	Targets high-risk Aboriginal children (0-6) and their parents to reduce the multiple risk factors associated with anti-social behaviour, delinquency, and criminal behaviour. Parents participating in the program provided with culturally appropriate, integrated supports needed to reduce the incidence of child	Secondary (high risk)	Parenting skills to reduce child abuse/neglect and domestic violence	M/F	0-6 Child Young Adult Adult	Culturally-appropriate supports	Not indicated

abuse/neglect and domestic violence. Focus of intervention is development of practical skills for parents, including primary infant care, access to information, referral to existing programs and services, and strengthening the network of support around the infant and parents. Once initial health and support issues are addressed, parents encouraged to participate in career-planning program.

Strengthening Families Program (SFP)	USA	Public Safety Canada (2012b); Whitbeck et al. (2008)	Internationally recognized evidence-based parenting and family strengthening program for families of all risk levels. Target population for SFP 6-11 and SFP 12-16 programs are high-risk children and youth 6-16 and their parents or caregivers (parents/caregivers include biological parents, step- and adoptive parents, foster parents, grandparents). Urban and Rural American	Secondary (high risk)	Strengthen parenting skills; reduce substance abuse	M/F	6-16 Child Youth Young Adult Adult	Culturally adapted version	Evaluation: significant reductions in tobacco, alcohol, and drug initiation/use among older children of drug abusers and initiation/drug use among parents; decreased use/intention to use alcohol, tobacco and drugs; stronger
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Indian Tribes and First Nations families are employing culturally adapted versions of SFP. For instance, SFP 10–14 was designed to prevent early initiation of substance use through engaging young adolescents and their parents, improving family communication and reducing family conflict, and teaching substance use resistance skills.

protective factors in youth (social/life skills, resistance to peer pressure, communication); better parent-child relationship and family cohesion, communication and organization; improved parenting skills; fewer youth behavioural problems and emotional problems; decrease in child abuse

<p>Bii-Zin-Da-De-Dah (BZDDD) & Thiwáhe Gluwáś'ak api (TG) Programs</p>	<p>USA Canada</p>	<p>Ivanich et al. (2018)</p>	<p>Two programs that culturally adapted the “Strengthening Families Program for Parents and Youth 10–14” (SFP 10-14) which was designed to prevent early initiation of substance use by engaging young Indigenous adolescents and their parents, improving family communication, and reducing</p>	<p>Secondary (at risk)</p>	<p>Improve family communication; reduce family conflict; substance use</p>	<p>M/F</p>	<p>Youth Young Adult Adult</p>	<p>Culturally adapted SFP 10-14 program</p>	<p>Comment: while it has been suggested that adapting an existing program is faster and more efficient than creating a new program, case examples are not convincing in that regard; they illustrate</p>
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family conflict, and teaching substance use resistance skills.

resistance skills

a rigorous process of cultural adaptation incorporating many voices, diverse expertise, and systematic review; although process is neither quick nor easy, it is efficient

Rekindling the Spirit	Australia	Franks et al. (2001)	Aboriginal program with a holistic approach to social problems such as family violence, drugs, and alcohol abuse. Assists families in dealing with these problems in a culturally appropriate way. Main aim is to keep families together, making them strong and breaking the cycle of family violence, drugs, and alcohol abuse.	Secondary (social problems)	Keep families together; deal with family violence and substance use	M/F	Child Youth Adult	Holistic approach	Not indicated
CAS/VAW Counsellor and Advocate	Canada (Ontario)	Bania (2017); Tungasuvvingat Inuit	Through the Tungasuvvingat Inuit Centre, the program provides support to Inuit women aged 16 and over, and their children who are involved	Secondary (foster care)	Support those in CAS or affected	F	16+ Youth	Inuit culture	Not indicated

Centre
(2021)

with CAS and/or affected by
violence.

by
violence

Young
Adult

Adult

Dane-zaa Traditional Decision-Making Model (TDM)

Canada (British Columbia)

Public Health Agency of Canada (2016f)

Culturally safe, community based, child welfare intervention tool based on Dane-zaa traditions and culture. Intended to contribute to more positive outcomes for children and families involved in the child welfare system. A 2-3-day circle is held with families, Elders, child welfare representatives, and traditional drummers to determine the trail or path forward to address immediate and long-term issues. Within context of Dane-zaa worldview, communication, collaboration, and healing become focus of the work.

Secondary (child welfare system)

Positive outcomes for children and families involved in child welfare system

M/F

Child
Youth
Adult

Indigenous traditions and culture; Elders; drummers; healing

Program Info: preliminary outcome suggests TDM model provided a higher level of support for families; involved families reported greater trust in process and experienced sense of hope that positive outcomes could be achieved for their families

Family Well Being Empower

Australia

Franks et al. (2001)

Predominantly Aboriginal developed and based on the premise that all humans have basic needs (physical,

Primary

Parenting and relationship skills;

M/F

Young Adult

Predominantly Aboriginal

Not indicated

ment
Course

emotional, mental, spiritual). Failure to meet these needs results in behavioural problems. Course aims to empower participants and their families to assume greater control over conditions influencing their lives. Emphasis is on parenting and relationship skills. A nationally accredited course, it assists individuals through personal empowerment to improve their capabilities – increasing awareness, resilience and problem-solving ability and improving their overall sense of well-being.

empower
ment

Adult

developed
course

Malanee Bugilmah	Australia	Franks et al. (2001)	Aboriginal Intensive Family Based Service (IFBS) provides intensive support and therapeutic assistance to families in which at least one child is at risk of imminent placement (foster care) because of protective concerns. Provides support in	Second ary (risk of foster care)	Support reunificati on of child to family	M/F	Child	Aboriginal IFBS	Not indicated
			Youth						
			Young						
			Adult						
Adult									

reunification of child to the family. Aims: prevent placement of child into substitute care, with regard to safety; assist in reunification of families where children are currently in care; protect Aboriginal children from abuse; prevent breakdown in Aboriginal families; empower parents to create a safe environment; reduce probability of re-notification of child abuse and neglect.

Resourceful Adolescent Parent (RAP-P) Program

Australia

Franks et al. (2001)

3-part program: Parents Are People Too; Families Are Important; and Culture and Community. RAP resources developed through a consultation process with Indigenous communities which includes a video and a Group Leader's manual. Knowledge and skill of Aboriginal people trailing the RAP program also incorporated. For first part of program, community groups

Primary

Increase family involvement

M/F

Young Adult
Adult

Aboriginal culture incorporated; Elders

Not indicated

and a trained facilitator view each section of the video with a series of exercises and discussions. Second part involves sharing childhood experiences, told by Aboriginal Elders, who discuss the vital role of the extended family towards providing a safe environment for children to grow up. Discussions involve identifying ways participants can assist children to feel good about themselves and increase confidence and self-esteem. Part three provides the opportunity for participants to discuss cultural roles within their own lives. Aboriginal culture, based on strong family values, is an essential element in the process of family and community recovery.

Strengthening Families Program	USA	Theriot & Parker (2007)	7-week course for Native American families (parents and their children). Program designed to increase family	Secondary	Improve family communication and	M/F	Child Young Adult	Cultural identification	Program Info: shown to reduce substance abuse, delinquency, and family conflict
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and community support, strengthen family connections, and build cultural identification to help Native American youth dealing with substance abuse, delinquency, and family conflict.

connection; reduce substance abuse, delinquency and conflict

Adult

while improving family communication among Native American families who successfully completed the curriculum

Family Well-Being Centre

Canada (Ontario)

Bania (2017); Tungasuvvingat Inuit Centre (2021)

Tungasuvvingat Inuit Centre provides social support, cultural activities, counselling, and crisis intervention for the urban Inuit population in Ottawa. Centre was created to support the needs of Urban Inuit families by offering individual or group services, activities, and programs to help promote well-being of men, women, and children. Family well-being workers support families who may be involved with the Children's Aid Society, affected by violence, require help with navigating Urban systems, and/or want to connect to Inuit

Primary
Second
ary
(children's aid, violence)

Family well-being

M/F

Child
Young Adult
Adult

Cultural activities

Not indicated

in a culture rich and positive environment.

Urban Extrajudicial Measures Program	Canada (Saskatchewan)	Hansen (2015); Saskatoon Tribal Council (2021)	Run by Saskatoon Tribal Council with an objective of providing support and assistance to Indigenous youth, adults, and their families throughout the duration of their involvement in the justice system. This is done by delivering integrated services using a family-centred case management model and providing mediation services to youth 12-17 years (for 1 st time less serious offences).	Tertiary (accused)	Support to youth involved in the justice system	M/F	12-17 Youth	Run by Tribal Council	Participant Interviews: increased feelings of accountability, reduced anxiety, improved victim/offender satisfaction, greater awareness of impact of crime, increased sense of responsibility, importance of developing relationship with youth to create a sense of belonging, youth respond positively to cultural protocols and teachings and take pride in understanding traditions of Indigenous Peoples
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Reduce Family Violence (13)

Walking the Path Together	Canada (Alberta)	National Crime Prevention Centre (2014); Public Health Agency of Canada (2016q)	Culturally based, innovative, 5-year pilot project aimed at reducing likelihood that Aboriginal children (6-11) will grow up to use or accept violence in intimate relationships. Addresses chronic family violence, foundation of intergenerational violence, and future offending behaviours. Implemented in 5 First Nations communities in Alberta (Wabasca, Morley, Hobbema, Fort Chipewyan, Enilda). Objectives: ensuring participating children are not living with violence at home; not engaging in behaviour that would be deemed criminal if they were 12 or older. Primary participants are boys/girls who have witnessed family violence, experienced shelter system, and live on-reserve (secondary participants: siblings, other family	Secondary (witness family violence)	Reduce domestic violence	M/F	6-11 Child	Culturally-based; wisdom from First Nation culture; talking circles; Elders; family group conferencing	Impact Evaluation: 82 children from primary and secondary participant groups prevented from entering government care; exposure to violence ended/reduced for 50% of primary participants; 24 caregivers returned to school or became employed; 70% report being ready to take action, seek help and stay safe	Social Return on Investment (SROI) Study: overall social value, or financial saving of \$5.42 for every dollar spent
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members). Wisdom from First Nation culture is incorporated into all facets. Intervention activities include case management, individual counselling, talking circles, family counselling, discussions with Elders, and family group conferencing.

<p>Oskâyi Kiskinotahn (Strengthening the Spirit)</p>	<p>Canada (Alberta)</p>	<p>Public Safety Canada (2014)</p>	<p>Prevention program for Aboriginal families at high risk of violent behaviour and contact with the criminal justice system. Designed to reduce the incidence of domestic violence in families, reduce the risk of violence for children, and support families' healing and wellness. Included adult and child programs (facilitated group sessions relating to risk factors, including ceremonies, medicine wheel, sweat lodges, smudging, role playing, traditional games and crafts).</p>	<p>Secondary (risk of violent behaviour)</p>	<p>Reduce domestic violence</p>	<p>M/F</p>	<p>Child Young Adult Adult</p>	<p>Ceremonies, medicine wheel, sweat lodges, smudging, traditional games and crafts</p>	<p>Program Info: 6% self-reported rate of reoffending among those who completed treatment groups (vs 34% for those who did not complete program); broad support for pilot project; local levels of participation varied over time. Strengths of program: facilitators' skills and knowledge, group process, Aboriginal-focused content,</p>
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transportation, child care

<p>Aboriginal Specific Programming for Women Dealing with Anger and Violence</p>	<p>Canada (Manitoba)</p>	<p>Capobianco & Shaw (2003)</p>	<p>5-year project begun in 2001, funding two Aboriginal community organizations. Aims to reduce family violence and the cycle of victimization and offending among Aboriginal women, by developing coping skills, and providing healing, community and individual support and counselling.</p>	<p>Secondary (family violence)</p>	<p>Reduce family violence; cycle of violence; coping skills; healing</p>	<p>F</p>	<p>Young Adult Adult</p>	<p>Not indicated</p>	<p>Not indicated</p>
<p>Far West Area Rural Crisis Intervention Projects</p>	<p>Australia (New South Wales)</p>	<p>Capobianco & Shaw (2003); New South Wales Department for Women (2001)</p>	<p>Goal was to address the high incidence of domestic abuse in specific rural Aboriginal communities by identifying and providing for the needs of marginalized or isolated women. Aboriginal domestic violence workers provide information and support to women and children experiencing violence in rural areas; build and maintain partnerships between local</p>	<p>Secondary (experiencing violence)</p>	<p>Address domestic abuse</p>	<p>F</p>	<p>Child Young Adult Adult</p>	<p>Not indicated</p>	<p>Process Evaluation: key factors in evaluating Indigenous projects include community ownership; assist communities make positive changes; data collection compatible with Indigenous experience; community verify</p>

services including police, health, and community; provide outreach to local marginalized or isolated women.

data and present findings

<p>Aboriginal Family and Community Healing Program</p>	<p>Australia (South Australia)</p>	<p>Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016); Osborne et al. (2013)</p>	<p>Established to develop effective culturally informed responses to family violence in northern metropolitan region of Adelaide. Program comprised inter-related group activities for Indigenous women, men, and youth, built around community engagement. Key focus on family and community healing to equip people with the skills to communicate effectively and resolve conflict. Activities: family well-being course; women’s healing group with art and narrative therapy; individual counselling; peer-led weekly art group; young people’s drop-in; clinic services for adult and child health assessment; and men’s groups.</p>	<p>Secondary (family violence)</p>	<p>Reduce family violence; healing; communication; resolve conflict</p>	<p>M/F</p>	<p>Youth Young Adult Adult</p>	<p>Culturally-informed responses</p>	<p>Evaluation: program successful in addressing social, cultural, spiritual, emotional, and physical dimensions of well-being; groups effective because they met regularly over long time period (relationships of trust to begin process of healing); safe environment to talk about family violence; group dynamic (older and younger people); transport essential; holistic approach. Despite positive evaluation, program</p>
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did not receive further funding, highlighting short-term and tenuous nature of funding for Indigenous programs

A New Day	Canada (Northwest Territories)	Public Health Agency of Canada (2016c)	A community-based counselling program in Yellowknife, Northwest Territories for men who have used abuse in their relationships. It is run through The Tree of Peace Friendship Centre, a long-standing non-profit led by local Elders and First Nations community members. Program prevents family violence by inviting those who use abuse to take responsibility for their past behaviour, form relapse prevention plans, heal the damage, and use their strengths to continue to build respectful relationships with themselves, partners, children and community. This is done	Tertiary (domestic abuse)	Prevent family violence	M	Adult	Elders, cultural competency	Not indicated
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within a framework of cultural competency, looking at the impacts and origins of trauma on spiritual, physical, emotional, and mental levels.

<p>Alice Springs Domestic Violence Outreach Service</p>	<p>Australia</p>	<p>Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016); Public Health Agency of Canada (2016b)</p>	<p>Began in 2009, providing targeted outreach support to women living in Alice Springs and the surrounding town camps, who are experiencing domestic and family violence. Also runs support and education groups to Indigenous women in town camps.</p>	<p>Secondary (domestic violence)</p>	<p>Reduce domestic violence</p>	<p>F</p>	<p>Young Adult Adult</p>	<p>Not indicated</p>	<p>Evaluation: 100% of the 19 women interviewed reported their safety had improved with support of program; of women who had previously used crisis accommodation services, 42% had not used it since receiving outreach services</p>
<p>Aboriginal Women Against Violence Project</p>	<p>Australia</p>	<p>Australian Institute of Health & Welfare & Australian Institute of Family</p>	<p>To address family violence with 2 specific strategies: to train local Indigenous women to become trainers, mentors, and advocates in their own communities; and to establish</p>	<p>Primary</p>	<p>Reduce family violence</p>	<p>F</p>	<p>Young Adult Adult</p>	<p>Indigenous women as trainers, mentors, advocates</p>	<p>Evaluation: project provided example of good practice in working with Indigenous women to prevent violence especially, because it</p>

Studies
(2016) an Aboriginal Women Against
Violence Committee.

was thoughtful,
respectful and
inclusive; mentoring
created safe space
for Indigenous
women to explore
the painful reality of
violence in their lives,
families and
communities; broke
down barriers to
formal education and
mainstream support
services, and
highlighted
Indigenous women's
rejection of violence,
and determination to
address violence in
communities

Peepeekisis Project	Canada	City of Calgary (2017)	The project, focusing on spousal abuse, was completed in March 2015. Included 52- week training program for Indigenous community leaders and had a powerful and active advisory body of Elders. There	Second ary Tertiary (spousal abuse)	Address spousal abuse	M/F	Adult	Elders	Being evaluated
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was a connection with the courts since some people participated as a parole condition.

Mildura Family Violence and Sexual Assault Campaign	Australia	Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016)	Police and Indigenous community leaders planned and implemented a public awareness campaign of resistance to family violence and sexual assault (tv commercials, posters).	Primary	Reduce family violence and sexual assault	n/a	n/a	Indigenous community leaders involved	Anecdotal Evidence: campaign has not been evaluated, but anecdotal evidence very positive, indicating program resulted in better recognition among Mildura residents of family violence and sexual assault, and in increasing reporting to police
Working with Aboriginal Families Program	Australia	Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016)	An education, post-intervention support, and preventive program for Aboriginal families.	Secondary (domestic violence)	Reduce family violence	M/F	Youth Young Adult Adult	Not indicated	Program Review: program suggests promising strategies

Spirit of Peace Program	Canada (Manitoba)	Monchalin (2012)	Run by Ma Mawi Wi Chi Itata Centre with aim of ending the cycle of violence occurring in Indigenous families. Men's program focuses on prevention and intervention educational programming and mentoring relevant to their unique situations (e.g., educational activities, intervention centred on tackling risk factors related to aggressiveness, family dysfunction, and family violence and crime). Women receive prevention and intervention educational programming and mentoring relevant to their unique situations (e.g., educational programming regarding safety, ensuring they have safety plans). Children provided with mentoring and educational programming and support.	Secondary (domestic violence)	Ending cycle of violence	M/F	Child Young Adult Adult	Run by Indigenous organization	Not indicated
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<p>Atawhaingi a te pa harakeke (Nurture the Family)</p>	<p>New Zealand</p>	<p>Capobianco & Shaw (2003)</p>	<p>To address high rates of family abuse among Māori, by exploring effects of colonization on Maori child rearing practices and whanau (family) structures, through a model of parenting support and development. Model employs a process of decolonization to enable Māori to better understand how they came to be in the current circumstances and acknowledge various external factors that contributed. Provides participants with pre-European information on child rearing: historical evidence of Māori protection of children; examples on risk taking of childhood in Māori history; examination of the role of women in classical Māori society and their positive status; examination of catalyst for their attitudes toward children, women and family and events that led to changes</p>	<p>Secondary (family abuse)</p>	<p>Address family abuse; decolonization; traditional child rearing</p>	<p>M/F</p>	<p>Young Adult Adult</p>	<p>Decolonization; stories about Māori history; Māori facilitators</p>	<p>Program Info: no formal evaluation, although responses have been very positive; two important criteria for implementation identified: sensitivity and non-judgemental attitude must underlie the skills and approach of facilitators; facilitators should be Māori</p>
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in traditional family structure;
consideration of how those
processes led to the erosion of
the family's ability to care for
itself.

Peer

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Healthy Relationships (14)									
REEL Connections	Australia	Bartels (2011)	Program offers a range of community arts training programs to provide Indigenous and culturally and linguistically diverse (CALD) young people with an opportunity to develop new skills, meet new people and learn more about the law in Australia.	Primary	New skills; relationships	M/F	Youth	Not indicated	Evaluation: found project was highly valued and respected by diverse stakeholders and has the confidence of the leaders of many different cultural groups
Spirit Movers & Fire Keepers Youth Program	Canada (Ontario)	Bania (2017); Department of Justice (2015)	Running since 1999 through Minwaashin Lodge, provides youth (7-18) with the awareness, knowledge, and teachings about Aboriginal culture; promotes and initiates development of healthy friendships and relationships with other youth, free of violence and abuse. Supports at-risk Aboriginal youth with	Secondary Tertiary	Healthy relationships; cultural awareness	M/F	7-18 Youth	Aboriginal culture; sacred teachings; holistic healing	Evaluation: not publicly available

ties to their culture through sacred teachings and promoting holistic healing; provides opportunities to develop pride and respect for Aboriginal culture; promotes healthy peer relationships between youth through positive role-modeling, teachings and social activities; promotes links and establishes connection between Aboriginal and non-Aboriginal agencies and organizations that provide services to youth in the Ottawa area; encourages and facilitates healing of relationships between youth and their families of origin and extended families; maintains on-going contact with incarcerated youth, to provide friendship, Aboriginal teachings and traditional ceremonies.

Uniting Our Nations Peer Mentoring Program	Canada (Ontario)	Crooks et al. (2010)	Supports the development of healthy and positive relationships between younger secondary students and peer mentors from senior grades. Groups of students meet weekly during lunch time and engage in a range of activities, sometimes with a cultural focus. Program also includes an adult member from the First Nations community who facilitates a teaching circle a couple of times each semester.	Primary	Healthy relationships	M/F	Youth	Cultural activities; adults from First Nations community; teaching circle	Not indicated
Kāholo Project	USA (Hawaii)	Cortés-Kaplan & Dunbar (2021)	Used a culturally accepted form of physical activity in their programing called hula. In consulting directly with Indigenous communities who practice hula, they used this as the main intervention component, as it encourages social cohesion, cultural values, and connectedness to	Primary	Social cohesion; connected to the world	M/F	Not indicated	Hula; cultural values; connectedness to the world	Not indicated

the world (Jernigan et al., 2020).

Bicultural Competence Skills Approach	USA	Office of Juvenile Justice and Delinquency Prevention (2016)	Intervention designed to prevent abuse of tobacco, alcohol, and other drugs by American Indian/American Native adolescents by teaching them social skills. Through cognitive and behavioral methods tailored to the cultural prerogatives and reality of the lives of AI/AN youth, participants are instructed in and practice communication, coping, and discrimination skills. All sessions include discussion of AI/AN values, legends, and stories.	Primary	Prevent substance use; social skills	M/F	Youth	Include AI/AN values, legends, stories	Evaluation: at 6-month follow up, program students significantly more knowledgeable about substance use and abuse and had less favourable attitudes about substance use in AI/AN culture; scored higher on measures of knowledge of substance abuse, self-control, alternative suggestions, assertiveness; reported less use of tobacco, alcohol, marijuana, and inhalants in previous 14 days than control group. At 3-year follow up, rates of
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smokeless tobacco, alcohol, and marijuana use lower by 43%, 24%, and 53%, respectively, for those who received life skills training, compared with control group

Wabano Youth Circle After School Program	Canada (Ontario)	Bania (2017); Wabano Centre (2021b)	Using an Indigenous model of care, the Wabano Centre runs a program to help Indigenous children and youth (7-18) enhance their culture, wellness, life, nutrition, and education in a safe environment with their peers. It runs three nights per week during the school year and includes sharing circles to help connect youth to their peers, and a youth 2Spirit night.	Primary	Connect youth to peers; enhance culture, wellness, life, nutrition, education	M/F	7-18 Youth	Indigenous model of care; sharing circles; 2Spirit night	Not indicated
Aboriginal Girls' Circle (AGC)	Australia	Dobia et al. (2013)	An intervention targeted to increase social connection, participation, and self confidence amongst Aboriginal	Primary	Social connection; resiliency	F	Youth (high school)	Cultural identity	Program Info: improved confidence (self-esteem, leadership ability);

girls attending secondary schools as a basis for empowering Aboriginal women to be socially and emotionally resilient and active community citizens.

positive attitudes; capacity to take considered approach to conflict; feeling more connected to each other; improved school participation; significant correlations with environmental resilience obtained for 8 out of 10 dimensions of cultural identity which supports view which links resilience and well-being to Aboriginal cultural identity

<p>Prevention Program of Red Lake Band of Chippewa</p>	<p>USA</p>	<p>Sanchez-Way & Johnson (2000)</p>	<p>American Indian practitioners see primary prevention as part of a cycle that moves through intervention, treatment, aftercare/rehabilitation and back to primary prevention. One component of program, in effect since early 1980's, is an</p>	<p>Primary Secondary (substance use)</p>	<p>Creating peer groups; substance abuse prevention</p>	<p>M/F</p>	<p>Youth</p>	<p>Operated by American Indian substance abuse program staff; crafts; powwow regalia</p>	<p>Not indicated</p>
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afterschool community centre for youth operated by American Indian substance abuse program staff. Youth participate in activities, including making crafts, powwow regalia, camping, roller skating (parents required to participate in camping and roller skating). A core group of 20–25 youth form the nucleus of a non-using peer group; when other teens return from addiction treatment, they are encouraged to get involved in youth centre activities as aftercare.

X-Roads Crime Prevention Program	Canada (Manitoba)	Public Safety Canada (2018a)	Prevention and intervention activities for Aboriginal children and youth (6-18) at risk of becoming involved in gang activity in The Pas, Manitoba. Focus on activities to reduce risk and build on protective factors specific to each participant’s situation. Activities: sports and fitness,	Secondary (gang)	Resist gangs; positive engagement with peers and community; life skills; school	M/F	6-18 Child Youth	Activities informed by Aboriginal culture	Program Info: project fostered numerous protective factors – increased involvement in pro-social activities and healthy lifestyles; opportunities for positive engagement with peers and
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the arts, character and leadership development, health and life skills, education. Individual case management focused on law enforcement/juvenile justice, school, and family.

Intervention activities: substance abuse treatment, life skills training, educational support, etc. All activities were informed by Aboriginal culture.

Goal: to see participants gradually integrated into schools and existing systems, community organizations and programs.

community; perception of social support from adults and peers; healthy lifestyle choices; social competencies and problem solving skills; mobilization and networks within community of parents, organizations, service agencies, schools, clubs, governmental departments and others with vested interest in well-being of children and youth; anecdotal evidence from parents and teachers point to increased respect and cooperation, better focus in class, more academically receptive and productive,

reductions in risk-taking behaviour

Comment: not yet evaluated importance of using American Indian officers (or officers sensitive to Indian culture) at Indian schools; might be important consideration for maximizing benefit of program to Native American students

Gang Resistance Education and Training (GREAT)	USA	Theriot & Parker (2007)	Gang prevention program. School-based program led by a uniformed law enforcement officer for the purpose of building positive relationships between juveniles and law enforcement, educating students about gangs, and reducing youth involvement in gangs.	Primary	Resist gangs; build positive relationships	M/F	Youth	Not indicated
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Project Venture (PV)	USA Canada Hungary	Bania (2017); Carter et al. (2007); National Crime Prevention Centre (2011); Office of Juvenile	Outdoor experiential youth development program developed by National Indian Youth Leadership Project (NIYLP) aimed to prevent substance abuse by at-risk Native Indian youth. Program uses outdoor activities centred on traditional American Indian values to develop positive peer relationships and group skills.	Secondary (at risk for substance abuse)	Prevent substance abuse; positive peer relationships; develop skills	M/F	10-13 (Gr 5-9) Child Youth	Outdoor activities centred on traditional American Indian values	Evaluation: youth in experimental group, compared to control group, showed delayed initiation of substance use; reduced frequency of inhalant, alcohol, and illegal drug use; less depression and aggressive behaviour
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Justice and Delinquency Prevention (2016); Public Safety Canada (2012b)

Goals: prevent substance abuse among Native American youth; engage youth in positive projects; develop leadership skills; develop and improve social, decision-making, and problem-solving skills. 4 components: classroom-based activities; outdoor activities; adventure camps and treks; community-oriented service learning.

Since 1990, the program has been implemented in more than 70 sites in more than 23 American states, as well as in Canada and Hungary. Project Venture has been adapted for Native Hawaiian, Alaska Native, Hispanic, and non-Hispanic youth, as well as for youth of mixed ethnicity. The program also has been adapted specifically for female youth.

among program participants; improved school attendance, internal locus of control and resiliency

Youth in Communities (YIC) Program	Australia (Northern Territory)	Courage Partners (2011); Osborne et al. (2013)	Targets young Indigenous people living in remote communities. Comprehensive youth strategy: provides effective diversion for young Indigenous people from at risk behaviours; improves life choices and outcomes for young Indigenous people by engaging them in positive activities that promote pathways to better health and well-being, community capacity building, and participation in school, work, and social networks; and strengthens and improves the youth services infrastructure (youth workers, facilities available).	Secondary (at risk behaviours)	Improving life choices and outcomes	M/F	10-20	Child	Youth	Young	Adult	Not indicated	Evaluation: major increase in engagement in YIC activities and community events; minor increase engaging constructively with peers, contributing to community well-being, self-care, and self-esteem; minor decrease in anti-social behaviour, alcohol/drug abuse, volatile substance abuse, and involvement with justice system; major decrease in antisocial behaviour, alcohol and drug use, involvement with justice system, and engaging in volatile substance abuse
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With a Little Help from My Friends	Canada (Yukon)	Capobianco & Shaw (2003)	Project providing support to women and girls (First Nation and non-First Nation) living with Fetal Alcohol Syndrome, given their high vulnerability to victimization and a continued cycle of violence and crime. Main program elements are sustained peer support, experiential learning (e.g., wilderness trips, sports, games) and family and community training.	Secondary (FAS)	Address violence	F	Youth Young Adult Adult	Wilderness trips	Not indicated
LOVE BİTES	Australia	Australian Institute of Health & Welfare & Australian Institute of Family Studies (2016)	A respectful relationships education program for teenagers (14–17) that focuses on the prevention of family violence and sexual assault, by supporting young people to develop healthy and respectful relationships (ACSSA 2013). It consists of two interactive education workshops on domestic and family violence and sexual assault, followed by creative workshops that consolidate	Primary	Prevent of family violence and sexual assault; respectful relationships	M/F	14-17 Youth	Adapted for Indigenous youth; local language and myths; facilitators with cultural knowledge	Comment: program impact on the attitudes and skills of young Indigenous Australians has not been specifically evaluated

information previously covered. LOVE BiTES adapted and implemented in more than 100 communities across metropolitan, regional, and remote Australia, including Aboriginal communities (NAPCAN 2014). Involved program coordinators working in partnership with Indigenous services to run Indigenous-specific LOVE BiTES programs. Adaptations included use of local language and myths, implementation with separate gender groups, and use of facilitators with cultural knowledge (ACSSA 2013).

School

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Improve School Environment/Academic Achievement (19)									
Aboriginal Head Start (AHS) Program	Canada	Capobianco & Shaw (2003); Linden (2001); Public Health Agency of Canada (2016a)	National early intervention program for First Nations, Inuit and Métis preschool children living in urban and northern communities. Designed in consultation with local Aboriginal groups, AHS attempts to demonstrate that locally designed and controlled early intervention strategies, implemented primarily by parents and the local community, can provide Aboriginal children with a strong sense of self, and a desire for learning and opportunities to develop as fully as possible. Program provides outreach support for parents, access to community health and social services, and coordination of services. In addition to regular	Primary	Sense of self; desire for learning	M/F	Pre-school Child	Locally designed and controlled	Not indicated

preschool program activities, emphasizes active learning process, problem-solving skills and encourages staff to form relationships and share control with children and act as facilitators rather than instructors. In initial 4-year pilot phase \$83.7M was invested in about 100 projects across Canada. In 1998, expanded its off-reserve program to include Aboriginal families and children living off reserves.

Best Start	Australia (West Australia)	Franks et al. (2001)	Developed to improve the well-being of Aboriginal children 0-5 to better prepare them for preschool and year one. A 3-year pilot project which provides a range of services including play groups, nutrition program for parents, family centres, and immunization clinics. Ownership and management of each Best Start program is maintained by the local community.	Primary	Prepare for preschool	M/F	0-5 Child	Program maintained by local community	Not indicated
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Gwich'in Outdoor Classroom Culture-Based Crime Prevention Program	Canada (Northwest Territories)	Capobianco & Shaw (2003); Linden (2001); National Crime Prevention Centre (2008);	Gwich'in Tribal Council established program which targets Aboriginal youth (6-12) from northern, remote, high needs communities who face multiple risk factors. Offers opportunities for Indigenous youth to immerse themselves in land-based traditional teachings. Four components: traditional outdoor classroom (alternative teaching environment combining academics, traditional activities, effective crime prevention strategies); orientation (orientation and support for teachers, parents, other resource people on integration of crime prevention strategies at home, school, community); social skill development for children with pre-offending behaviours (art, drama, play therapy for self-expression and anger management); program integration (crime prevention interventions for children and families integrated into existing	Secondary (multiple risk factors)	Social skills; school achievement; behaviour	M/F	6-12 Child	Land-based teachings; traditional outdoor classroom; traditional activities	Process & Outcome Evaluation: outdoor classroom more effective with boys than girls (increased positive social skills in boys 6-9); significant difference in school achievement (reading, math, spelling) for boys and girls at intervention site (vs comparison site); morning breakfast program improved school attendance (20% difference in school attendance between control and experimental group); teachers from intervention site reported 75% of students who performed below average grade level
		Public Health Agency of Canada (2016h)							

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

in standard classroom outperformed peers when learning cultural skills in outdoor classroom; 30% reduction in reported violations; improved school-parental relations, school attendance, and classroom behaviour

<p>I Belong Here Program “idaji Tibeninadā gwaz Ondaje”</p>	<p>Canada (Ontario)</p>	<p>Bania (2017); Wabano Centre (2021a)</p>	<p>Working from a cultural foundation, the Wabano Centre runs a program with Aboriginal School Liaisons who act as advocates for students (K-12) and families between home and school; provide in-school cultural support; improve academic achievement; provide awareness and support in self-identifying as a First Nations, Inuit, Métis person at school; provide resources to help enhance cultural awareness and</p>	<p>Primary</p>	<p>Improve academic achievement; identity; cultural awareness</p>	<p>M/F</p>	<p>5-18 (Gr K-12) Child Youth</p>	<p>Cultural foundation</p>	<p>Not indicated</p>
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understanding to
teachers/students/school board.

Transition Conferences	Canada (Ontario)	Crooks et al. (2010)	<p>To prepare senior elementary school students for a successful transition to high school. Specific conference themes have stressed engagement in extracurricular activities, building confidence, and making positive choices. Each conference included a strong cultural component, inviting Elders and guest speakers from the community to lead smudging, song, and ceremonial prayer practices, demonstrate Aboriginal dance, and share Aboriginal artwork. Two resource packages were created and supplied to Grade 8 students and their educators. A First Nations Youth Liaison Coordinator visited elementary schools that sent Grade 8 students to the transition conference to conduct further follow-up activities; transition</p>	Primary	Successful transition to high school	M/F	13 (Gr 8) Youth	Cultural component; Elders; smudging; song; ceremonial prayer; Aboriginal dance; Aboriginal art	Not indicated
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Conference Organizational Manual created.

Anido Onji “Place of Spirit”	Canada (Ontario)	Bania (2017)	Ottawa Carleton District School Board’s Aboriginal Learning Centre has three main purposes: provide a space for First Nations, Métis, and Inuit (FNMI) educational programming at local school level; professional development and FNMI educational programming across the school board; culturally safe and relevant space that can be used by the Aboriginal community for events. Has a room dedicated to smudging.	Primary	Education ; professional development	M/F	Youth	Culturally safe and relevant space; smudging	Not indicated
Eco Kids; Eco-U; Enviro Tech; Shine On Programs	Canada (Manitoba)	Monchalin (2012)	Winnipeg Aboriginal Sports Achievement Centre (WASAC), and University of Winnipeg’s Innovative Learning Centre (ILC) provide Aboriginal focused programming which does not specifically target crime but tackles many risk factors related to crime which affect Aboriginal	Primary	Successful school completion	M/F	Youth	Aboriginal-focused programming	Not indicated

people. Programs: Eco Kids and Eco-U Programs, Enviro Tech Program, Shine On Program, Model School Programs. Ultimate aim is for participants to obtain a university degree, so focus is on getting youth successfully through elementary and high school; and upon successful graduation from high school, getting them prepared for university.

Sporting Chance Program	Australia	Osborne et al. (2013)	To improve educational outcomes for Indigenous school students using sport and recreation - 2 streams: School-Based Sports Academies for secondary school students (sports and recreation activities as a means to engage students in school and sports-focused learning to improve education and career opportunities); Education Engagement Strategies (EES) for primary and secondary school students (staff visit locations and involve high	Primary	Improve education al outcomes	M/F	Youth	Not indicated	Evaluation: over 90% of students report positive attitudes towards school and self-identity, sense of pride in being Indigenous, self-efficacy as learners; teachers indicate moderate student improvements in attendance, engagement, achievement, retention and
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profile athletes as role models
for healthy lifestyles, life skills
and improved self-esteem)
(Lonsdale et al. 2011).

parental/community
involvement
attributed to
program; families'
pride in students'
achievements in
program;
improvements in
students' sense of
self-esteem and self-
confidence; negative
- gender imbalance
and disproportionate
number of boys in
academies. Program
meeting objective of
positive educational
outcomes for
Indigenous students
- most apparent in
improving student
engagement and
attendance; evidence
less clear regarding
improving retention,
parental and
community
engagement; difficult
to establish link

between program and improved learning achievements

Won Ska Cultural School	Canada	Schissel (2010)	<p>Deals with First Nations street kids and adults who have been in trouble with the law, identified by social services as “at risk”. Won Ska is successful for several reasons: for many students who have been in trouble with the law, this school is the only place that deals with fundamental issues that resulted in their legal problems; school mandates that transition from childhood and adolescence to adulthood is a fundamental priority. School is administered in a democratic way in which students, essentially, have the final say in their educational development. The teacher as mentor is of profound importance.</p>	Secondary (street kids, in trouble with law)	Educational development	M/F	Youth Young Adult Adult	Cultural school	<p>Program Info: despite success with highly damaged students, the program is fighting for enough resources and to prove credibility</p>
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Education as a Vehicle for Holistic Healing	Canada (Saskatchewan)	Schissel (2010)	<p>High school dropout rates and youth in trouble with the law on Cote reserve (remote community). New school on the reserve became centre of healing project. School day to teach formal requirements and local environment to teach life skills. Time outside of formal school: work on environmental projects on reserve, learning traditional knowledge and languages, designing and implementing new projects involving land restoration, engaging in physical activities to improve levels of fitness. Teachers shared instruction duties with Elders with goal of providing students with traditional and contemporary knowledge. Students learn “science” of horticulture but also spirituality involved in the human affinity with the land; exposed to cultural history and immersed in Anishnaabe language through interactions with Elders. Goal:</p>	Primary	Academic and life skills	M/F	Youth	Traditional knowledge and languages; Elders; spirituality; cultural history; learn about land	Not indicated
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provide students with academic and life skills to enable them to be happy and productive citizens; mutual learning across generations (mentoring more important than lecturing); create appreciation for the social and physical environment, especially as it relates personal health.

Taita Project	New Zealand	Te Puni Kōkiri (2010)	<p>Around 50% of Māori students at Taita College were from gang-associated families and Māori made up about 40% of the student population but 85% of disciplinary cases involving violence, drug use, etc. Used strengths-based approach (restorative reintegration) to provide an inclusive environment for 'hard to reach' whānau (extended family) and encourage their full engagement with the school community.</p> <p>Principles: focus on positive qualities (e.g., acquisition of skill); emphasize interaction of education with strengthening of</p>	Secondary (gang)	Student engagement in school	M/F	Young Adult (college)	Restorative reintegration	<p>Program Info: decline in exclusions and expulsions over last 3 years; wearing of gang colours to school and graffiti on school premises stopped; some whānau started to get involved in proactive activities; major shift in whānau participation over the last 3 years; increase in student participation and number of students who stay on at</p>
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			family life; and successful whānau reintegration involves full inclusion into a wider moral community (community and school is primary agent for reintegration).						school; kapa haka group grew 4-fold; te reo (Maori language) teacher has had a positive impact
Taonga Education Trust	New Zealand (South Auckland)	Te Puni Kōkiri (2010)	Based in very deprived community, Taonga is a pilot program which works at a grassroots level to support teen mothers (12-18) with their schooling and supports their whanau (extended family). Involves working across many other agencies and is run completely on a Māori basis. At present there are 30 babies in the Teen Parent Unit and 42 babies in the Early Childhood Centre.	Primary	Complete school	F	Youth (teen)	Run on a Māori basis	Program Info: expected girls to take 18 months to complete equivalent of one year of school but as the girls developed more confidence to realize their potential, often completed work as quickly as, and with higher grades, than students from mainstream school
Swan Nyungar Sports Education Program	Australia (Western Australia)	Higgins & Davis (2014)	Balga Senior High School developed an innovative preventative approach, working in partnership with two respected Elders and other stakeholders to provide a	Primary	Improve school attendance; leadership skills;	M/F	Youth	Elders; culturally appropriate curriculum	Formal Evaluation: good results for school retention, mixed outcomes for academic achievement (literacy

culturally appropriate parallel program for curriculum for young Nyungar (Aboriginal) boys and girls. Program combines sport within a traditional educational curriculum. Aim: improve school attendance; develop confidence and leadership skills; link young people to local vocational opportunities (through partnerships with local businesses).

employment

and numeracy)
(Balga website
http://www.balgashs.wa.edu.au/school_programs.html)

Aboriginal Power Cup

Australia (South Australia)

Higgins & Davis (2014); Stewart et al. (2014)

Uses football as a tool to engage Indigenous secondary students in education and provide positive role models and pathways to workforce participation. Program consists of a 9-a-side football tournament and other activities, including workshops on leadership, health, career pathways and Indigenous culture. Students must have good school attendance records and participate in the whole school curriculum to be able to

Primary

Education ; resilience; life options

M/F

Youth (high school)

Indigenous culture

Program Info: many students reported they gained a range of knowledge and skills; parents and teachers said students increased self-awareness and self-confidence, enhanced engagement in education and career alternatives, gained knowledge and skills

participate in the football tournament. Program aims to build attendance, retention, and educational attainment; build resilience; give life options.

in different areas (e.g., good nutrition)

Strengths in Motion	Canada (Ontario)	Bania (2017);	Intervention aims to promote a culture of strengths throughout the school (middle and high school). Goal: provide Aboriginal children involved in the child welfare system with culturally appropriate strengths-based supports in the school setting.	Secondary (involved in child welfare system)	Positive view of self; class environment; academic achievement	M/F	Youth (middle, high school)	Restorative practices (talking/healing circle); cultural teachings	Evaluation: compared to school that did not have program: students more focused on helping others; felt better about themselves, competencies and classroom environment; reported making better choices; academic achievement increased; parents felt children developed greater confidence and self-esteem, improved academically, more likely to engage in
		Brownlee et al. (2012)	Provides opportunities for students to develop positive view of self, leadership skills, problem-solving skills, social competence, sense of purpose and hope for the future. Includes strengths assessment inventory; good start centre (orientation); cool down/prevention time; alternatives to suspension (talking/healing circle); ambassador's club (leadership skills); new experiences program (workshops with						

children and parents on specific issues – cultural teachings).

extracurricular activities; fewer concerns regarding victimization of child; school staff felt program increased students' sense of confidence and competence (especially communication) and bullying less of a problem

Puawaitan ga Takaro Maorie	New Zealand	Te Puni Kōkiri (2010)	Using whānau ora, a holistic approach to well-being of families, focuses on working with Māori families. Primary targets are in three age groups and are “grey area” children (not elite or ‘at risk’ children and youth - can move in either direction). Junior school program is a leadership program, working with school kids (10-13). High school program kids (13-18) have the ability to participate in all sports.	Second ary (at risk)	Leadershi p skills	M/F	13-18	Holistic approach	Not indicated
							16-25		
							Youth Young Adult		

School leavers (16-25) are teamed up with skills through their secondary school and school leaver program, centering on a career.

First Nations Cultural Leadership Course	Canada (Ontario)	Crooks et al. (2010)	Goal was to create a course that would incorporate the strengths of peer mentoring into the classroom setting where youth would not have the additional demands created by the program being extracurricular and they could earn academic credit for their work (as mentors or mentees).	Primary	Skill development; leadership	M/F	Youth	Cultural leadership course	Not indicated
Bamboo Shield Program	Canada (Alberta)	Public Safety Canada (2016)	Works with high-risk Aboriginal and immigrant youth 13-17 in three schools in Edmonton, Alberta providing at-risk youth with skills to reduce current and future involvement in criminal or delinquent activities. Youth identified by the schools based on assessment of risk factors (e.g., known drug and alcohol use, involvement in the criminal	Secondary (as risk)	Reduce involvement in crime; skills	M/F	13-17 Youth	Not indicated	Preliminary Evaluation: participants feel more engaged while at school; with stronger presence from parents, better communication to support youth; youth applying new, positive social and

justice system, behaviour challenges, family break-down, truancy). Once selected and assessed, youth participate in a structured curriculum covering 8 core program areas (self-assessment and goal setting; healthy relationships, healthy decision making, interpersonal and communication skills, academic success, mentorship, conflict resolution, community service). Program held during school year and can begin when youth are in grade 7 and continues through grades 8 and 9; twice a month, family events scheduled and community events planned on ongoing basis; participants meet 4 times during the summer.

communication skills at home, community, and school settings; school, community services and community members report increased collaboration in supporting culturally marginalized youth

Positive Role Models, Academic Tutoring, Leisure	Canada (Nova Scotia)	Preston et al. (2009)	Program provides a bus service for children (5-23) and offers an abundance of youth-related activities. Program aims to address five key areas vital to the positive development of	Primary	Education ; life/social skills; physical activity;	M/F	5-23	Child	Not indicated	Not indicated
								Youth		

**and
Physical
Activity
(PALS)**

children: education/academic development, life and social skills/behavioral development, physical activity and health development, mentors and positive role models and effective parenting and nurturing social environment.

positive
role
models

Young
Adult

Community

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Community Capacity and Mobilization (16)									
Night Patrols	Australia	Cunneen (2001);	One of the longest running types of crime prevention programs in Indigenous communities (about two decades ago started as grassroots initiative). Officials patrol communities at night and assist community members who may be at risk of causing harm or becoming a victim of harm (Barclay & Scott, 2013). Approach is non-coercive, seeks to be culturally appropriate, and offers alternative to police involvement. Common forms of assistance: transport to safe place or sobering-up shelter; mediating potentially violent situations; moving youth off the streets; referring clients to other community support services;	Secondary (at risk of harmful activities)	Reduce contacts with police, conflict, crime and victimization	n/a	Youth	Indigenous communities; culturally appropriate	Evaluations: long-term success of Night Patrols suggests officials respond to unmet community needs; protective custody figures halved in 2 years and alcohol-related crime reduced by 43%. Can: achieve reduction in juvenile crime rates on nights patrol operates; enhance perceptions of safety; minimize harm associated with drug and alcohol misuse; encourage Aboriginal leadership, community management and self-determination;
	Canada	Jones et al. (2014);					Young Adult		
	USA	Ryan et al. (2006)					Adult		
	New Zealand								

acting as nexus between police, courts, clinics, and family.

encourage partnerships and cultural understanding between Indigenous and non-Indigenous communities.
Limitation: low level of funding

Safe Aboriginal Youth (SAY) Patrol	Australia	Cooper et al. (2016)	The SAY Patrol is a program funded by Attorney General Department for the safe transport of Aboriginal young people to their homes, sporting events, youth centres or a safe place at night. Aim: provide safety for young people at risk of danger or anti-social behaviour.	Primary	Safe transport	M/F	Youth	Aboriginal patrol	Not indicated
Indigenous Community Policing	Mexico	Capobianco et al. (2009);	Community self-policing to address a range of perceived social problems, such as solvent abuse, alcohol abuse, truancy, and loitering. Harding (1997) cites the Narrogin Street Patrol Program that takes home young people found on the streets after 9:30 pm and the Mirriwong	Primary	Alternative to police	n/a	n/a	Indigenous customs and practices; Indigenous officers	Review: using data collected over 3 years on Western Australian self-policing initiatives, Harding (1997) highlights the positive impacts of this approach

patrol in Kununurra that checks on school attendance of young people taken home the previous night. In 1995, Indigenous communities in Mexico established an Indigenous community policing model, in accordance with their customs and practices. This model serves as an alternative to the established State and Municipal police.

Indigenous Police Liaison Officers (APLO)	Australia	Eversole et al. (2004)	Police liaison officer activities include school and home visits; liaison with Indigenous community and preventive work; assistance with incidents of crime and violence involving Indigenous people, including follow-up with affected families, referral role, information communication to community members about other agencies and their services.	Primary	Community safety	n/a	Youth Young Adult Adult	Liaise with Indigenous community	Survey: identified issues - too few APLOs; under-resourced; unable to compensate for lack of communication and understanding with other members of police force; APLOs too busy to carry out the time- and relationship-intensive crime prevention activities that fit with Indigenous
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community's holistic view of crime prevention

Neighbourhood Support	New Zealand	Jones et al. (2014)	Local justice initiative supported by the New Zealand Police to enhance community cohesion in the context of crime prevention. Volunteer, not-for-profit community groups engage in an array of activities which aim to: minimize burglaries and car crime in the local area; reduce graffiti, vandalism, violence, and disorder; decide on ways to handle any civil emergencies that may occur; support victims of crime; enhance the safety features and appearance of the neighbourhood; liaise and cooperate with other community groups.	Primary	Crime reduction	n/a	n/a	Involved community	Program Information: participants indicate that Neighbourhood Support is moderately effective in reduction of local crime and building community support
EagleHEART: Building a Community	Canada (British Columbia)	Capobianco & Shaw (2003)	Multi-year project for Aboriginal youth (12-24) which began in 2002. Includes community response teams to respond to community situations and	Secondary	Reduce risk factors	M/F	12-24 Youth	Involved Indigenous community	Not indicated

Response to Violence			needs, to reduce the risk factors for offending and victimization.					Young Adult	
San Reservists	South Africa (Northern Cape)	Capobianco et al. (2009)	South African Police Service in the Northern Cape has employed young San leaders as reservists in collaborative efforts to reduce and prevent crime in the community.	Primary	Reduce and prevent crime	M/F	Youth	San leaders as reservists	Not indicated
Aboriginal Strategic Direction (ASD)	Australia (New South Wales)	Capobianco et al. (2009)	New South Wales Police Service launched the ASD, a policy which aims to negotiate with Aboriginal people how their community is policed, to standards that are expected by all citizens (NSW Police, 2007).	Primary	New policing model	n/a	n/a	Negotiate with Aboriginal people	Not indicated
Justice Groups	Australia	Cunneen (2001); Jones et al. (2014); Ryan et al. (2006)	One of the longest running types of crime prevention programs in Indigenous communities. Includes organized groups or panels of Indigenous people who meet around law and justice issues, or groups that provide a comprehensive, whole-of-government approach	Primary	Involve Aboriginal people in crime solutions	n/a	n/a	Involve Indigenous community members	Evaluations: ACJGs effective in advocating for Aboriginal people to ensure criminal justice system works better for their people and communities; almost immediate impact on communities

to the development of Aboriginal law and justice initiatives. For instance, Local Area Command Aboriginal Consultative Committees (LACACCs) and Aboriginal Community Justice Groups (ACJG) engage Aboriginal people in developing comprehensive solutions to crime. ACJGs “are representative groups of Aboriginal people who come together to examine crime and offending problems in their communities and develop ways to address these issues” (Government of Australia, 2010).

with early reviews and evaluations very positive, finding reduced family disputes and level of violence in communities; increased community self-esteem; contributed significantly to reduction in crime and breaches of correctional orders, particularly for juvenile offenders; more effective government service delivery; savings in time and money; negative outcomes: harsher punishments; potential drain on community resources; acting without statutory authority; lack of indemnity for members

Safer Community Councils	New Zealand	Jones et al. (2014)	Foster community safety through planning and supporting initiatives aimed to reduce crime and substance-abuse issues. Community-based Councils represent local New Zealand districts and work closely with key stakeholders to develop and implement crime prevention plans. Stakeholders include the New Zealand Police, Neighbourhood Support, the Ministry of Justice, local schools, and community justice agencies (Rotorua District Council, 2012).	Primary	Reduce crime and substance abuse	n/a	n/a	Community- based councils	Not indicated
Safer Cities and Shires	Australia	Cherney (2004)	Program is based on the premise that responses to crime and community safety must be holistic. Program encouraged newly amalgamated local authorities to become 'lead agencies' in crime prevention and community safety and assigned them the responsibility for convening Senior Management Teams (SMTs).	Primary	Holistic crime prevention initiatives	n/a	n/a	Holistic approach	Not indicated

Walking the Prevention Circle (WTPC)	Canada	Public Health Agency of Canada (2016d)	<p>Provides a community with a framework and roadmap for preventing abuse and violence. WTPC takes the form of a Capacity Building model that trains prevention educators in their own communities. A critical part of framework involves providing communities with the language and context to look at really difficult experiences they are facing in order to be able to find healing and a healthy future path. For example, by placing current experiences of violence and abuse into a historical context that looks at contact factors, the Indian Act, and residential schools, a community is better able to understand where their experiences of violence have come from, and in turn better able to be empowered to find solutions. WPTC is an intensive three-day community-based program. In addition to introducing a language and context for</p>	Primary	Community capacity building	n/a	n/a	Involves community	Not indicated
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violence and abuse, workshop helps begin developing a roadmap consisting of 10 steps towards creating safe communities.

Thompson Project	Canada	City of Calgary (2017)	Project had strong links with an established steering committee of Indigenous and non-Indigenous community leaders and service providers, and government representatives. Able to link project to existing capacity building initiatives in the community.	Primary	Community capacity building	n/a	n/a	Indigenous community leaders	Not indicated
Tribal Strategies Against Violence (TSAV)	USA	Nichols et al. (2002)	Initiative designed to empower American Indian Tribes to improve the quality of life in their communities by fostering strategic planning to identify community problems and implement locally developed partnerships for addressing problems. Goals: improve community's capability to comprehensively address issues of crime, violence, and drug	Primary	Improve capability to address crime	n/a	n/a	Culturally-sensitive program	Evaluations: TSAV model is not viable - provides number of short-term crime reduction strategies but is not culturally relevant or appropriate

demand reduction; promote community-based program development involving active participation of youth, community residents, educators, spiritual leaders, businesses, social services, criminal justice representatives, and elected officials; develop effective culturally sensitive program model that can be replicated by other Native American communities.

Pechen System	Philippines	Vicente & Codmor (2019)	<p>“Peace pact” between tribal members or villagers from different barangays to preserve peace and order among themselves. Done by series of meetings to agree that tribes in a barangay and other places within Bontoc should not be or avoid conflicting with one another. Implementation of pechen is considered a proactive means of preventing the commission of crimes.</p>	Primary	Preserve peace	n/a	n/a	Involves tribal members	Not indicated
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Sami Culture	Norway	Capobianco et al. (2009)	Sami Parliament identified the need for the police, corrections, and health workers to speak Sami and understand the Sami culture, to increase access to justice and improve confidence in the criminal justice system.	Primary	Understand Sami culture	M/F	n/a	Sami culture	Not indicated
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Indigenous Factors

Program	Location	Reference	Description	Level	Focus	M/F	Age	Cultural Practices	Outcome
Cultural Reconnection (10)									
Aboriginal Cultural Immersion Program	Australia (Victoria)	Battams et al. (2021)	Program that enables Aboriginal prisoners and people who had committed crimes to develop greater awareness and understanding of their cultural identity.	Tertiary (committed crime)	Awareness and understanding of cultural identity	M/F	Young Adult Adult	Cultural identity	Not indicated
Coyote Pride Mentoring Program	Canada (Alberta)	Bania (2017); Bent Arrow Traditional Healing Society (2021)	Matches Aboriginal youth (grade 7-9; males/females) and Aboriginal mentors who emphasize the importance of education and cultural values. Primary goal is to promote healthy cultural development of youth. Focus on sharing cultural teachings, histories of Indigenous people, speak truths of Residential Schools, effects of intergenerational trauma,	Primary	Education ; cultural values	M/F	12-14 (Gr 7-9) Youth	Community members as mentors; traditional teachings; cultural advisors; Elders	Comment: effectiveness of program not yet studied in-depth; however, mentoring is considered promising strategy for supporting Indigenous youth - elements found to make mentoring more successful for Indigenous youth: natural vs formalized matching; small group

and importance and impact of Reconciliation from First Peoples perspective. Groups are established at each school (meet once a week) - activities include: recruiting and supporting Aboriginal people from the community to become mentors; training and resources for mentors; offering traditional teachings about values, beliefs, ceremonies, and an increased pride in culture; connecting cultural advisors and Elders who support and attend the program.

mentoring instead of one-on-one matching only; matching based on similarities and respect for differences

<p>Strengthening Our Circle: A Model of Community Support</p>	<p>Canada (Saskatchewan)</p>	<p>Capobianco & Shaw (2003)</p>	<p>Multi-year crime prevention demonstration project for children and youth (K-9), using a school-based peer support model emphasizing caring, respect, responsibility, and strong community support. Learning modules are being</p>	<p>Primary</p>	<p>Inter-generational and cross-cultural understanding</p>	<p>M/F</p>	<p>6-14 (K-9) Child Youth</p>	<p>First Nation pole Teepee teachings; Aboriginal seniors; Elders</p>	<p>Not indicated</p>
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developed around the 'First Nation Teepee Pole Teachings' for each school and will involve Aboriginal seniors and Elders to promote intergenerational and cross-cultural understanding. A summer institute for youth in grade 9 will be held.

Akeyulerre	Australia (Alice Springs)	Arnott et al. (2010)	<p>Established as a place for Arrernte and other Aboriginal people to enjoy their cultural life and practice. Designed to give people the right to access their knowledge systems their way so young people feel proud of their culture and know their culture and knowledge is strong.</p> <p>Established to work in partnership with mainstream western systems to ensure a strong understanding of cultural knowledge systems.</p>	Primary	Cultural Pride	M/F	Youth Young Adult Adult	Bush trips; story-telling; singing; dancing; ceremonies; transmission of knowledge; language	<p>Evaluation: highlighted significant gap this service fills among Arrernte people; outcomes: increased engagement, learnings, and pride; improved mental health and social inclusion; support for aged care, disability services, crime prevention, prevention of substance abuse</p>
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Healing is defined in terms of spiritual, social, physical, and emotional wellness connected to family, culture, language, and country; and achieved through a combination of activities (e.g., bush trips, story-telling, singing, dancing) and spiritual dynamic (ceremonies, transmission of knowledge from one generation to the next).

<p>Tapwe Youth Warrior Program</p>	<p>Canada (Alberta)</p>	<p>Hansen (2015)</p>	<p>Indigenous youth justice program that helps Indigenous youth find their inner selves by relearning the concept of warrior. Program is built on traditional teachings or natural law (caring, kindness, respect, love, and self), which are learned through ceremony and ritual. Tapwe stresses seeking Cree</p>	<p>Primary</p>	<p>Find inner self</p>	<p>M/F</p>	<p>Youth</p>	<p>Traditional teachings (natural law); ceremony; ritual</p>	<p>Not indicated</p>
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consciousness, cultural awareness and living a good life. The program helps youth find and follow a spiritual healing path – a way of seeking the good life.

Fagfaga System	Philippines	Vicente & Codmor (2019)	The means of the Elders or officials to educate or give advice to youth or new residents in the barangay of community on the Indigenous practices so that regulations or the Indigenous practices of preventing the commission of crimes will be observed without complaints. This is done to avoid being a habitual offender.	Primary	Education on Indigenous practices	M/F	Youth Young Adult Adult	Elders; Indigenous practices	Not indicated
Traditional Indigenous Games	Australia (Queensland)	Higgins & Davis (2014); Taylor (2005)	Objectives are to develop knowledge that Indigenous young people have about their cultural heritage; train in traditional games; and build connections to their	Primary	Cultural knowledge; life skills	M/F	Youth	Traditional games; cultural activities	Evaluation: achieved positive outcomes in terms of transferring knowledge and skill, exposing Indigenous young people to a

schools and communities through shared cultural and physical activities. Teachers embed traditional games into school activities and curricula, providing students with enjoyable and healthy activities that improved fitness and skill levels.

positive element of their cultural heritage, validating Aboriginal culture, improved connection to culture

Applied Theatre Engagement

Canada

Conrad (2020)

Approach draws on 3 youth participatory action research projects with Indigenous youth in three diverse contexts: school setting, youth offender jail, and community-based organization serving street-involved youth. It explores the significance of applied theatre approaches with Indigenous youth to avoid reproducing one-dimensional damage-centred narratives in favour of inspiring processes for survivance and resurgence.

Primary

Secondary (street-involved)

Tertiary (jail)

Resilience; survivance; resurgence

M/F

Youth

Indigenous themes

Not indicated

We-AI-Li Program	Australia	Franks et al. (2001)	Involves Indigenous therapies assisting Indigenous people to deal with the effects of transgenerational trauma. Healing process begins when individuals recover their trauma stories of loss, grief, and pain as a result of broken relationships with self, others, and their community. Sharing experiences in a talking group assists the individual towards the healing process, as the sense of isolation is reduced and being in the company of others with similar experiences provides understanding, support, and respect of their experiences.	Secondary (trauma)	Recover from trauma	M/F	Youth Young Adult Adult	Indigenous therapies; talking group	Not indicated
Culturally Appropriate	Canada (Manitoba)	Bania (2017)	4-day DVD-driven program offered to Indigenous youth and adults involved in (or at risk of involvement in) the	Secondary Tertiary	Reclaim identity	M/F	Youth Young Adult	Medicine wheel	Evaluation: respondents felt program increased self-awareness (97%);

e Program (CAP)			criminal justice system. A decolonizing and healing program that promotes self-awareness, self-determination, and reconciliation (reclaim identity). Medicine wheel used as framework of the program to assist in learning pre-contact history, the impacts of contact with another culture, the current conditions created by colonization, and healing from these impacts.	(at risk or involved in CJS)			Adult	personal development (97%); feeling of empowerment (98%); self-determination (95%); knowledge in variety of areas related to the program themes (93-97%)
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Restorative Justice Approaches (19)

Vancouver Aboriginal Transformative Justice Services Society (VATJS) Community	Canada (British Columbia)	City of Calgary (2017); Palys (2014)	VATJS Community Council Forum is the Indigenous equivalent of a court – community authorities make decisions in culturally accepted ways about those who come before it. VATJS takes a healing approach to justice by involving the offender, victim, an Elder, a	Tertiary (accused)	Healing approach to justice	n/a	Youth Young Adult Adult	Decisions in culturally accepted ways; healing approach; Elder	Evaluation: high rates of complete (82%) and partial (10%) completion across all types of healing/action plans; increasing numbers of self-referrals; clients return to avail themselves of program services after
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**y Council
Forum**

Council facilitator from the program, and often 2-3 other volunteers who are not Elders. Objective is to understand the personal and contextual factors that contributed to the generation of the trouble that brought the individual to the circle and develop a “healing plan” to set the individual on a better life course. While not typically preventative, community justice groups or sentencing circles have great support from Indigenous communities as tertiary prevention to address multi-layered and ongoing issues with crime (alternative measures).

formal program ended; positive feedback from community partners; positive outcomes on program-specific indicators (e.g., housing, homelessness) that meet or exceed funding authority definitions of success

Gladue Court	Canada (Ontario)	Campbell Research Associates (2008); Rudin (2019)	Unlike regular courts, a Gladue Court deals with bails and pleas in the same courtroom and there is an Aboriginal Bail Program for	Tertiary (accused)	Take into account Aboriginal heritage	M/F	Young Adult Adult	Take into account Aboriginal heritage	Evaluation: 80% of the sentences of offenders having the benefit of a Gladue report closely or totally followed the
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Aboriginal accused; emphasis is on assisting Aboriginal accused and offenders in ways that take into account their Aboriginal heritage; and, a team of resources supports the Gladue process (i.e., Aboriginal Bail Program, Gladue caseworker, aftercare worker).

plans set out in the Gladue reports

People of the Longhouse of Kahnawake Mohawk Nation

Canada

Dickson-Gilmore (1992)

Traditional justice system proposed by the People of the Longhouse of Kahnawake Mohawk Nation which blends dispute resolution and political traditions by placing value on the restoration of harmony as much as possible between the parties to a dispute and rejecting the adversarial emphasis upon determination of the guilt of one party over another and the allocation of

Tertiary (accused)

Restore harmony

M/F

Youth

Young Adult

Adult

Traditional justice system

Not indicated

punishment. Longhouse justice assumes that by requiring and respecting the maximum involvement of both the disputants and their community in the resolution process and negotiation of restitution, it is more likely that justice will be both done and seen to be done.

Biidaaban	Canada	Hewitt (2016)	<p>Community-based model of restorative justice rooted in Anishinaabe legal principles which opened in 1993. Created by the Rama First Nation, it is founded on the premise that restorative justice requires holistic healing not solely between the offender and victim but the whole of the community. In the process, reciprocity is fundamental - those who have harmed must repair the harm caused.</p>	Tertiary (accused)	Holistic healing	M/F	Youth Young Adult Adult	Anishinaabe legal principles	<p>Program Info: program has a recidivism rate (i.e., any return to custody) of less than 5%; costs are extraordinarily small compared to annual costs of housing inmates</p>
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Opaskwayak Cree Nation's Restorative Justice Program	Canada (Saskatchewan)	Hansen & Lancelly (2016)	Restorative Justice program created as a response to the disproportionate rates of Aboriginal youth incarcerated in the justice system. Committee deals primarily with minor offences and focuses on the youth; but to a lesser extent also deals with adult offenders.	Tertiary (accused)	Restorative justice	M/F	Youth	Young Adult Adult	Restorative approach	Evaluation: participants said recidivism levels decreased in offenders who underwent Opaskwayak justice process; repairing harm and apologizing to victims is a major factor that can lower recidivism levels in the community; process helps victims and communities heal from crime
SWO Tribal Court	USA	Joe et al. (2008)	Core of the SWO tribal justice system is the tribal court, whose central philosophical framework, especially the Drug Court, is restorative justice, an alternative way of resolving conflicts and preventing crime instead of the usual court-based adversarial approach. SWO tribal court established a 12-month	Tertiary (accused)	Alternative way to resolve conflicts	M/F	Young Adult Adult	Restorative justice	Program Info: even with chronic lack of resources (i.e., low staffing, inadequate/lack of treatment and detention facilities), court probation officers able to improve supervision of juvenile probationers by networking and	

adult drug court program (treatment court) in 1998 to provide an alternative to incarceration for individuals convicted of substance abuse related driving incidents and child neglect.

collaborating with schools and other providers; law enforcement officers able to work with community agencies to increase community awareness

Domestic Violence Treatment Option (DVTO)

Canada (Yukon)

National Crime Prevention Centre (2008)

Specialized court and treatment program for dealing with domestic violence cases. DVTO court sought to engage multiple stakeholders, including police, probation officers, specialized Crown attorney, victim services and women’s groups. For cases of partner abuse, comprehensive intervention system rather than traditional sentencing in a criminal court. DVTO also provided offender and, indirectly, the victim with an opportunity to choose a

Tertiary (accused)

Alternative for domestic violence cases

M/F

Young Adult
Adult

Not indicated

Outcome Evaluation: DVTO decreased relapse rates from 28% to 20% among offenders; 12 months after completing program, 9% of clients re-assaulted (vs 10% of sentencing requirement clients; 0 of “other” cases); 45% of re-assaults occurred within 2 months after case completed/closed; 15 months after project completion, rates of reoffence similar for DVTO and sentencing

Spousal Abuse Program (SAP).

requirement groups (18% vs 16%; “other” group 3%)

Ator System	Philippines	Vicente & Codmor (2019)	Applied to settle disputes among residents or outsiders as long as the victim is from the municipality. The ones to decide what will be the penalty to be given will be the group of Elders. This Indigenous means of settling disputes is usually applied for civil cases and disputes without resorting to filing formal cases in courts. “Multa” or fines are usually given as penalty and amount will depend on the gravity of the offence committed.	Tertiary (accused)	Settle disputes	M/F	Young Adult Adult	Elders; Indigenous means of settling disputes	Not indicated
Restorative Justice	Philippines	Vicente & Codmor (2019)	Part of practicing Indigenous crime prevention practices is restorative justice where crime causes harm and	Tertiary (accused)	Restorative justice	M/F	Young Adult Adult	Indigenous crime prevention practices	Not indicated

justice should focus on repairing that harm.

<p>Youth Justice Conferencing</p>	<p>Australia (Queensland)</p>	<p>Higgins & Davis (2014)</p>	<p>Restorative justice process to which police and courts can refer a young person who has committed an offence. Courts refer a young person to a youth justice conference either in place of imposing a sentence or to inform a sentencing decision (Department of Communities, Queensland 2009). Youth Justice conferences bring together police, young offenders, victims, and families to discuss the offence, encourage offender to accept responsibility, request an apology, and reach agreement that requires the offender to compensate for their crime (SCAG 2010). During conference, offence and its</p>	<p>Tertiary (accused)</p>	<p>Restorative justice</p>	<p>M/F</p>	<p>Youth</p>	<p>Restorative approach; Indigenous support officers</p>	<p>Evaluation: since first being piloted, Queensland program has reported positively on conference outcomes and participant satisfaction: 97% of victims and 97% of young people who offended said they thought conference was fair; 97% of victims and 98% of young people who offended indicated satisfaction with agreement; 98% of conferences reached agreement; data modelling has shown that if targeted at Indigenous young people, youth justice conferencing could help reduce over-</p>
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effect on the victim and the wider community are discussed. Program offered to Indigenous and non-Indigenous participants. Indigenous Support Officers provide additional support to Indigenous young people throughout the conferencing process (SCAG 2010). Large amount of pre-conference preparation (e.g., discussions with offenders, parents, victims, to ensure participants are fully informed and convened prepared) (Department of Communities, Queensland 2009).

representation of Indigenous young people in the criminal justice system

Tiwi Islands Youth Development and Diversion Unit	Australia (Northern Territory)	Higgins & Davis (2014); Stewart et al. (2014)	Staff conduct youth justice conferences, assess young people's needs, and prepare and implement 12-week case plans. Program engages Tiwi youth, typically first-time youth	Tertiary (1st time offenders)	Prevention	M/F	Youth	Culturally competent approach; Tiwi values	Participant Interviews: young people showed remorse for crimes and desire to avoid trouble in the future, particularly with support of family
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offenders who are at risk of entering the criminal justice system, in prevention activities that aim to benefit the offender, victim and community (e.g., offender participating in a youth justice conference, agreeing to apologize to the victim, attending school, undertaking community service, participating in cultural activities, sport and recreational pursuits). Circumstances and issues that contributed to offending behaviour are identified and addressed; care and support provided is culturally competent because it recognizes, integrates, and shows respect for Tiwi values and social and cultural authority.

members; 12-18 months after program completion, participants consistently attributed program as empowering them to adopt pro-social behaviours, and reoffending rate well below what would be expected for this population without intervention

Hollow Water Communit	Canada	City of Calgary (2017);	Began in early 1980s, originally focusing on sexual abuse, but widened	Tertiary (sexual abuse;	Address root causes of	M/F	Youth	Healing circles	Program Info: program cost-effective in comparison with
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**y Holistic
Circle
Healing
(CHCH)
Project**

Department of
Justice (2015)

to include youth and adult justice cases. Goal is to revitalize and restore the traditional family unit and foster healthy communities based upon the idea of reconciliation between offenders and victims of violence and abuse. Program based on regional Anishinaabeg cultural value systems and "ways of knowing". Offers counselling services and support groups. Healing processes integrated into Community Holistic Circle Healing used to nurture the right relationship with the spirit world, the earth and those who suffer; identify and support a community orientation and traditional ways-of-doing; use healing for deriving justice, and employ community processes as a means of envisioning a healing justice paradigm.

addictio
n)
sexual
abuse
and
addiction

Young
Adult
Adult

offender incarceration costs in penitentiaries; larger savings to federal government may occur if more communities are able to replicate success of Hollow Water. Role of leadership, creating organizations and building community capacity to support healing, collaboration and participation are essential to success of healing programs

Community makes referrals to the caseworkers who work with victim, offender and children - hold healing circles for victim and offender with goal of reconciliation (help parents establish and maintain healthy relationships so family can be as intact as possible).

Maipaila System	Philippines	Vicente & Codmor (2019)	<p>Would mean “to show as a form of deterrence” to others. Done by showing the public the penalty of a guilty person. Penalty usually includes money, hard labour and others found by the Elders as appropriate. In some barangays, they have the "educative committee" that is in charge of the “fagfaga” to reform the person who committed wrongful acts towards another.</p>	Tertiary (accused)	Deterrence	M/F	Young Adult Adult	Elders	Not indicated
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Men's Wellness Program	Canada (Quebec)	City of Calgary (2017)	Based out of the Akwesasne Nation, a community developed program which included culturally-based men's wellness camps. The healing process used team counselling with the individuals that were involved—those that have harmed and been harmed. A community circle that included family and the wider community determined what needed to be done to make things right and to restore harmony and balance and community.	Tertiary (those that harmed)	Restore harmony and balance	M	Young Adult Adult	Culturally-based wellness camps	Not indicated
Inuit Court Worker Program	Canada	Clark (2011)	Nunavut Legal Services Board, through its Inuit court worker program, have made significant steps in bridging the language gap. Program, which falls under mandate of the Nunavut Legal Services Board, is	Tertiary (accused)	Effective communication between lawyers and clients	M/F	Young Adult Adult	Inuit court workers; language	Not indicated

funded through a cost-sharing agreement between the federal Department of Justice and the Nunavut Department of Justice. Ideally, court workers would “maximize the effectiveness of lawyers, in many ways” through provision of “effective communication between lawyers and their clients, case preparation and follow-up”.

Koori Liaison Officers	Australia (South-Eastern Australia)	Battams et al. (2021)	Koori Liaison Officers are used to ensure access and uptake by Koories of Courts Integrated Service Program, and to strengthen linkages between the program and Koori Courts. Ensure Courts Integrated Service Program brokerage models connect Koories on bail to services that address underlying drivers of offending, including alcohol	Tertiary (accused)	Access to court services	M/F	Young Adult Adult	Koori liaison officers; language	Not indicated
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and drug abuse and mental health concerns, including services delivered through Aboriginal community-controlled organizations.

Aboriginal Local Justice Workers	Australia (South-Eastern Australia)	Battams et al. (2021)	Ensure Koori Elders provide community-based local support, advice, and cultural connection to people who had committed crime, as well as supervise them undertaking mandated community work in culturally appropriate worksites.	Tertiary (accused)	Complete sanctions; support; cultural connection	M/F	Young Adult Adult	Elders; culturally-appropriate worksites	Evaluation: local Justice Worker Program and Koori Offender Support and Mentoring Program, have proven effective in helping Koories address fine payments, successfully complete community-based orders, and reduce breach rates
Aboriginal Interpreter Service (AIS)	Australia (Northern Territory)	Capobianco & Shaw (2003)	To alleviate the language barriers faced by Aboriginal persons in the juvenile justice system, implemented Aboriginal Interpreter Service.	Tertiary (accused)	Alleviate language barriers	M/F	Youth	Aboriginal interpreters	Not indicated

Outstations/ Homelands	Australia	Ryan et al. (2006)	Combination of culture, tradition, isolation, and the absence of alcohol provided the potential for extended purposes of outstations to include diversionary or alternative sentencing options, including alternative custodial sentences.	Tertiary (accused)	Diversion	M/F	Young Adult	Culture, tradition	Comment: although not formally evaluated other than from a health perspective, outstations have strong intuitive appeal as correctional interventions and are widely viewed as positive, community-based diversion options or as alternatives to custody
							Adult		

ⁱ Note: some articles discuss more than one country.

ⁱⁱ According to a decision in *R v. Gladue* (1999), judges should consider an Indigenous offender's background and make sentencing decisions accordingly, based on section 718.2 (e) of the Criminal Code.

ⁱⁱⁱ The Corrections and Conditional Release Act includes agreements with Indigenous communities to provide correctional services (Section 81) and conditional release services (Section 81) to Indigenous offenders (CSC, 2019a).

^{iv} Community Based Participatory Research (CBPR) is a method that seeks to emphasize the importance of a partnership between the evaluator and the knowledge users (people for whom the research is ultimately to be of use). As a philosophy, it highlights the relationship building between diverse communities; self-sufficiency; and an understanding of the fundamental inequities that exist between people. The basic principles as they relate to working with Indigenous communities: 1. Acknowledge and address the imbalance of power between Aboriginal communities; the state and its institutions; universities and researchers; 2. Focus research onto issues of import to community members; 3. Accept the diversity of ways of seeing and understanding the world as positive; 4. Foster the development of local autonomy within the community and beyond; 5. Develop capacities within the community that contribute towards self-sufficiency and self-determination; 6. Engage community members as equal stakeholders in the research process; 7. Encourage equitable and sustainable development through research; 8. Approach research as an opportunity to provide public education about research in general and the issue at hand; 9. Respect the ethical guidelines established by organizations that represent the interests of Aboriginal Peoples (Fletcher, 2003, p. 37-38).