

Environmental Scan of Canadian and International Aboriginal Corrections Programs and Services

**Camman, Myles Ferguson,
Ronda Appell and J. Stephen Wormith**

**Forensic Behavioural Sciences and
Justice Studies Initiative**

University of Saskatchewan



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A Report Submitted to Correctional Service Canada

**Carolyn Camman, Myles Ferguson, Ronda Appell and
J. Stephen Wormith**

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List of Abbreviations/Acronyms

ACDO	Aboriginal Community Development Officers
AFCH	Aboriginal Family and Community Healing
AU	Australia
CPAI	Correctional Program Assessment Inventory
CSC	Correctional Service Canada
GED	General Educational Development
n.d.	Not dated / no date
NZ	New Zealand
OCAP	Ownership, Control, Access and Possession
OJJDJP	Office of Juvenile Justice and Delinquency Prevention
SMCA	Specialist Māori Cultural Assessment
SPAC	Strategic Plan for Aboriginal Corrections
US/U.S.	United States

Executive Summary

To help inform the evaluation of Strategic Plan on Aboriginal Corrections (SPAC) in 2010/11 and CSC's future planning and policy decisions in this area, the University of Saskatchewan was contracted to undertake an external environmental scan of Aboriginal corrections programs and services within Canada and internationally. Program searches extended across the four elements of the Aboriginal Corrections Continuum of Care model but specifically excluded programs and services provided or funded by CSC. Pre-dispositional programs and services (e.g. sentencing circles, pre-sentence diversion programs) were also excluded from the scan.

The scan of corrections programs and services targeted to Aboriginal offenders revealed 38 (non-CSC) programs across Canada and 67 programs and services internationally. All Continuum of Care categories were represented, with the greatest number falling within the 'Intervention' category.

A detailed analysis was conducted of the following types of programming identified in the scan, as compared to those available through CSC:

- Arts Programming
- Assessment and Case Management
- Community Prevention Programming
- Cultural Education/Skill-Building
- Cultural Groups
- Cultural Living Units/Therapeutic Communities
- Cultural Support and Counselling/Spiritual Services
- Health Services
- Motivational Programming
- Oversight, Advisory and Service Development
- Offense/Offender-Targeted
- Parenting
- Reintegration Support
- Therapeutic Counselling/Interventions
- Programming for Aboriginal Women

Potential areas of opportunity were noted in categories where either no CSC programming was known to exist, or where Canadian (non-CSC) or international programming within a given category was found to be different than that offered by CSC.

Based on the above analysis and the overall findings of the scan, including observations made with respect to challenges and limitations related to obtaining relevant information for comparison purposes, the following recommendations are offered:

Recommendations

System-Level

1. **Encourage First Nations communities to make research more readily available to external researchers.** While the intent behind the OCAP principles of Ownership, Control, Access and Possession are understood and respected, it would be helpful to encourage First Nations communities to make community research more readily available to researchers working under the auspices of institutions that are recognized by competent jurisdictional authorities, such as the CSC.
2. **Facilitate information sharing by developing relationships with other Canadian and international agencies and government bodies.** The development of information-sharing networks between CSC and other Canadian and international agencies and government bodies may facilitate efforts to obtain accurate and current program/service information for use in evaluation and planning efforts.
3. **Develop centralized database of model programs exemplifying best practices.** Following the example of the U.S. Department of Justice's Office of Juvenile Justice and Delinquency Prevention *Model Programs Guide*, a centralized database of information on successful programs and principles of interventions with Aboriginal offenders would further facilitate information sharing and identification of best practices in the area of Aboriginal corrections.

Program-Level

4. **Assess the need for culturally-specific programming for First Nations and Métis sex offenders.** Based on the positive evaluation of two culturally-targeted programs for sex offenders, in Australia and New Zealand respectively (both of which attribute their success to the cultural-specificity of their approaches), and the apparent absence of such programming targeted to First Nations and Métis offenders in Canada, an assessment of the need for such programming is recommended.
5. **Emphasize cultural- and gender-matching between service providers and service targets.** A number of programs emphasized the importance of using Aboriginal facilitators to deliver services and programming to Aboriginal target populations and gender-matching between offenders and service providers when

addressing issues related to parenting and fatherhood skills or sensitive issues such as sex offending.

6. **Assess the need for culturally-based motivational programming to supplement intervention programming.** Of particular potential interest is an approach to programming used in New Zealand which incorporates a series of related programs all designed to facilitate and encourage offender engagement within the intervention process through culturally appropriate means, in order to enhance their outcomes in subsequent program participation.
7. **Assess the need for Aboriginal-specific parenting skills-training and parent support programming.** No identified CSC programming targeted this specific area, and this may represent a gap in CSC's services to Aboriginal offenders if such a need for this type of programming exists.
8. **Assess the need for Aboriginal-specific employment-focused intervention and reintegration programming.** A number of Canadian and international programs listed in the present report emphasize the development of occupational skills. Prison based employment and vocational programs, such as job training, placement, and monitoring, as well as GED certification, provide transferable job market skills and valuable life lessons.
9. **Develop a comprehensive and planned network of community support services for Aboriginal offenders.** Many local agencies that work with released offenders are not aware of the myriad services that are potentially available to their clients. Consequently, it would be helpful to identify the various local services that can assist in an offender's reintegration efforts.
10. **Assess the need to implement cross-cultural training within corrections.** When individuals from different cultural backgrounds interact, there may be miscommunication, frustration, and misunderstanding. These problems may be overcome by helping service providers and stakeholders become more culturally sensitive.
11. **Involve families in solutions.** The present research suggests that prioritizing families and peers may be an important component in the healing journey of offenders. Informal social controls such as family and peers can have a more direct effect on offender behaviour than formal social controls.

1. Introduction

In keeping with the 1996 Royal Commission on Aboriginal Peoples in Canada, it has been concluded that “the justice system has failed Aboriginal Peoples”, and further acknowledged that “greater recognition and understanding of Aboriginal community issues and Aboriginal cultures and traditions” are crucial to address these problems (Aboriginal Initiatives Directorate, CSC, 2006, p. 5). “Aboriginal Peoples continue to be disproportionately represented at all levels of the criminal justice system, including the federal corrections system. At the end of March 2006, Aboriginal people represented 16.7% of federally sentenced offenders compared to 2.7% of the Canadian adult population” (Aboriginal Initiatives Directorate, CSC, 2006, p. 12). Thus, following the 1996 Royal Commission report, the Correctional Service Canada (CSC) Executive Committee approved a national strategy for Aboriginal Corrections, which between 2000 and 2005 focused on engaging and enhancing the role of Aboriginal communities in corrections through the development of Aboriginal healing lodges. The findings from these early efforts subsequently formed the basis of a renewed Strategic Plan for Aboriginal Corrections (SPAC), from 2006 to 2011.

The vision of SPAC is to “ensure a federal correction system that is responsive to the needs of Aboriginal offenders and that contributes to safe and healthy communities” (Aboriginal Initiatives Directorate, CSC, p. 4). This vision is based on the holistic Aboriginal Corrections Continuum of Care model, developed in 2003 with the guidance of Elders and the participation of national Aboriginal organizations, which aims to integrate Aboriginal culture and spirituality within CSC operations. “The Continuum of Care model starts at intake, to identify Aboriginal offenders and to encourage them to bridge the disconnect with their culture and communities; leads to paths of healing in institutions to better prepare Aboriginal offenders for transfer to lower security and for conditional release; engages Aboriginal communities to receive offenders back into their community and support their reintegration; and ends with establishment of community supports to sustain progress beyond the end of the sentence and prevent re-offending” (Aboriginal Initiatives Directorate, CSC, 2006, pp.9-10).

“SPAC has the following three main objectives, with the ultimate goal to reducing the gap in the rates of reoffending between Aboriginal and non-Aboriginal offenders:

1. provide culturally-appropriate interventions that address the specific criminogenic needs of Aboriginal offenders;
2. enhance collaboration and coordination within CSC, within the Public Safety portfolio and with other levels of government, Aboriginal organizations and stakeholders;
3. address systemic barriers internally and increase CSC cultural competence.” (Aboriginal Initiatives Directorate, CSC, 2006, pp. 16-17)

To address each objective, CSC has undertaken various initiatives and activities including but not limited to the development and delivery of Aboriginal-specific programming, and facilities for Aboriginal offenders.

In keeping with CSC’s 5-year evaluation plan, CSC Evaluation Branch is conducting an evaluation of SPAC in fiscal year 2010/11. To assist with this evaluation, CSC Evaluation Branch has contracted the University of Saskatchewan to undertake an external environmental scan of existing Aboriginal corrections services and program across Canada (non-CSC) and within international jurisdictions for the purposes of further informing CSC’s strategic planning and policy decisions in this area.

The following pages describe the methods, findings and conclusions drawn from the environmental scan and provide information on emerging trends, initiatives and service delivery models relevant to Aboriginal corrections, as compared to CSC’s own suite of Aboriginal services and programs.

2. Methodology

2.1. Search Strategy

Searches were conducted via Internet database and website search engines. Parallel searches were conducted in Canada and internationally. Follow-up contacts were made with organizations and individuals via e-mail, phone, and fax. One joint interview was conducted with two former employees of the New Zealand Department of Corrections who currently reside in Saskatoon to collect information on specific programming practices as well as general information on the operational and philosophical approaches of the NZ Department of Corrections with regard to programming for Aboriginal offenders.

Key search terms on these websites were Aboriginal-referential terms tailored to the preferred terminology in each political and cultural context (i.e., Canada: “Aboriginal”, “Indigenous”, “First Nation”, “Métis”, “Inuit”; Australia: “Indigenous”, “Aboriginal”, “Torres

Strait Islander”; New Zealand: “Indigenous”, “Aboriginal”, “Māori”, “Pacific Islander”, “Iwi”; US: “Native American”, “American Indian”, “Alaskan Native”, “Native Hawaiian”, “Pacific Islander”). Additional key search terms included the following:

- program(me), intervention, treatment; rehabilitation, service, initiative;
- offender, inmate, criminal, prisoner/prison;
- correctional, corrections, legal services, community-based, centre-based, parole;
- cultural, traditional, spiritual, healing;
- justice, criminal justice

A list of inclusion and exclusion criteria for programs to be included for further analyses were established in consultation with the Correctional Service of Canada and are noted below. Program searches extended across the Aboriginal Corrections Continuum of Care model as described in CSC’s Strategic Plan for Aboriginal Corrections but specifically excluded programs and services provided or funded by CSC. Pre-dispositional programs and services (e.g. sentencing circles, pre-sentence diversion programs) were also excluded from the scan.

Inclusion Criteria

- Programs/services provided/funded by international governments and organizations
- Programs/services provided/funded by provincial/territorial corrections departments or non-governmental organizations/agencies
- Programs recently developed or implemented, particularly within the past 15 years, 1995-2010
- Programs/services targeted to adult offenders, age 18 or older
- Programs/services targeted to male and/or female offenders
- Programs/services targeted to Aboriginal offenders or programs/services that incorporate Aboriginal-specific elements

Exclusion Criteria

- Programs/services offered/funded by CSC and to which only CSC offenders may be admitted
- Programs/services provided exclusively to individuals under 18 years of age
- Programs/services which are pre-dispositional (e.g., sentencing circles, pre-sentence diversion programs)

Identified programs were retained when they met the inclusion criteria and did not meet the exclusion criteria. In the interests of maximum coverage, identified programs and services were retained even in cases where detailed information was lacking. Additionally, some programs or services that were implemented prior to fifteen

years ago were retained if they were currently active, despite the inclusion criteria for services to have been implemented or developed within the past fifteen years.

In developing a means of coding programs and services to Aboriginal offenders in manner that is most helpful to correctional agencies, it was determined that some direction might be taken from the Correctional Program Assessment Inventory (Gendreau & Andrews, 2001). The CPAI-2000 is an empirically developed program assessment scheme, the results of which have been found to correlate with the magnitude of the reduction in recidivism by offenders who participate in a given program (Nesovic, 2003). However, conducting full CPAI-2000 assessments on the programs reviewed for this report was unrealistic because much more information, some of which would have required site visits, is necessary to score a full CPAI-2000 on any program. Nonetheless, it seemed reasonable to examine programs reviewed for this report in a manner that was consistent with the CPAI-2000 content. Consequently, the coding manual that was developed to assist in providing an orderly description of the programs reviewed for this report included a number of items from two key domains of the CPAI-2000, namely Client Risk/Need Practices (Section E), e.g., risk level, and Program Characteristics (Section F), e.g., intermediate targets, treatment strategies, client input, location, manual, and completion criteria. Although assessing programs on other sections of the CPAI, such as Core Correctional Practice (Section G), would have contributed tremendously to the description of the programs identified in this E-Scan, the lack of information prohibited such a detailed analysis.

Duplicate coding was conducted on 54 programs, including 19 Canadian non-CSC programs (the complete set identified at that point), a randomly selected subset of 21 Australian and New Zealand programs, and all of the United States-based programs (14 in total). The results of this coding were compared and areas of disparity were identified and discussed between the researchers to reach a consensus on which programs met the inclusion/exclusion criteria and how to consistently classify the program elements. Specific inter-rater reliability was not calculated because of the discussion-based approach to the comparison and the exploratory nature of the research, but areas which came under review included client characteristics, CSC continuum of care classification, service model and format, program/service targets, and research and evaluation. Consensus was reached for each of these categories. As well, as a result of the discussion, several Canadian non-CSC programs were re-evaluated on the exclusion/inclusion criteria.

2.2. Sources of information

Initial searches were conducted through conventional scholarly databases and search engines. However, returns from these searches were minimal in terms of relevant findings for programs and services fitting the outlined inclusion and exclusion criteria.

Because of the limited returns from the primary search strategy, a secondary strategy was employed to directly access relevant government websites, specifically correctional, justice, and public safety department websites at regional and national levels. In Canada, this included Correctional Service Canada, Justice Canada, and the Department of Public Safety. Internationally, the countries found to return relevant results were Australia, New Zealand, and the United States. Specific sources of information found on the government and agency websites were facility-specific program listings, department-wide program listings, annual reports, statistical reports, media reports, and research and evaluation publications. Where the functionality was available, specific website searches based on the key search terms listed above were conducted to ensure total coverage. (A listing of all search databases and websites used is available in Appendix 7.5)

A tertiary strategy involved targeted follow-up web searches based on references to specific programs and services found either in the initial scholarly material or the government website material. This strategy was important in finding community-based programming and services, which were often not readily searchable without prior knowledge of the specific name of the program or service-providing agency. These targeted searches, as well as the searches used to locate appropriate departmental agency websites, were conducted through the use of the Google search engine.

The tertiary search strategy in the Canadian context also involved an Internet search of Canada's various Tribal Councils. The purpose of the search was to identify which Councils have a justice department posted on their website, and whether the department posts information about programs directed at Aboriginal offenders. In addition, the National Association of Friendship Centres was contacted by telephone.

Where available, contact information relevant to each program and service was collected to facilitate the gathering of further details about the programs and services where necessary. Contact was initiated via email, fax, or phone based on the available information. In the case of email and faxes, letters were prepared explaining the nature of the scan and providing a brief summary of specific information of interest as well as a

general request for any available documentation that could be provided. Some programs were offered by the same agencies or government bodies, and information on all identified programming was requested, as well as any information available on programs and services not already identified. Overall 14 contacts were made via telephone and one in person, and 30 letters were sent via email or fax in regards to multiple programs and services both in Canada and internationally. Five responses to the written requests were received.

2.3. Search limitations

There were several limitations in the data collection for this scan. Foremost was the lack of available information – traditional database searches generated few meaningful returns, and the majority of information was collected from government and community agency websites. Notably, whereas federal government department websites were a key source of international information, particularly in Australia and New Zealand, the deliberate exclusion of information on programs either provided or funded by CSC in Canada resulted in a heavier reliance on community agency and cultural organization websites in Canada, which, similarly to their international counterparts, contained considerably less information.

For instance, there are a total of 97 Tribal Councils across Canada serving 630 First Nations bands (Aboriginal Canada Portal, n.d.). The major limitation is that the vast majority (98%) of the Tribal Council websites do not list a justice program or service among their menu of programs and services. An attempt was made to e-mail a random sample (N= 10) of the 97 Tribal Councils to confirm whether or not a particular Council offered any programming to offenders within its jurisdiction. Additionally, a random sample of 10 Tribal Councils were telephoned. None of the councils contacted provide any programs to Aboriginal offenders. Three interviewees suggested that, to the best of their knowledge, most tribal councils do not provide programs to Aboriginal offenders because it is not within the jurisdiction of particular First Nations communities to decide whether or not to provide such programming. Similarly, the program manager of the National Association of Friendship Centres confirmed that most centres do not offer specific programs to Aboriginal offenders. While provision of programs and services to offenders is not within their mandate, clients will be referred to available community resources. A subsequent internet search located three friendship centres that provide a program to Aboriginal offenders that satisfy the study's inclusion criteria.

The quality and scope of information available on government and agency websites varied. Frequently the information was geared toward the public or toward offenders themselves, and was lacking in detail with respect to the scope of this scan. In the case of internal bureaucratic documents, such as annual reports or statistical reports, the minimal information available was often distributed across several different reports. Service-providing agencies described in government documents did not always have websites or accessible contact information. In the case of international searches, unfamiliarity on behalf of the researchers with the geography and the political and organizational structure of the regions under investigation also hindered the discovery and interpretation of relevant information. In general, attempts to contact service providers were largely unsuccessful due to a combination of out-of-date or unavailable contact information and lack of response to initiated contact.

Where information was available, it was not always clear that the information was current and that listed programs were still being offered, despite attempts to determine program status whenever possible. It was also not certain that all available programs and services were listed on the websites or in the associated documents. The response rate to written requests for additional relevant program/service information was low. Coverage of certain regions may be lacking, especially in the case of the United States, where very little relevant information was recovered from government websites or database searches despite substantial Aboriginal populations in some regions.

Within Canada, a final note regarding search limitations concerns the OCAP principles, which guide research with Aboriginal peoples. OCAP stands for *Ownership, Control, Access, and Possession*. The principle asserts that data or information gathered from a community is owned by the community in the same way that an individual can own personal property. Ownership of data implies having the ability to control data by deciding who will use it and how it will be used. The OCAP principles also involve the right of First Nations communities to manage and make decisions regarding access to information about their communities and its members. If a community does not want to share its data and information with outside researchers, it is their right to do so (see National Aboriginal Health Organization, 2007). This means that data and information are stored within a community and are not easily accessible to outside researchers without express written permission, even if the requested use of the information is for non-research purposes. In practical terms, this means that evaluation studies are not posted online to be reviewed by academics, researchers, or the general public. Privacy

concerns of service-providing agencies regarding their programming options was also reported in the case of one international program to explain the lack of evaluative research on the program ([S. McCallum, personal communication, November 15, 2010](#)).

3. Findings

In total, 105 relevant programs and services were identified. Internationally, a total of 67 programs and services were identified, including 37 in Australia, 16 in New Zealand, and 14 in the United States. In Canada, a total of 38 eligible programs were identified (British Columbia, 4; Alberta, 18; Saskatchewan, 13; Manitoba, 1; Ontario, 1; New Brunswick, 1).

The national and provincial overview of programs and services related to Aboriginal offenders revealed 151 non-Correctional Services of Canada programs across Canada. However, 113 of the programs did not meet the present study's inclusion criteria for several reasons:

- Fifty-three programs (N= 53) were directed at young offenders;
- Seven programs (N= 7) were victim mediation programs;
- Fourteen (N= 14) were courtworker programs where intermediaries liaison with court system on behalf of offender;
- Thirty-one programs (N= 31) were adult pre-sentence diversion or alternative measures programs;
- Eight programs (N= 8) were community education programs not directed at Aboriginal communities or containing Aboriginal-specific content;

Overall, a substantial range of types of services and programming were identified and are summarized in Table 1. (In the Areas of Opportunity section below, this table is further elaborated with specific program/service names and a comparative analysis for each category):

Table 1. Number of programs identified by program type with comparison to CSC

Program Type	Canada (CSC) ¹		Canada (non-CSC)		International	
Arts programming	0	0.0%	0	0.0%	1	1.5%
Assessment and case management	2	8.7%	8	21.0%	3	4.5%
Cultural education/skill-building	0	0.0%	6	15.8%	4	6.0%
Cultural groups	1	4.3%	0	0.0%	2	3.0%
Cultural living units/therapeutic communities	2	8.7%	0	0.0%	4	6.0%
Cultural support and counselling/spiritual services	2	8.7%	10	26.3%	7	10.4%
Family violence (community prevention)	0	0.0%	0	0.0%	3	4.5%
Family violence (offender-targeted)	2	8.7%	0	0%	2	3.0%
General offending (offender-targeted)	2	8.7%	0	0%	4	6.0%
Health services	1	4.3%	0	0.0%	2	3.0%
Motivational programming	0	0.0%	0	0.0%	4	6.0%
Oversight, advisory, and service development and delivery roles	2	8.7%	1	2.6%	3	4.5%
Parenting	0	0.0%	1	2.6%	1	1.5%
Reintegration support (employment)	0	0.0%	0	0.0%	1	1.5%
Reintegration support (general)	3	13.0%	1	2.6%	7	10.4%

¹ CSC programs were derived from the following sources (some sources identified multiple programs and some programs were identified by multiple sources): the Strategic Plan for Aboriginal Corrections (Aboriginal Initiatives Directorate, CSC, 2006); Commissioner's Directive 702: Aboriginal Offenders (CSC, 2008); The history, lessons and observations of Wasekun Healing Centre, a successful therapeutic healing community (Bell, 2008); A review of community-based residential facilities in Canada (Community Reintegration Operations Division, CSC, 2008); Evaluation report: Correctional Service Canada's correctional programs (Evaluation Branch, CSC, 2009); The Aboriginal Offender Substance Abuse Program (AOSAP): Examining the effects successful completion on post-release outcomes (Kunic & Varis, 2009); and a listing of correctional program descriptions (Reintegration Programs Division, CSC, 2009).

Program Type	Canada (CSC) ¹		Canada (non-CSC)		International	
Reintegration support (housing)	1	4.3%	2	5.2%	2	3.0%
Sex offending (community prevention)	0	0.0%	0	0.0%	1	1.5%
Sex offending (offender-targeted)	2	8.7%	2	5.2%	7	10.4%
Substance abuse (community prevention)	0	0.0%	0	0.0%	2	3.0%
Substance abuse (offender-targeted)	1	4.3%	4	10.5%	5	7.4%
Theft (offender-targeted)	0	0.0%	1	2.6%	0	0.0%
Therapeutic counselling/interventions	0	0.0%	0	0.0%	1	1.5%
Violent offending (offender-targeted)	2	8.7%	2	5.2%	1	1.5%
Total	23	100.0%	38	100.0%	67	100.1%

Note. Percentage columns may not total to 100% due to rounding error.

3.1. Program Details

Date of Inception

Date of inception information was available for 9 programs in Canada, with dates ranging from 1980 to 2007.

Internationally, date of inception information was available for 35 programs, with dates ranging from 1988 to 2010. For some programs, these dates reflect the first of several implementations across regions, the implementation of pilot trials where later implementation did not occur or is unknown, or re-launches after periods of non-service or major program restructuring. Where possible, the inception date recorded was the one closest to the implementation of the program as it currently exists.

Table 9, found in Appendix 7.3, contains a summary of the number of programs identified by year of inception.

Current Status

While only 8 of 38 programs (21%) in Canada are known to be currently active, 44 of 67 international programs and services were assumed to be currently active (66%), based on their inclusion on active departmental and agency websites or in recently

released reports. Three programs have been terminated; one due to lack of funds and internal restructuring ([I. Kowanko, personal communication, October 13, 2010](#)), one due to lack of trained staff ([S. McCallum, personal communication, November 15, 2010](#)), and one due to insufficient impact on recidivism (Policy Strategy and Research Group, 2008a). Additionally, one is in the process of being re-launched, another is on hold pending legislative outcomes, and a third has recently been piloted. The remaining 17 international programs and services were of an unknown current status due to lack of information.

Jurisdiction(s) Serviced

There was a wide range of jurisdictions serviced, varying considerably in scope. Some programs and services were offered in one or more large regions, including states/provinces, territories, and, in the case of New Zealand, the entire country. Others were targeted to specific communities or institutions. Most programs were offered in a single jurisdiction, but some were offered independently or in collaboration across several regions. No programs were identified as being offered cross-nationally.

Service Providers

Among Canadian programs and services, the range of service providers identified include provincial departments of justice, First Nations communities and associations, tribal councils, and assorted community agencies. Internationally, the range of service providers included community and institutional correctional services, community agencies, government branches and departments, health service agencies, university departments, independent contractors and contracted agencies, departmental clinicians, Aboriginal healers and elders, institutional personnel, and community members.

A summary of the number of programs identified by type of service provider is available in Appendix 7.3, Table 10.

Target clients: Aboriginal Type

The majority of target clients were identified by broad labels appropriate to their political and cultural context (i.e., First Nation, Métis, and Inuit in Canada; Māori and Pacific Islanders in New Zealand; Australian Aboriginals and Torres Strait Islanders in Australia; and Native Americans and Alaskan Natives in the United States). However,

three programs in Canada and three programs internationally were targeted to specific Aboriginal communities relevant to the immediate programming area (Haida, Elsipogtog and Nishnawbe Aski First Nations in Canada; Goori in Australia; Zuni and Navajo in the United States; and Māori from the Taranaki region in New Zealand). Six international programs were open to participants of all ethnicities, although with higher priority to Aboriginal participants.

Target Clients: Demographics, Risk Level, Offense Group

Of the 33 Canadian programs for which information was available, 13 programs were targeted only at adult males; two at adult females, 16 at both adult males and adult females, and two at adult males, females and young offenders.

Demographic, risk level, and/or offense group information was available for 58 programs in the international listing, although often this information was also not comprehensive or detailed.

- 16 programs were identified as targeting men exclusively, 6 were identified as targeting women exclusively, and 8 targeted both men and women, either together or with parallel programming
- 6 programs identified minimum acceptable ages of participants, either as “over 18” or “over 20” (programs targeted to juveniles only were not included in this scan). Three programs reported average age of participants at approximately 30
- 1 program was identified as targeting urban areas, another targeting rural areas specifically, and two programs were identified as targeting both urban and rural areas for service delivery
- 16 programs were identified as being community-based only, 24 as institution-based only, and 13 as being based in both communities and institutions
- 10 programs identified special characteristics of their target populations, including families and families at risk, men who are fathers, uncles, or grandfathers, offenders with drug issues, offenders on probation or parole, offenders who are close to release, and offenders who do not have characteristics such as psychiatric illnesses, neurological injuries, low intellectual function, problem behaviours, denial of responsibility for offenses which may present problems for full program participation
- 3 programs were identified as targeting high risk offenders, four as targeting moderate to high risk offenders, three as targeting low to moderate risk offenders, and two as targeting offenders at all levels of risk
- 6 programs were identified as targeting sex offenders specifically, one as targeting child (under 16) sex offenders, four as targeting violent offenders (including domestic violence), one targeting offenders with

substance abuse issues (regardless of offense), and five as targeting all offender groups (of which two reported that the majority of participants were violent or sex offenders). Two programs also specifically excluded sex offenders or child sex offenders.

Client Capacity/Program Size/Turnover

Information on client capacity, program size and turnover was available for only one of the Canadian programs identified; the program allows for 10-14 participants per program round. Internationally, 29 programs included this information, and capacity and turnover varied substantially depending on the nature of the service or program. Based on the information that was available, most group programs involved 10-12 participants per cohort, with program durations ranging from 10 weeks to 12 months. Of the six residential or unit-based services for which this information was available, they hosted as few as 12 and as many as 60 beds each. Some services were provided continuously to the same or many different individuals.

CSC Continuum of Care Category(s)

Programs were classified according to the Continuum of Care outlined in CSC's Strategic Plan for Aboriginal Corrections (Aboriginal Initiatives Directorate, CSC, 2006, p. 9), which includes "Assessment" (statistical analysis, monitoring, research, evaluation, program development, and policy), "Intervention" (spirituality and culture, case management, program delivery, Pathways, Gangs Initiative, parole officers, health, safety and security, and healing lodges), "Reintegration" (ACDOs, urban reintegration, S.81&84, prevention and support, and transition to community), and "Pre and Post Incarceration Prevention" (transitional support and reduction in recidivism). For the purposes of this scan, community crime prevention and capacity enhancement projects were also categorized under "Prevention". Classifications were based on the program's own descriptions of goals and purposes. Multi-classed programs provide services and have objectives which are characteristic of multiple categories (e.g., an intervention program which also includes post-release reintegration planning, or a community-targeted program that addresses existing offenders as well as people at risk to offend). One program providing cultural competence training to correctional staff could not clearly be categorized based on the information available. Table 2 provides a summary of the number of programs in each category or category combination.

Table 2. Frequency of programs by CSC Continuum of Care Category classification.

CSC Continuum of Care Category	Number of Programs (Canada)		Number of Programs (International)	
Assessment only	3	8.0%	5	7.5%
Intervention only	17	44.7%	31	46.3%
Reintegration only	7	18.4%	10	14.9%
Prevention only	6	15.8%	4	6.0%
Intervention and prevention	3	8.0%	10	14.9%
Intervention and reintegration	1	2.6%	7	10.4%
Other	1	2.6%	0	0.0%
Total	38	100.1%	67	100.0%

Note. Percentage columns may not total to 100% due to rounding error.

Type of Service: Model

Of the 9 Canadian programs for which a service model was identified, all have a strong cultural framework where the emphasis is on providing culturally and spiritually appropriate services. Specifically, services included ensuring that clients have access to information on cultural issues and the provision of a range of activities, ceremonies, and festivities throughout the year. Of particular importance to many programs was access to Elders who provide spiritual guidance.

Service models varied among the 67 international programs. Many services were non-therapeutic in nature (22), including those focused on facilitating access to services, developing programming, policy, and services, addressing structural reintegration barriers, or targeting community-wide issues through engagement, events, and education. Of those programs for which a therapeutic model was identified, many described uniquely cultural approaches relying on traditional methods of healing, either exclusively (17), combined with a blend of Western cognitive-behavioural, cognitive, and skills-training therapeutic models (4), or with a 12-step substance abuse/dependency intervention model (2). The remainder of the programs described specific non-cultural models, including cognitive (1), cognitive-behavioural (6), client-centered (1), skills-training (1), or a blend of the above approaches (2). Eleven programs lacked sufficient detail to identify a clear service model.

Table 11, located in Appendix 7.3, provides a summary of the number of international programs that were identified within each service model.

Type of Service: Format

Service formats among Canadian programs vary, with some using a mixed approach. Overall, service formats included therapeutic/cultural units, facilitated group work, and one-on-one interaction. Service formats also varied internationally with a substantial number being mixed in approach. “Other” formats included clubs, transitional housing, and a structured camp retreat. A number of programs and services (19) did not include sufficient detail outlining the format of their services. More information about the number of programs identified by service format can be found in Table 12, located in Appendix 7.3.

Aboriginal Involvement

The nature and degree of Aboriginal involvement varied in Canada with type of service. However, community elders, laypeople, and experts were strongly involved in developing and implementing the programs. They were identified as providing a number of services in addition to developing and implementing a program, such as mentoring clients, assisting with cultural and language barriers, and advising various governmental and non-governmental agencies.

While 21 international programs did not specify ways in which Aboriginal people were involved in programming or services, 46 programs identified including Aboriginal people in the program process. Fifteen programs identified multiple categories of Aboriginal involvement. Seven programs specifically prioritized the involvement of elders. Other Aboriginal people involved in programming and services included families, communities, community leaders and other members, healers, community organizations and service providers, youth, women, and general staff and volunteers.

Table 13, located in Appendix 7.3, provides a summary of the frequency of Canadian and international programs identified according to the nature of the Aboriginal involvement.

Program Intensity

As with client capacity/program size/turnover, the majority of programs and services did not include this specific information or only included limited detail. Program intensity data was available for 11 programs in Canada and 27 programs internationally. Based on the information that was available, intensity varied widely depending on the nature of the program or service. Several programs involved daily or weekly sessions

running anywhere from 3 to 22 weeks, with sessions lasting as little as two hours to as long as a full day with multiple activities. Some programs were offered in a single meeting, and several could be delivered in multiple intensities, from an intensive two-day program to an expanded weekly program, depending on need and time available.

3.2. Program/Service Targets

Program/Service Targets: Aboriginal Issues/Content

Based on the types of targets identified, eight broad categories of Aboriginal issues and content were identified (see Table 3). These categories are mutually exclusive, but some programs identified program components across multiple categories. Specific Aboriginal issues among programs identified in Canada varied with type of program. Internationally, information on Aboriginal Issues/Content was available for 56 programs. Thirty-four international programs incorporated multiple aspects of Aboriginal issues and content.

Table 3. Frequency of Aboriginal issues/content as a target of programming and services.

Aboriginal Issues/Content	Frequency of Target (Canada)		Frequency of Target (International)	
Build participants' cultural knowledge/appreciation	18	52.9%	9	8.9%
Build service and staff capacity to address Aboriginal-specific needs appropriately/respect cultural diversity	2	5.9%	11	10.9%
Build/strengthen participants' community and family connections	6	17.6%	8	7.9%
Enhance the employment and retention of Aboriginal correctional and support staff	0	0.0%	4	4.0%
Incorporate specific Aboriginal practices/knowledge in service delivery	7	20.6%	19	18.8%
Increase access to culturally-specific services/services for Aboriginal populations	1	2.9%	20	19.8%
Respond to specific cultural needs	0	0.0%	16	15.8%
Target community-specific issues/build community capacity	0	0.0%	14	13.9%
Total	34	100.0%	101	100.0%

Note. Some programs involved multiple aspects of Aboriginal content, so total counts do not reflect the number of programs for which information was gathered. Data were unavailable for 4 of 38 Canadian non-CSC programs and 11 of 67 international programs.

Specific Aboriginal knowledge, principles, values, beliefs, customs, and practices incorporated into programming and services depended on the group to which the program or service was targeted. Examples of specific practices include using traditional language, opening ceremonies, songs, prayers, performances, sacred objects, medicine wheels, sweat lodges, sacred circles, drums, traditional buildings, traditional living skills including hunting and craftsmanship, carving, stories and legends, and meditation. Specific Aboriginal issues, both offender- and community-specific, also varied depending on the target population, and included poverty, family violence, drug and alcohol abuse, child abuse and neglect, sexual offending, health needs, and trauma, grief, and loss related to colonization, discrimination, and forcible removals from communities and families.

Program/Service Targets: Criminogenic needs

Although some Canadian programs identified did not specify criminogenic needs, those that did targeted cultural values conducive to well-being with a strong emphasis on improving conflict resolution skills. Internationally, 49 programs identified targeting specific criminogenic needs, and 25 of these targeted two or more criminogenic needs. Table 4 below summarizes the frequency of each criminogenic target.

Table 4. Frequency of criminogenic needs as a target of programming and services

Criminogenic Needs	Frequency of Target (Canada)		Frequency of Target (International)	
Enhance motivation to address offending	0	0.0%	10	9.4%
Enhance responsibility-taking/victim empathy	1	2.9%	3	2.8%
Provide conflict resolution, communication, and problem-solving skills	0	0.0%	6	5.7%
Promote prosocial attitudes, thinking, and relationships	18	52.9%	3	2.8%
Build risk management/relapse prevention skills	0	0.0%	7	6.6%
Remove barriers to/provide treatment and services	0	0.0%	11	10.4%

Address criminogenic thinking and attitudes	0	0.0%	10	9.4%
Address violence/anger/emotional management issues	3	8.8%	8	7.5%
Address family/domestic violence	1	2.9%	7	6.6%
Address substance abuse	5	14.7%	17	16.0%
Address relationship issues	0	0.0%	6	5.7%
Address criminal associates	0	0.0%	3	2.8%
Address education needs	0	0.0%	3	2.8%
Address employment needs	0	0.0%	3	2.8%
Address housing needs	1	2.9%	1	0.9%
Facilitate post-release transition and reintegration	5	14.7%	6	5.7%
Identify and address culturally-specific criminogenic needs	0	0.0%	2	1.9%
Total	34	100.0%	106	100.0%

Note. Some programs involved multiple aspects of criminogenic need, so total counts do not reflect the number of programs for which information was gathered. Data were unavailable for 4 of 38 Canadian non-CSC programs and 18 of 67 international programs.

Program/Service Targets: Other

Internationally, 22 programs identified specific program targets which were classified as “other”. These program targets and goals varied, and included building agency/service-provider capacity, building relationships between agencies and communities, enhancing community ownership of programming, enhancing offenders’ self-image and positive self-perception, enhancing offenders’ artistic and creative self-expression, teaching offenders to lead harmonious and balanced lives, reducing tension and enhancing positive relationships between offenders and caseworkers, providing a platform for other services to be delivered and enhancing outcomes in other programs, providing expert advice to government bodies on the management of sex offenders, developing and implementing policy recommendations, raising funds for community and institutionally-based projects, reducing the spread of blood-borne viruses and sexually-transmitted infections, increasing the safety of children in communities, promoting family involvement in offenders’ post-release plans, teaching parenting and fatherhood skills, and addressing women’s needs in a safe and supportive environment.

3.3. Research and Evaluation

Research and Evaluation: Process

Evaluation information on process-related elements was not available for the majority of non-CSC Canadian programming, although one program reported positive findings in terms of increased stakeholder engagement and satisfaction. Internationally, information was available on process-oriented research from 20 programs, 16 of which indicated specific evaluation indicators, summarized in Table 14 in Appendix 7.3. The most common sources of process-related information came from interviews and surveys of current and former participants and facilitators and unit staff, and 7 programs specified more than one indicator.

Research and Evaluation: Outcome.

As with process research, very little information was available on outcome-orientated research for non-CSC Canadian programs, although again one program reported positive outcomes for self-awareness, emotional awareness, and cultural awareness.

Information on outcome-oriented research was available for 20 international programs, 12 of which examined multiple indicators. The most common evaluation outcome reported was recidivism rates, which included general and specific re-offending and reconviction rates based on longitudinal and cross-sectional comparisons between treatment and control groups. Other types of outcomes evaluated included client health and community capacity for providing services. Specific types of evaluation outcomes reported are summarized in Table 5.

Table 5. Frequency of outcome evaluation indicator for international programming and services.

Evaluation Outcome	Frequency of Reporting	
Recidivism	12	29.3%
Motivational outcomes	9	22.0%
Skill and knowledge outcomes	9	22.0%
Substance use rates	2	4.9%
Attitudinal/cognitive outcomes	4	9.8%
Positive behavioural outcomes	3	7.3%
Other	2	4.9%
Total	41	100.0%

Note. Some programs involved multiple outcome evaluation indicators, so total counts do not reflect the number of programs for which information was gathered. Data were unavailable for 47 of 67 programs.

Specific effectiveness findings for those programs where detailed evaluative material was available are discussed in the “Program Effectiveness” section of this report.

3.4. Program Costing

While specific funding amounts were not available for Canadian programs, some programs did indicate funding sources, including a variety of government departments and community agencies. Internationally, all but one of the 29 programs for which costing information was available identified one or more sources of funding, which included a variety of federal and regional level government bodies, the majority of which were correctional departments, but which also included health, legislative, justice, Aboriginal affairs, community services and family branches and departments. Other sources of funding included academic institutions, trusts, special initiatives and commissions, internal units, and community agencies. Funding was awarded for a specific project, such as development of a program manual or a pilot project, on an annual basis, or over a longer contracted period, such as four years, pending review. Table 15, located in Appendix 7.3, gives an overview of the specific annual costs of the 12 programs for which this information was available.

3.5. National Trends

Canada. The current table of programs in Canada include 38 programs. Key features of the identified programs were attention to the social integration of ex-prisoners into the community and the development of interventions designed to reduce levels of recidivism. These interventions represent a wide array of efforts sponsored by the justice system, or by community agencies and organizations. Offender reintegration programs target the dynamic risk factors associated with recidivism and specific initiatives focus on specific challenges facing offenders, including substance abuse and unemployment, while others target specific offender groups, including sex offenders and high-risk violent offenders. Offender reintegration programs can be generally grouped into assistance-based transition programs.

Australia. The 37 programs and services in Australia varied considerably in the nature, scope, source, delivery, and focus of programming as well as the type and amount of literature available to describe the programming. Programs relevant to this scan were identified in most major Australian states and territories, particularly Western Australia, South Australia, Queensland, New South Wales, Victoria, and the Northern Territory.

New Zealand. All but one of the 16 programs and services identified in New Zealand were offered by the same national-level Department of Corrections. Harmonization of services and consistency of service philosophy across facilities may have been enhanced due to New Zealand's relatively smaller geographic dimensions and population. The programming is geared toward incorporating numerous Māori (and Pacific Islander, where relevant) cultural aspects into the overall running of each facility and program, and a bicultural framework that balances Aboriginal and Western approaches to offending-oriented programming. For several programs, detailed evaluation reports and program operation and philosophy outlines were available.

United States. The 14 programs and services identified in the US were highly localized by state and individual facilities. The most common service offered was religious and cultural services of some form, described as religious or worship services, sacred or spiritual circles, pipe ceremonies, and sweat lodges (these services were identified in this report as a single service, but were offered independently in 18 separate states). Twenty-one American states were identified as offering some form of

programming relevant to this scan, and specific information available was generally limited.

3.6. Program Effectiveness

To date there have been few rigorous evaluations of Aboriginal corrections programs and services in Canada that would facilitate the identification of best practices and provide definitive conclusions as to the efficacy of specific interventions, although two such evaluations were identified in this scan. Internationally, detailed evaluative material indicating successful outcomes was available for thirteen programs and services. Specific features and outcomes of these combined fifteen programs are summarized in the table below, including program name, jurisdiction, current status, general targets, program description, outcome and process related findings, and cost information where available. It should be noted that methodological limitations and evaluative quality for available reports were variable and not always fully explicated, and findings should be interpreted with caution.

Table 6. Summary of features and outcomes for programs demonstrating evidence of success.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Aboriginal Family and Community Healing Program (AFCH) ^{1,2}	Adelaide, South Australia, Australia	Terminated due to system restructuring and lack of funds	Men, women, and young people in Aboriginal communities	Multifaceted community program provided a variety of services aimed at addressing family violence and building capacity in Aboriginal families and communities.	Target objectives were being met in terms of building community capacity, enhancing clients' skills communication and conflict resolution skills, and networking between agencies, but more regular and systematic data collection on activities and their outcomes was needed.	Program strengths were identified as: evidence-based design, holistic approach, clinical focus, committed staff, intersectoral linkages, peer support, mentoring, and Aboriginal cultural focus.	Funded by the Australian Department of Families, Housing, Community Services and Indigenous Affairs and the South Australian Department of Health.
Aboriginal Pre-Release Sex Offender Treatment Program ³	Western Australia, Australia	Unknown	Incarcerated Aboriginal male sex offenders	Cognitive-behavioural model addressing sex offending behaviour in a culturally-appropriate framework delivered in 26 semi-structured facilitated group sessions.	Reductions in recidivism (repeat, new, and breach offenses) were noted between pre-implementation non-treated offenders (80%) and offenders treated by the program (38%).	Participants were engaged and motivated to participate. Where non-Aboriginal facilitators were used, engaging offenders in the program relied on these facilitators' patience, openness, and cultural awareness.	No information.
Goorie Intervention Program ⁴	New South Wales, Australia	Unknown	High-risk male repeat offenders with known substance abuse problems	Client-centered approach to a culturally-appropriate drug and alcohol intervention supplemented with cognitive-behavioural and skills training.	Participants exhibited a statistically significant reduction in reported substance use and social dysfunction, and improvement in general and respiratory health.	No information.	Funded by Probation and Parole Service.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Hey Dad! Program for Indigenous Dads, Uncles, and Pops⁵	New South Wales, Australia	Active at various correctional and remand institutions	Aboriginal men who are fathers, uncles, or grandfathers	Culturally-appropriate parenting skills training delivered by Aboriginal facilitators through a series of group discussion and teaching sessions based on a developed manual.	Evaluation of pilot trial found generally positive outcomes in terms of skills and knowledge gained, and positive attitudes toward the program and parenting.	Participant feedback was positive on the skills learned and cultural relevance of the programming. Facilitators agreed there were positive benefits to the program and strong commitment and participation from the men. Preference was for the program to be run by male facilitators only. Additional time was required to run the program in institutional settings.	Manual developed with Family Relationship Service Program funding from the Department of Family and Community Services and Indigenous Affairs.
Mamowichihitowin Community Wellness Program⁶	Hinton, AB	Unknown	Men, women	The overall goal is to provide healing for the victims and offenders, put them and their families on a sustainable path of healing, and increase awareness of sexual abuse in the communities.	No information.	An evaluation revealed a number of successes: (1) Community interest and involvement in the program improved; (2) Various involved Aboriginal communities voiced their support and approval of the program.	No information.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Māori Focus Units⁷	Multiple regions, New Zealand	Active at Hawkes Bay Prison, Waikeria Prison, Tongariro / Rangipo Prison, Rimutaka Prison, and Wanganui Prison	Māori offenders of all risk levels and offense types. Non-Māori offenders are also included	60-bed cultural living unit that provides the foundation for an array of culturally-relevant services and programming aimed at reducing recidivism and enhancing Māori cultural awareness.	No significant reductions in recidivism rates compared to untreated offenders. However, there was enhancement in specific cultural knowledge and experiences, perceptions of family relationships, and motivation to participate in additional programming and self-development activities.	Implementation was successful.	No information.
Māori Therapeutic Programme⁷	Multiple regions, New Zealand	Active at Hawkes Bay Prison, Waikeria Prison, Tongariro /Rangipo Prison, Rimutaka Prison, and Wanganui Prison	Māori offenders of all risk levels and offense types. Non-Māori offenders are also included	A major component of the Māori Focus Unit's programming options, the 10-week program addresses issues related to general offending behaviours based on specific Māori practices and beliefs and culturally-relevant topics.	The program did not significantly reduce recidivism rates compared to untreated offenders, but had positive effect on offenders thinking patterns and attitudes toward offending, did not reduce participants' already high motivation to change. Recommendations were to lengthen the program and to place greater emphasis on applying skills to real-life situations.	Client feedback was positive, commenting specifically on the program's ability to help them recognize the effect of their offending on others, take responsibility for their actions, and work toward addressing their behaviours.	No information.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Medicine Wheel Chemical Dependency Program⁸	Montana, United States	Active at the Montana State Prison	Incarcerated Native American men and women	Culturally-adapted 12 step substance abuse intervention program using group discussions and written exercises over the course of 16 sessions.	Reductions in recidivism, including reduced substance use at 6 and 12 months post-discharge and reduced conduct violations. Among women, younger offenders were more likely to return to treatment. Programming was found to be most effective for Native American offenders, compared to non-Aboriginal offenders.	No information.	\$280,000 by the Montana State Legislature.
Special Cultural Assessments/ Specialist Māori Cultural Assessment (SMCA)⁹	New Zealand	Unknown	Māori offenders serving sentences in institutions and communities	External Māori assessors produce a report for each referred offender identifying their culturally-specific needs that may impact behaviour, responsivity, and motivation to address offending, as part of an overall case management strategy.	Positive influences were found in terms of short-term motivation to complete additional programming and improved attitudes of offenders in terms of cultural knowledge and personal strengths.	Participants viewed the assessments positively, but that the program was poorly understood and insufficiently supported by staff, with few recommendations from the assessment reports being integrated into the sentence management framework. Offenders learned about the existence of the assessment from other offenders more often than through staff referrals.	No information.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Spirit of a Healing Warrior Program¹⁰	Alberta	Active	Men and women	Incorporates Aboriginal ceremonies and rituals. Program based on five principles involving caring, kindness, respect, love, and self-determination	Evaluation shows that thee aspects of the program were particularly effective: self-awareness, anger awareness, cultural awareness. Greatest changes occurred in the emotional domain	No information	No information.
Te Piriti Special Treatment Unit¹¹	Paremoremo, North Shore City, New Zealand	Active	Moderate to high risk adult Māori offenders incarcerated for sexual offenses against children (under 16)	60-bed residential treatment unit with offender stays lasting 9-12 months which includes orientation and a maintenance period in addition to active program participation. Programming is a cognitive-behavioural model combined with cultural Māori principles and practices.	Significant reduction in sexual recidivism compared to an untreated control group and to Māori participants in the non- culturally-specific Kia Marama program offered at Rolleston Prison. There was also enhanced knowledge of key cultural concepts as compared to pre-program evaluations (e.g., Māori traditional values and beliefs, cultural skills, colonisation/ acculturation).	No information.	No information.

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Tiaki Tinana/Creating the Conversation ¹²	Auckland and Northland, New Zealand	Active	Māori communities experiencing problems with sex offending	Educational workshops and presentations designed to enhance awareness and understanding of the nature of sex offending and its patterns within a culturally-appropriate framework, and enhance community capacity to prevent sex offending and work supportively with victims and offenders.	No information.	Success at opening dialogue, connecting with communities, and maintaining cultural integrity, but more follow-up with communities (made difficult by limited funding) and better information sharing mechanisms between participants and the service providers was noted as a need. Generalizability is limited due to the community-specificity of the developed approach.	Funded by NZ Ministry of Justice, ASB Charitable Trust, and Te Puni Kokiri.
Tikanga Māori Programme for Women Offenders ¹³	Multiple regions, New Zealand	Active	Māori women offenders	Culturally-based motivational program geared specifically to women offenders to enhance their motivation to address offending needs, delivered through facilitated groups over 60 hours.	Evaluation study conducted at Arohata Prison and Porirua Community Probation Service Centre found improvements in increased positive behaviour, motivation to change, and interest in further cultural learning.	Some barriers had impacted program implementation.	Total funding for all Tikanga Māori programs for the period of 2003-2007 was \$1,341,000 (NZ), as provided by the Department of Corrections (NZ).

Program/Service	Jurisdiction	Status	Program Targets	Program Type	Outcome Findings	Process Findings	Cost
Tikanga Māori Programme: New Life Akoranga (Learning for a New Life)¹⁴	Multiple regions, New Zealand	Active	Māori offenders	Culturally-based motivational program to enhance motivation to address offending needs, delivered through facilitated groups over 60 hours.	Recidivism analysis found no significant differences on reconviction rates or seriousness of new offences when compared to untreated controls, unless offenders had participated in additional programming.	Evaluation using interviews found that participants, family, and staff thought the program was highly positive in terms of improving cultural identity, cultural knowledge, attitudes toward the impact of offending on partners and families, problem behaviours (e.g., smoking, drinking, drugs, swearing).	Total funding for all Tikanga Māori programs for the period of 2003-2007 was \$1,341,000 (NZ), as provided by the Department of Corrections (NZ).
Tikanga Māori Programmes (general)¹⁵	Multiple regions, New Zealand	Active	Māori offenders	Culturally-based motivational programming to enhance motivation to address offending needs, delivered through facilitated groups over 60 hours. Multiple formats are available targeting different aspects of cultural and offending components.	An evaluation of several community-based TMPs (not specified which programs) found moderate positive increases in cultural knowledge and motivation for more prosocial and less offending-related behaviour.	No information.	Total funding for all Tikanga Māori programs for the period of 2003-2007 was \$1,341,000 (NZ), as provided by the Department of Corrections (NZ).

Citations: Effective Practices

1. Kowanko & Power, 2008
2. Kowanko, Stewart, Power, Fraser, Love, & Bromley, 2009
3. Davies, 1999
4. Brown, Scantleton, Maxwell, & Schreiber, 1999
5. Beatty & Doran, 2007
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9. Policy Strategy and Research Group, 2007
10. Native Counselling Services of Alberta, 2010
11. Nathan, Wilson, & Hillman, 2003
12. Te Puni Kokiri, 2010
13. Department of Corrections, New Zealand, 2005e
14. Wehipeihana, Porima, & Spier, 2003
15. Policy Strategy and Research Group, 2008b

3.7. Potential Areas of Opportunity for CSC

Potential areas of opportunity have been identified by comparing the availability of program types across the two target areas (non-CSC programming within Canada and programming in Australia, New Zealand, and the United States) with the programs available through CSC. Table 7 identifies specific available programming in each jurisdiction (this data is also available in a quantitative format in Table 1). While some programs include aspects of more than one program type (i.e., a program targeted at sex offending may include elements of cultural education), classifications were made based on the primary objective identified. Where programs overlapped equally between two categories, the exceptions are noted. Descriptions of each category and discussion of the nature of the programming available in each category follows below.

Arts Programming

One program based in Australia was identified as offering arts-related services for Aboriginal offenders, in terms of providing them with the opportunity to express themselves artistically and showcase their works (Department for Correctional Services, Government of South Australia, 2002, 2005, 2006). No such programming was identified as available in Canada. However, while this program was suggested to provide benefits to Aboriginal offenders based on staff appraisals, no formal evaluations have been conducted or specific benefits demonstrated, and current status of the program is unknown.

Assessment and Case Management

A number of programs were identified as relating to assessment and case management for Aboriginal offenders across all three categories. Internationally, New Zealand offers a adapted criminogenic needs assessment tool (Māori Cultural-Related Needs; Department of Corrections, New Zealand, 2005a), although specific information on this tool was not available, including whether it is currently in active use. An interview-based process is also offered in New Zealand, using a trained Māori assessor who produces a detailed individualized report for use in the case management process, and evaluation has found positive outcomes for this process in terms of short-term motivation and positive attitudes (Policy Strategy and Research Group, 2007). This process is

Table 7. Listing of programs by program type for Canadian CSC and non-CSC and international programs.

Program Type	Canada (CSC)	Canada (non-CSC)	International
Arts programming	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Aboriginal Services Unit Art Program (AU)
Assessment and case management	<ul style="list-style-type: none"> • Case Management • Elder/Spiritual Advisor Reviews and Healing Plans 	<ul style="list-style-type: none"> • Parole Supervision Program • Family Reintegration Program • Tsuu T'ina Nation/Stoney Corrections Society • Prisoner Liaison Worker Program • Native Inmate Liaison Program • Mistawasis Community Justice Program • Community Supervision Program • Community Justice Committee (North West Territories) 	<ul style="list-style-type: none"> • Cultural Supervision (NZ) • Māori Cultural-Related Needs (NZ) • Specialist Māori Cultural Assessment (NZ)
Cultural education/skill-building	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Métis Nation Wilderness Camp • Walk Bravely Forward • Westcastle Camp • Osakip Matsui (New Life) • Drum Practice • Native Culture Survival Group 	<ul style="list-style-type: none"> • Building on Aboriginal Skills (AU) • Karrka Kirnti Aboriginal Women's Cultural Program (AU) • Native American Video and Discussion (US) • Regalia Program (US)
Cultural groups	<ul style="list-style-type: none"> • Aboriginal Offender Wellness Committees 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Culture Groups (US) • Native Culture Club (US)
Cultural living units/therapeutic communities	<ul style="list-style-type: none"> • Pathways Healing Units • Healing Lodges 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Māori Focus Units (NZ) • Pacific Focus Unit (NZ) • Pakani Arangka (AU) • Te Ihi Tu Community Residential Centre (NZ)

Program Type	Canada (CSC)	Canada (non-CSC)	International
Cultural support and counselling/Spiritual services	<ul style="list-style-type: none"> • Cultural ceremonies • Elder/Spiritual advisors 	<ul style="list-style-type: none"> • Elders Visitation Program • Kainai Community Corrections Program • Métis Zone II Elders Visitation Program • Native Brotherhood/Sisterhood Program • Prince Albert Grand Council Spiritual Healing Lodge • Healing Circle • Pluming the Eagle • Sacred Circle • Spiritual Life Skills (Bible Study) • Getting Out 	<ul style="list-style-type: none"> • Aboriginal Visitors Scheme (AU) • Elder Visiting Program (AU) • Link-Up Reunification Corrective Services Caseworker (AU) • Maruma-Li Men's Cultural Program (AU) • Mettanokit Prison Program (US) • Religious Services/Sweat Lodge/Sacred Circles (US) • Walking Together Project (AU)
Family violence (community prevention)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Aboriginal Family and Community Healing Program (AU) • Stronger Families Safer Children (AU) • Yindyama La Family Violence Project (AU)
Family violence (offender-targeted)	<ul style="list-style-type: none"> • Aboriginal High Intensity Family Violence Prevention Program • Inuit Community Maintenance Program (also sex offending-targeted) 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Ending Family Violence (AU) • Indigenous Family Violence Offender Program (AU)
General offending (offender-targeted)	<ul style="list-style-type: none"> • National Aboriginal Basic Healing Program • Circle of Change Program (for women) 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Māori Therapeutic Programme (NZ) • Ending Offending Program (AU) • Kowhiritanga (for women) (NZ) • Rekindling the Spirit (AU)
Health services	<ul style="list-style-type: none"> • Health Care 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Lotus Glen Correctional Centre Indigenous Peer Education Program (AU) • On the Outside (AU)

Program Type	Canada (CSC)	Canada (non-CSC)	International
Motivational programming	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Tikanga Māori Programme for Women Offenders (NZ) • Tikanga Māori Programme: Mau Rakau (NZ) • Tikanga Māori Programme: New Life Akoranga (Learning for a New Life) (NZ) • Tikanga Māori Programme: Te Wairua O Ng Tangata (NZ)
Oversight, advisory, and service development and delivery roles	<ul style="list-style-type: none"> • Aboriginal Liaison Officers • Aboriginal Correctional Program Officers 	<ul style="list-style-type: none"> • Native Awareness for Corrections Workers 	<ul style="list-style-type: none"> • Aboriginal Programs Facilitation Unit (AU) • Aboriginal Services Unit/Aboriginal Liaison Officer (AU) • American Indian Liaison (US)
Parenting	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Meyoyawin Circle Project 	<ul style="list-style-type: none"> • Hey Dad! Program for Indigenous Dads, Uncles, and Pops (AU)
Reintegration support (employment)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Aboriginal Employment Officer (AU)
Reintegration support (general)	<ul style="list-style-type: none"> • Aboriginal Community Development Officers • Aboriginal Community Liaison Officers • Aboriginal Women's Maintenance Program 	<ul style="list-style-type: none"> • Relatives Working Together 	<ul style="list-style-type: none"> • Aboriginal Client Service Officers (AU) • Aboriginal Prisoners and Offenders Support Services (AU) • Adult Re-entry (US) • Alaska Native Justice Centre grant program (US) • Offender Orientation Program (US) • Right Way (US) • Yulawirri Nurai Indigenous Association Pre- and Post-Release Program (AU)
Reintegration support (housing)	<ul style="list-style-type: none"> • Community-Based Residential Facilities (including Community Residential Facilities and Alternative Community Beds) 	<ul style="list-style-type: none"> • Linkage House • Circle of Eagles Lodge Society 	<ul style="list-style-type: none"> • Karinga Women's Release and Diversion Hostel (AU) • Housing Information and Referral Officer (AU)

Program Type	Canada (CSC)	Canada (non-CSC)	International
Sex offending (community prevention)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Tiaki Tinana/Creating the Conversation (NZ)
Sex offending (offender-targeted)	<ul style="list-style-type: none"> • Tupiq Program • Inuit Community Maintenance Program (also spousal violence-targeted) 	<ul style="list-style-type: none"> • Sexual Assault/Domestic Violence Workshop (also targets family violence) • Mamowichihitowin Community Wellness Program 	<ul style="list-style-type: none"> • Aboriginal Pre-Release Sex Offender Treatment Program (AU) • Gurma Bilni (AU) • Indigenous Sex Offender Treatment Programme (AU) • Indigenous Sexual Offending Program (AU) • Sex Offender Treatment Program (AU) • Te Piriti Special Treatment Unit (NZ) • Yaruun Ngura Mayi program (AU)
Substance abuse (community prevention)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Indian Alcohol and Substance Abuse Program (US) • Community Drug Action Teams (AU)
Substance abuse (offender-targeted)	<ul style="list-style-type: none"> • Aboriginal Offender Substance Abuse Program 	<ul style="list-style-type: none"> • Aboriginal Addictions Treatment Programs • Women's Healing Centre • Women's Substance Abuse Program • Native Addictions Treatment Program 	<ul style="list-style-type: none"> • Namatjira Haven residential program (AU) • Aboriginal Alcohol and Other Drugs Program (AAODP) (AU) • Goorie Intervention Program (AU) • Medicine Wheel and 12 Step Program (US) • Medicine Wheel Chemical Dependency Program (US)
Theft (offender-targeted)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Mino-Pametezin Theft Under Program 	<ul style="list-style-type: none"> • None identified
Therapeutic counselling/interventions	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Bicultural Therapy Model (NZ)
Violent offending (offender-targeted)	<ul style="list-style-type: none"> • In Search of Your Warrior Program • Spirit of A Warrior Program (for women) 	<ul style="list-style-type: none"> • In Search of Your Warrior Violent Offending Healing Program • Spirit of Healing Warrior Program 	<ul style="list-style-type: none"> • Saili Matagi Violence Prevention Programme (NZ)

Note. Canadian (non-CSC) and International program descriptions and citations can be found in Appendices 7.1 and 7.2.

similar to the Elder/Spiritual Advisor Reviews and Healing Programs service offered by CSC (CSC, 2008). CSC also identified a need for a culturally-relevant and supportive case management process in their *Strategic Plan* (Aboriginal Initiatives Directorate, CSC, 2006), which is also reflected by the Cultural Supervision service offered in New Zealand, where Māori Cultural Advisors are available to provide oversight and guidance in the delivery of services to Māori offenders (Byers, 2002).

In Canada, eight programs were identified as related to assessment and case management. In terms of the Parole Supervision Program (Native Counselling Services of Alberta, 2010), parole officers prepare community assessments in preparation for release of parolees into the community. In terms of the Family Reintegration Program (Prince Albert Grand Council, 2010), a reintegration worker helps evaluate whether or not an offender is ready for release. The Tsuu T'ina Nation/Stoney Corrections Society (Government of Alberta, Justice and Attorney General, 2010) provides a number of services including probation supervision. The Prisoner Liaison Worker Program (Tillicum Lelum Aboriginal Friendship Centre, n.d.) provides reintegration planning and referral services to offenders. The Native Inmate Liaison Program (Ne Chee Friendship Centre, n.d.) advocates and liaises on behalf of Aboriginal offenders at the Kenora Correctional Facility. In terms of the Mistawasis Community Justice Program, an advisory committee provides guidance to Community Justice Program staff in implementing a community justice plan, and provides intensive case management supervision and monitoring of some offenders (Department of Justice Canada, 2010). The Community Supervision Program provides supervision to Aboriginal persons with probation, temporary absence, pre-trial or fine option status (Correctional Service of Canada, 2000). Funds are also provided to several communities in the Northwest Territories for a Community Justice Committee (CSC, 2000). The Committee offers supervision of community service orders. The committee allows Aboriginal offenders to be supervised in their home communities by staff who live in these communities and who are aware of the needs of the offender, and the resources available to assist offender re-integration.

Community Prevention Programming

While no CSC programs, community partnerships, or non-CSC programs were identified in the area of preventative programming, six such programs were identified internationally. Three focused on family violence prevention, two on substance abuse prevention, and one on sexual violence and abuse prevention. Programs were offered

through a number of different service providers, including various government branches and divisions, including health, justice, corrections, and Aboriginal development, as well as community organizations, on their own or in collaboration with government agencies. Types of service delivery ranged from providing funding and structural support for communities to develop local solutions (*Community Drug Action Teams* – New South Wales Department of Health, 2007; *Indian Alcohol and Substance Abuse Program* – Bureau of Justice Assistance, U.S. Department of Justice, 2008, 2009, n.d.), educational initiatives (*Tiaki Tinana* – Te Puni Kokiri, 2010), supporting and integrating available services to address community needs (*Yindyama La Family Violence Project* – Corrective Services New South Wales, 2009), and providing new community services (*Aboriginal Family and Community Healing Program* – Kowanko & Power, 2008; *Stronger Families Safer Children* – Nunkuwarrin Yunti, 2009b).

Cultural Education/Skill-Building

These programs are specifically targeted to developing and enhancing culturally-specific knowledge, skills, and experiences among offenders and vary widely in terms of the type of skills and knowledge emphasized and the mode of delivery. Internationally, these programs range from a video watching and discussion session (Connecticut Department of Corrections, 2010) to a 7-day residential camp program (*Karrka Kirnti Aboriginal Women's Cultural Program* – Corrective Services New South Wales, 2003; Maurer, 2004).

Within Canada, the Métis Nation Wilderness Camp (CSC, 2000) provides a number of services including the use of Elders to mentor and teach Métis customs and traditions. The Walk Bravely Forward Society (Walk Bravely Forward, n.d.) provides a number of services, including spiritual advisors who can work with an offender and their family. The Westcastle Camp (Government of Alberta, Justice and Attorney General, 2010), operated by the Native Counselling Services of Alberta, also honours the traditions of Aboriginal people. The Osakip Matsui (New Life), Drum Practice, and Native Culture Survival Group, all assists offenders in a holistic, Aboriginal appropriate manner (Native Counselling Services of Alberta, 2010; CSC, 2000).

A number of programs classified under other program types also involve aspects of cultural education, particularly the motivational programming described below. CSC's Aboriginal Healing Program also includes aspects of cultural education, although as part

of addressing general offending behaviours (Reintegration Programs Division, CSC, 2009).

Cultural Groups

This category represents programs which allow Aboriginal offenders to meet in an organized group setting, such as a club or a committee, to discuss and represent their interests, and includes culture groups in two institutions in Alaska (Department of Corrections, Alaska, n.d.b, n.d.e), and the Aboriginal Offender Wellness Committees offered by CSC (2008). No other non-CSC programs were identified in Canada.

Cultural Living Units/Therapeutic Communities

Four Aboriginal-targeted group living units/therapeutic communities have been identified internationally which can be compared to the Pathways Healing Units and Healing Lodges developed by CSC (Bell, 2008; CSC, 2008), offering intervention support within a comprehensive cultural setting, including the Māori Focus Units for Māori offenders (Department of Corrections, New Zealand, n.d.b; Policy Strategy and Research Group, 2009), Pacific Focus Unit for Pacific Islander offenders (Department of Corrections, New Zealand, 2010), and Te Ihi Tu Community Residential Centre for Māori offenders (Department of Corrections, New Zealand, 2005d; Policy Strategy and Research Group, 2008a) in New Zealand, as well as the recently-opened Pakani Arangka in Port Augusta Prison, South Australia, for Aboriginal Australian offenders (Department for Correctional Services, Government of South Australia, 2009). The Te Piriti Special Treatment Unit in New Zealand also encompasses aspects of a cultural unit, although specifically targeting Māori sex offenders (Department of Corrections, New Zealand, n.d.f; Nathan, Wilson, & Hillman, 2003).

No evaluative information is yet available for the Pakani Arangka and Pacific Focus Unit. As well, the Te Ihi Tu Community Residential Program was terminated after evaluation found mixed success and no effect on recidivism rates for participants. For the five Māori Focus Units established since 1995, evaluation found that recidivism was not reduced among participants compared to non-participants, but cultural knowledge, perception of family relationships, and motivation to complete additional programming were enhanced (Policy Strategy and Research Group, 2009).

Cultural Support and Counselling/Spiritual Services

Programs encompassed by this category are those which primarily offer counselling and support specific to *cultural and spiritual concerns*, as opposed to programs which offer culturally- or spiritually-based support for other issues (e.g., a culturally-relevant family violence intervention) and those designed to provide cultural education and skills-training, which have been described above. This category includes the CSC-based services of offering relevant cultural ceremonies and permitting the practice of Aboriginal spirituality within correctional settings, as well as facilitating connections between offenders and Elders/Spiritual advisors (CSC, 2008). Comparable services have been identified in the United States, including the identification of policies supporting the practice of Aboriginal spirituality within the correctional facilities, and provisions for conducting various culturally-important ceremonies. Relevant practices are also supported within the structure of numerous Australian and New Zealand services, and a full accounting of the range of specific practices which are offered is available in the reporting of "Aboriginal Issues/Content", within the Findings section.

Five Australian programs also specifically address the losses of cultural, community, and family ties that have been experienced by many Australian Aboriginals. These losses are partly attributed to forcible removal policies implemented by the Australian government in previous decades (Link-Up New South Wales, n.d.; *Winangali Marumali*, 2007), similar to the "Sixties Scoop" which occurred in Canada (CSC, 2008), as well as to the general detrimental effects of colonialism on community and individual identity among Aboriginal people. These programs, which include the Aboriginal Visitors Scheme (Department of Corrective Services, Government of Western Australia, 2008, 2009, 2010a, 2010b; Prosser, 1999), Elder Visiting Program (Department of Justice, Northern Territory Government, 2009a), Maruma-Li Men's Cultural Program (Corrective Services New South Wales, 2003; *Winangali Marumali*, 2007), and the Link-Up Reunification Corrective Services Caseworker and the Walking Together Project (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009), specifically aim to re-establish and strengthen ties between offenders, their families, communities, and cultural identities.

Within Canada, outside of the CSC's programming, ten identified programs emphasize cultural support as well as spiritual services. Through the Elders Visitation Program and the Métis Zone II Elders Visitation Program, Elders visit offenders in a number of correctional facilities to provide spiritual guidance and organize cultural

activities (Government of Alberta, Justice and Attorney General, 2010). The Kainai Community Corrections Program provides cultural learning as well as an Elder to provide spiritual counselling to offenders (Kainai Community Corrections Society, n.d.). The Native Brotherhood/Sisterhood Program (CSC, 2000) organizes Aboriginal cultural events within the confines of a correctional facility. The Prince Albert Grand Council Spiritual Healing Lodge, allows offenders to address their needs in the context of their cultural and spiritual beliefs (CSC, 2000). With the Healing Circle Program, an Elder facilitates discussions about Aboriginal culture and spirituality (CSC, 2000). The Sacred Circle Program (CSC, 2000) also makes strong use of an Elder who speaks with offenders about their personal and spiritual problems. The Prince Albert Spiritual Healing Lodge (CSC, 2000) helps offenders address their needs in the context of their cultural and spiritual beliefs. The Pluming the Eagle Program provides a cognitive behavioural-based program from a cultural/spiritual perspective (CCS, 2009). The Sacred Circle program provides offenders the opportunity to discuss their problems under the guidance of an Elder (CSC, 2000). The Spiritual Life Skills (Bible Study) program gives participants the opportunity to read and discuss the bible (CSC, 2000). The Getting Out program also makes use of local Elders to provide spiritual counselling to offenders ([T. Polchies, personal communication, December, 2010](#)).

Health Services

In the *Strategic Plan* (2006), CSC identifies the importance of addressing the particular needs Aboriginal offenders may have in relation to health services. Specific health-related programs identified internationally include the Indigenous Peer Education Program (Cooperative Research Centre for Aboriginal Health, 2008) and the On The Outside program (Nunkuwarrin Yunti, 2009a; *On the outside*, n.d.), both of which focus on enhancing offender awareness of available services and facilitating access to services with correctional facilities. The Indigenous Peer Education Program focused on reducing the spread of sexually-transmitted infections and other blood-borne viruses using group and individual education sessions. The On The Outside program involved Aboriginal health workers meeting with offenders and providing referrals and information. No Canadian non-CSC programming was identified in this category.

Motivational Programming

Motivation has long been regarded in social psychology as a key precondition for therapy (Prochaska & DiClemente, 1982) and as an important factor in treatment (Karoly, 1980). Motivation for treatment is considered a dynamic client characteristic, which can be influenced by the clients him/herself, the environment, and the therapist. Highly motivated offenders will more likely want to participate in treatment, and are more likely to benefit from treatment (Grant, Motiuk, Brunet, & Lefebvre, 1996). Based on the responsivity principle, the New Zealand Department of Corrections developed a specific array of culturally-based programming, known as the *Tikanga* (traditional/cultural) Māori Programmes (Department of Corrections, New Zealand, n.d.d), aimed at enhancing motivation of Aboriginal offenders to address offending behaviour and complete additional rehabilitative programming. Each program incorporates and teaches specific Māori practices and principles in facilitated group sessions, and the programs have been found in general to produce positive outcomes in terms of increased cultural knowledge and motivation to change (Department of Corrections, New Zealand, 2005e; Policy Strategy and Research Group, 2008b; Wehipeihana, Porima, & Spier, 2003). Four specific sub-programs were identified:

- **Mau Rakau:** This program helps offenders develop understanding of Māori values, spiritual concepts, and a range of traditional skills and knowledge (Department of Corrections, New Zealand, n.d.d).
- **Te Wairua O Nga Tangata:** Run by Community Probation and Psychological Services, this program uses specific Māori principles to address and change offenders' behaviour patterns (Department of Corrections, New Zealand, n.d.d).
- **New Life Akoranga (Learning for a New Life):** An intensive 6-day residential group program that emphasizes several specific Māori principles aimed at producing behavioural changes and improved lifestyles. Evaluation found that participant and staff feedback was positive, but no significant reductions in recidivism unless combined with additional programming (Wehipeihana, Porima, & Spier, 2003).
- **Tikanga Māori Programme for Women Offenders:** This program focuses on the unique needs of Māori women, and has been found to produce increased positive behaviour, high motivation to change, and interest in further cultural learning (Department of Corrections, New Zealand, 2005e).

Oversight, Advisory, and Service Development and Delivery Roles

These services involve organizational and oversight capacity in terms of creating and delivering relevant services and programs, ensuring that the needs of Aboriginal offenders are met within the correctional system, both on an individual basis and through

programming and policy development, which may include liaising with outside individuals, communities and agencies. Within CSC, these services include the roles of the Aboriginal Liaison Officers and Aboriginal Correctional Program Officers (Aboriginal Initiatives Directorate, CSC, 2006). Outside of the CSC, in Alberta the Native Awareness for Corrections Workers Program (Government of Alberta, Justice and Attorney General, 2010) provides Aboriginal awareness training sessions to community corrections staff.

Internationally, similar functions are fulfilled by the American Indian Liaison in the Montana Department of Corrections (Montana Department of Corrections, 2009) and the Aboriginal Liaison Officer in South Australia (Department for Correctional Services, Government of South Australia, 1999). The latter functions as part of an overarching dedicated Aboriginal Services Unit, and a similar unit exists in Western Australia (Department of Corrective Services, Government of Western Australia, 2010b).

Offence/Offender-Targeted

A number of culturally-adapted programs aimed at specific offenses and offender groups were identified both in Canada and internationally, and targeted offenses included family violence, sex offending, substance abuse, violent offending, and general offending behaviours. CSC provides targeted programming in all of these areas

Family violence. CSC offers the Aboriginal High Intensity Family Violence Program (Evaluation Branch, CSC, 2009; Reintegration Programs Division, CSC, 2009), as well as the Inuit Community Maintenance Program (Reintegration Programs Division, CSC, 2009), which addresses both family violence and sex offending behaviour in the community. Two family-violence oriented programs have also been developed and delivered throughout Australia: the Ending Family Violence Program, currently operating in Queensland (Queensland Corrective Services, 2009a, 2009b), and the Indigenous Family Violence Offender Program, which has been offered throughout Western Australia, South Australia, and the Northern Territory (Department of Justice, Northern Territory Government, 2009b; Pearce & Wright, 2007; White, 2006, 2007). Both programs involve a culturally-informed cognitive-behavioural approach, although comprehensive evaluations are not available for either program. In Canada, there is also a Sexual Assault/Domestic Violence Workshop (Government of Alberta, Justice and Attorney General, 2010), which deals with family violence issues as well as sexual assault.

General offending. In terms of general offending needs, CSC provides the Basic Healing Program for Aboriginal men and the Circles of Change Program for Aboriginal women offenders (Reintegration Programs Division, CSC, 2009), and both programs address general criminogenic needs in the context of cultural and historical education and healing. Similar programming offered in New Zealand includes the Māori Therapeutic Program, which is offered exclusively in conjunction with residence in a Māori Focus Unit, as described above, for male offenders, and the Kowhiritanga program for women (Department of Corrections, New Zealand, n.d.c; Policy Strategy and Research Group, 2009), which is delivered in institutions as well as in the community. In Queensland, Australia, a general Ending Offending program has been developed (Queensland Corrective Services, 2009c, 2009d). All of these programs use culturally-appropriate knowledge and cognitive-behaviourally oriented methods to target a range of criminogenic needs. The community organization Rekindling the Spirit (Corrective Services New South Wales, 2009; Rekindling the Spirit, 2010) also addresses a range of criminogenic issues through culturally appropriate counselling and support.

Sex offending. In this area, CSC offers the high intensity Tupiq Program for Inuit offenders (Reintegration Programs Division, CSC, 2009), as well as the Inuit Community Maintenance Program referenced above, which addresses both family violence and sexual offenses. There are a number of sex-offending targeted services available internationally, including two which have demonstrated positive outcomes following evaluation. The cognitive-behavioural Aboriginal Pre-Release Sex Offender Treatment Program in Western Australia (Davies, 1999), was found to result in lower recidivism compared to untreated controls and improvements in participants' attitudes and motivations, and the Te Piriti Special Treatment Unit in New Zealand (Nathan, Wilson, & Hillman, 2003), which also produced reductions in recidivism as compared to untreated controls and to Māori participants in a similar program that was not culturally-specific. In Canada, the Mamowichitowin Community Wellness Program (Public Safety Canada, 2010) is designed to treat regressed sexual offenders who would benefit more from intensive therapy than from incarceration.

Substance abuse. Regarding substance abuse treatment, CSC provides the Aboriginal Offender Substance Abuse Program (Evaluation Branch, CSC, 2009; Kunic & Varis, 2009; Reintegration Programs Division, CSC, 2009). Programming available internationally involves an array of formats, including a residential community program

(*Namatjira Haven* – Namatjira Haven, 2010); a program for developing and supporting infrastructure, including creating materials, training staff, and developing policy and planning (*Aboriginal Alcohol and Other Drugs Program* – Government of Western Australia, Drug and Alcohol Office, 2010); and two culturally-adapted 12-step modelled programs in the United States (*Medicine Wheel and 12 Step Program* – White Bison, n.d.; *Medicine Wheel Chemical Dependency Program* – American Indian Development Associates, 2000; Montana Department of Corrections, 2009), the latter of which has been positively evaluated in terms of outcomes for both male and female Aboriginal offenders. The Goorie Intervention Program in New South Wales (Brown, Scantleton, Maxwell, & Schreiber, 1999) blended a client-centered and cognitive-behavioural approach to addressing substance abuse and reported some successful outcomes in terms of reduced substance use and improved health, but current status of this program is unknown.

In Canada, four programs relate to substance abuse treatment. The Aboriginal Addictions Treatment Program (Government of Alberta, Justice and Attorney General, 2010) provides addictions services to offenders released on temporary absence or as part of an open custody sentence. The Women's Healing Centre (CSC, 2000) raises awareness of the relationship between addictions and abuse. The Women's Substance Abuse Program (CSC, 2000) provides culturally relevant substance abuse treatment. Similarly, the Native Addictions Treatment Program (Government of Alberta, Justice and Attorney General, 2010) also provides treatment within the context of the cultural and spiritual traditions of offenders.

Theft. In Canada, the Mino-Pametezin Theft Under Program is a program for offenders who have been charged with theft under \$5000.00 (Onashowewin, Winnipeg's Aboriginal Restorative Justice, n.d.). Clients deal with their charges by attending facilitated sessions with Loss Prevention Officers, business owners, police officers, community Elders and community service providers. Topics include taking responsibility, impact on the victims, peer pressure, respect, and traditional teaching. No similar programming was identified internationally or as offered by the CSC.

Violent offending. To address violent offending patterns, CSC offers the In Search of Your Warrior Program for Aboriginal men and the Spirit of a Warrior Program for Aboriginal women (Evaluation Branch, CSC, 2009; Reintegration Programs Division, CSC, 2009). Two additional non-CSC programs were identified in Canada. Both the In Search of Your Warrior Violent Offending Program and the Spirit of Healing Warrior

Program (Native Counselling Services of Alberta, 2010) assist offenders to better understand their personal intergenerational cycle of violence while building skills that reduce violent behaviour. While the first program is directed at men, the second is aimed at women offenders. Despite similarities in name and target population with the CSC programming options, these are distinct programs.

Internationally, the only available program in this category is the Saili Matagi Violence Prevention Programme for Pacific Islander men (Department of Corrections, New Zealand, 2005b, n.d.e), which, as with the Māori Therapeutic Program in Māori Focus Units, is offered as part of the programming structure of the Pacific Focus Unit (Department of Corrections, New Zealand, 2010). The Saili Matagi Programme combines cognitive-behavioural methods within a specific Pacific cultural framework, and has been found to be successfully implemented, with evaluation of recidivism outcomes pending (Department of Corrections, New Zealand, 2005b).

Parenting

One program in Australia specifically identified addressing parenting skills and engagement in the child-raising process among Aboriginal fathers and father-figures, including uncles and grandfathers ("pops"). This program was adapted from an earlier version to be appropriate for Aboriginal men in Australia, and, following pilot-testing in communities as well as correctional facilities, received positive feedback from participants and evaluators (Beatty & Doran, 2007). The program adaptations included linguistic relevance, as well as cultural relevance in terms of the role of the extended family and the history of disrupted families and forcible removal from communities. In Canada, the Mayoyewin Circle Project (CSC, 2000) tries to strengthen the relationship between incarcerated women and their children through culturally relevant holistic approaches.

Reintegration Support

General. A range of general reintegration support services were identified throughout Canada and internationally. CSC-specific reintegration services include Aboriginal Community Development Officers and Aboriginal Community Liaisons (Aboriginal Initiatives Directorate, CSC, 2006), and the Aboriginal Women's Maintenance Program (Reintegration Programs Division, CSC, 2009), which is offered in institutions as well as the community to assist women in reintegrating in their communities and

maintaining a crime-free lifestyle. Internationally, available services are similar in terms of dedicated staff positions and support-providing programs, including collaboration between correctional organizations and community agencies, such as the Aboriginal Prisoners and Offenders Support Service (Department for Correctional Services, Government of South Australia, 2004), Yulawirri Nurai Indigenous Association's Pre- and Post-Release Program (Corrective Services New South Wales, 2003), and the Alaska Native Justice Centre's grant program (Department of Corrections, Alaska, n.d.a). The latter two programs are targeted specifically at assisting Aboriginal women offenders, similar to CSC's programming options. These agencies also offer reintegration support beyond specific collaboration projects with corrective services. Other Canadian programming outside of CSC's services includes the Relatives Working Together Program, which uses an offender's family as a resource to assist an offender's transitions into their community (Tillicum Lelum Aboriginal Friendship Centre, n.d.)

Employment. Only one employment-specific reintegration support service was identified internationally; the Aboriginal Employment Officer position in New South Wales (Corrective Services New South Wales, 2003, 2004), was developed for the provision of assistance to released offenders in finding and maintaining work. The program was piloted in 2003, but specific outcomes were not available for this report. Some employment-related reintegration services may be offered as part of general reintegration services, described above. In Canada, although a number of programs provide employment support as part of their menu of services, no particular programs exclusively emphasizes employment support.

Housing. In terms of specific housing and accommodation-related reintegration support, the major CSC contribution in this category are the Community-Based Residential Facilities, twenty-five of which are identified in a recent report as specializing in assisting Aboriginal offenders (Community Reintegration Operations Division, CSC, 2008). Outside of the CSC, the Linkage House provides transitional housing as well as life skills and vocational training ([L. Forseille, personal communication, December, 2010](#)). Similarly, the Circle of Eagles Lodge Society provides a residential halfway house within which an offender can access various rehabilitation services (Circle of Eagles Lodge Society, n.d.).

Internationally, two housing-related services were identified in South Australia, including a hostel for Aboriginal women (Aboriginal Hostels Limited, n.d.; Department for Correctional Services, Government of South Australia, 2004), which is also managed in

part by an Aboriginal Hostel Liaison Officer, and a dedicated Housing and Information Referral Officer (Department for Correctional Services, Government of South Australia, 2005, 2006). Both of these services are offered as part of collaboration between the regional corrective service and a community agency. As before, some housing and accommodation-related support may also be delivered as part of general reintegration support.

Therapeutic Counselling/Interventions

This category concerns programs which are generally therapeutic, as opposed to targeted at specific offending behaviours or cultural/spiritual concerns. Only one service in this area was identified, the Bicultural Therapy Model, an intervention framework adopted in New Zealand as a component of their full service delivery, which specifically incorporates both traditional Western approaches and relevant cultural approaches to healing and behaviour change within a unified model (Byers, 2002; Department of Corrections, New Zealand, 2008). Specific programs which incorporate this bicultural approach to therapy include the Māori Therapeutic Program, Kowhiritanga Program, Saili Matagi Program, Te Ihi Tu Community Residential Centre, and Te Piriti Special Treatment Unit, as described above. In the United States, the Medicine Wheel 12-Step Program and Medicine Wheel Chemical Dependency Program also represent a bicultural approach to substance abuse treatment. The relevance of a bicultural approach in Canada concerns the issue of First Nations people experiencing socialization into both their specific First Nations cultures as well as Westernized culture, and the need to be sensitive to the complexities of these experiences (Ferguson, 2010). Otherwise, in Canada, although a number of programs have a therapeutic component which overlaps with other services, no programs that are exclusively therapeutic were identified

Programming for Aboriginal Women

Programming specific to the cultural and gender-related needs of Aboriginal women overlaps several program categories, including cultural education, general offending interventions, motivational programming, general and housing reintegration support, violent-offending interventions, and substance abuse treatment. The table below summarizes the diverse array of programming available.

Table 8. Listing of identified programs for Aboriginal women by program type.

Program Type	Canada (CSC)	Canada (non-CSC)	International
Cultural education/skill-building	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Karrka Kirnti Aboriginal Women's Cultural Program (AU)
General offending (offender-targeted)	<ul style="list-style-type: none"> • Circles of Change Program 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Kowhiritanga (NZ)
Motivational programming	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Tikanga Māori Programme for Women Offenders (NZ)
Reintegration support (general)	<ul style="list-style-type: none"> • Aboriginal Women's Maintenance Program 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Alaska Native Justice Centre grant program (US) • Yulawirri Nurai Indigenous Association Pre- and Post-Release Program (AU)
Reintegration support (housing)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Karinga Women's Release and Diversion Hostel (AU)
Substance abuse (offender-targeted)	<ul style="list-style-type: none"> • None identified 	<ul style="list-style-type: none"> • Women's Healing Centre • Women's Substance Abuse Program 	<ul style="list-style-type: none"> • None identified
Violent offending (offender-targeted)	<ul style="list-style-type: none"> • New Spirit of a Warrior Program 	<ul style="list-style-type: none"> • Spirit of a Healing Warrior Program 	<ul style="list-style-type: none"> • None identified

4. Limitations

Limitations included significant gaps in the information available, both in terms of what programs were offered and the nature and outcomes of these programs. This limitation is due in part to the limitations on data collection noted above. In this case, all

conclusions and findings based on the obtained information must be regarded with some caution, as a detailed picture of most identified programming and services was not possible. The data available provide a general and preliminary view into the nature and scope of services available to Aboriginal offenders and communities in Canada and internationally.

Evaluative information, in particular, was only available for a small number of programs. For programs where evaluation reports were available but the program was no longer listed on the service provider's website as being offered, it was also not always clear why the program had been terminated. In the case of at least one program, contact with a researcher who evaluated the service confirmed that although the program had been evaluated successfully, it was terminated due to internal restructuring of the host organization and loss of funding ([I. Kowanko, personal communication, October 13, 2010](#)). The quality and depth of the evaluative materials available in terms of outcomes assessed and methodological limitations was also not always consistent or clear and as such findings should be viewed cautiously.

Another possible limitation on the findings of this scan concerns the generalizability of findings with one Aboriginal community or nation to another. Particularly in the case where programs were developed in concert with specific communities to incorporate important and relevant aspects of their particular cultures and histories, as was the case with many programs, these specific characteristics may not translate to other groups and communities. This is especially true when the international scope of the project is considered, and the differences in political and social contexts between the different countries and government structures being compared. However, overall strategies and approaches may provide insight into possible alternatives that could be adapted to different cultural and historical contexts.

5. Recommendations

System-Level

1. *Encourage First Nations communities to make research more readily available to external researchers.* The OCAP principles (Ownership, Control, Access, Possession) give First Nations communities the right to control how information about a community is gathered and disseminated. However, although the intent behind the principles are understood and respected, an end result is that even if

- a service or program has been evaluated by a community, this research is usually not publicly accessible. Consequently, researchers must apply to a band for permission to access information about the service or programs. It would be helpful to encourage First Nations communities to make community research more readily available to researchers working under the auspices of institutions that are recognized as competent jurisdictional authorities, such as the CSC.
2. *Facilitate information sharing by developing relationships with other Canadian and international agencies and government bodies.* Given the limitations and difficulties associated with the search methodology employed in this scan, it is recommended that if there is continuing interest in comparing CSC-offered programs and services to those of other Canadian and international agencies and government bodies, that information-sharing networks between these organizations are developed to facilitate these efforts and ensure that accurate and current information can be obtained. These relationships may be especially important where there are concerns about privacy and a reluctance to freely distribute evaluation findings on the part of service-providing organizations.
 3. *Develop centralized database of model programs exemplifying best practices.* Related to the previous recommendation regarding facilitating information sharing, if there will be continued interest in identifying and sharing information on successful programs and principles of interventions with Aboriginal offenders, it is recommended that this information be stored and distributed in an accessible and centralized format. A guiding example would be the U.S. Department of Justice's Office of Juvenile Justice and Delinquency Prevention *Model Programs Guide*, a searchable online database designed to help practitioners, researchers, and service-delivery agencies identify and implement evidence-based prevention and intervention programs for youth across a range of issues (OJJDP, n.d.).

Program-Level

4. *Assess the need for culturally-specific programming for First Nations and Métis sex offenders.* Several culturally-targeted programs for sex offenders have been offered in Australia and New Zealand, including two, the Aboriginal Pre-Release Sex Offender Treatment Program (Davies, 1999) and Te Piriti Special Treatment Unit (Policy Strategy and Research Group 2008a), which have demonstrated

successful outcomes following evaluation and which attribute success to the cultural specificity of their approaches. Canadian programming offered or funded by CSC was identified in this area for Inuit offenders specifically, but this may represent a gap if First Nations and Métis offenders are also in need of culturally-specific programming.

5. *Emphasize cultural- and gender-matching between service providers and service targets.* A number of programs emphasized the importance of using Aboriginal facilitators to deliver services and programming to Aboriginal target populations and engaging Aboriginal community members in the service delivery process, as demonstrated in the "Aboriginal Involvement" findings. Specific emphasis was placed on the value of matching between offenders and service providers when addressing issues related to parenting and fatherhood skills (Beatty & Doran, 2007) and sensitive issues such as sex offending (Davies, 1999).
6. *Assess the need for culturally-based motivational programming to supplement intervention programming.* This particular approach to programming used in New Zealand incorporates a series of related programs all designed to facilitate and encourage offender engagement within the intervention process through culturally appropriate means, and enhance their outcomes in subsequent program participation (Department of Corrections, New Zealand, n.d.d). No similar programming for Aboriginal offenders was identified in Canada.
7. *Assess the need for Aboriginal-specific parenting skills-training and parent support programming.* No identified CSC programming targeted this specific area, and this may represent a gap in CSC's services to Aboriginal offenders if such a need for this type of programming exists. At least one of the identified programs in this area, the Hey, Dad! For Indigenous Dads, Uncles, and Pops Program was related to successful outcomes in terms of improved attitudes of participants toward parenting (Beatty & Doran, 2007). While this may not represent a criminogenic need, it may still be of benefit to Aboriginal offenders.
8. *Assess the need for Aboriginal-specific employment-focused intervention and reintegration programming.* While CSC provides general and housing-specific reintegration services, no Aboriginal-specific employment reintegration services were identified. One international service identified included an Aboriginal Employment Officer (Corrective Services New South Wales, 2003, 2004).. A

- significant portion of the offender population have a history of unstable work and/or lack job skills – e.g. dependability, reliability, ability to work with others (Office of the Correctional Investigator, 2010). Prison based employment and vocational programs, such as job training, placement, and monitoring, as well as GED certification, provide transferable job market skills and valuable life lessons.
9. *Develop a comprehensive and planned network of community support services for Aboriginal offenders.* As seen in the present report, some of the programs available to offenders are reintegration services intended to give Aboriginal offenders full access to those opportunities and services that can assist them in become law-abiding citizens. Unfortunately, many local agencies that work with released offenders are not aware of the myriad of services that are potentially available to their clients ([T. Polchies, personal communication, December, 2010](#)). Consequently, it would be helpful to identify the various local services that can assist in an offender's reintegration efforts. These services could be published in a manual that could be distributed to local agencies.
 10. *Assess the need to implement cross-cultural training within corrections.* The present report identified the Native Awareness for Corrections Workers Program, provides Aboriginal awareness training sessions to Alberta corrections staff (Government of Alberta, Justice and Attorney General, 2010). When individuals from different cultural backgrounds interact, there may be miscommunication, frustration, and misunderstanding. These problems may be overcome by helping service providers and stakeholders become more culturally sensitive.
 11. *Involve families in solutions.* Research has shown that strong family ties are a significant asset both during incarceration and upon reintegration into the community (Withers, 2001). Informal social controls such as family and friends can have more of an effect on offender behaviour than formal social controls such as incarceration (Re-entry Policy Council, 2005). Relatives and friends can work with clients to ease their transition to become law-abiding citizens in their communities. This is the belief of the Director of the Fredericton Native Friendship Center, which coordinates supervised evening gatherings between life-time offenders and their families and friends ([T. Polchies, personal communication, December, 2010](#)). It is hoped that such gatherings will help the offender maintain their ties to their families as well as their local traditions and

culture. A number of international programs also involve family members in service delivery and attempt to build and strengthen relationships between offenders and their families and communities, as seen with the parenting programming, family violence prevention programming, and several of the cultural and spiritual support services. The Saili Matagi Violence Prevention Programme for Pacific Islander offenders involves extensive family involvement (Department of Corrections, New Zealand, 2005b). It would be helpful for CSC to review its role in supporting strong ties between offenders and their families and friends.

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7. Appendices

7.1. Program Descriptions – Canada

Name of Program/Service	Narrative Description
Aboriginal Addictions Treatment Programs	“Specialized addictions services are provided within the context of Aboriginal cultural and spiritual traditions by contracted Community Residential Centres for offenders released on temporary absence or as part of an open custody sentence. The centres include Poundmaker's Lodge (St.Albert), Poundmaker's Adolescent Treatment Centre (St.Paul) and the Bonnyville Indian/Métis Rehabilitation Centre. Funding is provided by the Alberta Alcohol and Drug Abuse Commission and the Alberta Solicitor General.” (Government of Alberta, Justice and Attorney General, 2003)
Circle of Eagles Lodge Society	“An organization run by Aboriginals for Aboriginals, COELS assists ex-offenders in becoming more productive, contributing members of society. Recognized & respected for its work by both the Aboriginal & non-Aboriginal community, COELS helps to reduce the number of Aboriginal repeat offenders through its highly effective residential halfway house & rehabilitation services.” (Circle of Eagles Lodge Society, n.d.)
Community Justice Committee (Northwest Territories)	The Program provides intensive case management supervision and monitoring of some offenders (Department of Justice Canada, 2009).
Community Supervision Program	“This program provides supervision to Aboriginal persons with probation, temporary absence, pre-trial or fine option status. This program is delivered by the community and employs Aboriginal people in probation officer positions as well as in administrative support positions.” (Government of Alberta, Justice and Attorney General, 2000).
Drum Practice	"An Elder leads a weekly drum practice to allow the participants an opportunity to learn how to drum and sing traditional Aboriginal songs used in a variety of cultural events. The program time is also used for inviting community guests to share information about programs and resources available in surrounding communities (i.e., treatment programs, First Nations Justice initiatives, sentencing circles, changes to Government Legislation which impact on First Nations people)." (CSC, 2000)

Name of Program/Service	Narrative Description
Elders' Visitation Program	“Through this program, Elders visit both adult and young offender correctional facilities to provide spiritual guidance, counselling and instruction in sweetgrass ceremonies and sweatlodges. Currently, Elders are located in centres in the Lethbridge, Peace River, Calgary and Edmonton areas.” (Government of Alberta, Justice and Attorney General, 2003)
Family Reintegration Program	A reintegration worker works with offenders three months prior to their release to encourage them to begin recording their personal stories which will be the evaluation tool for the project. These stories will be published in a book which will be produced by the funders of “Relatives Working Together.” (Prince Albert Grand Council, 2010)
Getting Out	The program is provided to offenders serving a life sentence at the Dorchester Penitentiary in New Brunswick. Offenders are invited to the Fredericton Native Friendship Centre for a community gathering which helps maintain their ties to their community. At the Centre, offenders will meet with family and friends, and engage in traditional activities (e.g., dancing, crafts). The offenders are escorted by two guards. (T. Polchies, personal communication, December, 2010).
Healing Circle	“An Elder/Spiritual Advisor facilitates a 2 hour weekly discussion. The objective is to provide a therapeutic environment for Aboriginal offenders to learn and discuss their culture and spirituality. Meetings frequently include guest speakers and Elders from the community.”(CSC, 2000)
In Search of Your Warrior Violent Offender Healing Program	The program assists Aboriginal people who are caught in the cycle of violence. The program requires 30 days to complete, based upon a 6 hour day. The program is founded on the principles of caring, kindness, respect, love, and self-determination, which are learned through ceremony and ritual. The program is delivered by two facilitators under the guidance of an Elder. (Native Counselling Services of Alberta, 2010)
Kainai Community Corrections Program	Community Corrections provides a number of services to those members of the community who have become involved in the Criminal Justice System: Courtworker program, crime prevention, Elders program, and cultural learning. (Kainai Community Corrections Society, n.d.)
Linkage House	Transitional housing intended to offer a supportive living environment and tools and opportunities for social and skills development. Includes life skills and vocational training. Parole workers consult with offender’s band to develop a reintegration plan. (L. Forseille, personal communication, December, 2010)

Name of Program/Service	Narrative Description
Mamowichihitowin Community Wellness Program	“The Program is designed to treat regressed sexual offenders who would benefit from intensive therapy more than from incarceration. The aim is to prevent recidivism and promote wellness within the family unit. The offenders start the program when they plead guilty to charges and then adhere to the program's protocol and counseling program. Should the offenders fail to comply with the conditions of their counseling program, they will return to court to be sentenced to incarceration. The program prioritizes community involvement, with the participation of elders and the consideration of traditional Aboriginal ideologies. The overall goal is to provide healing for the victims and offenders, put them and their families on a sustainable path of healing, and increase awareness of sexual abuse in the communities.” (Public Safety Canada, 2010)
Métis Nation Wilderness Camp	“The Society operates a 25-bed minimum security camp near Lac La Biche, Alberta. Funded by the Departments of Justice, Environmental Protection, and Public Works, Supply and Services, select Métis offenders are engaged in the construction of Lakeland Provincial Park. Programs include Elder visitation on weekends, lifeskills, Alcoholics Anonymous, employment skills, AIDS prevention and food hygiene.” (CSC, 2000).
Métis Zone II Elders Visitation Program	A Program Coordinator matches offenders with an Elder who acts as a mentor and teacher of Métis customs and traditions. The program was transferred to the Department of Family and Social Services in April 1999 and is ultimately scheduled to be transferred to the Children's Services Regional Authorities. (Government of Alberta, Justice and Attorney General, 2000.
Meyoyawin Circle Project	This three-week full-day program is funded by Health Canada and co-ordinated by the Meyoyawin Board, who provide staff to deliver the program. The goal is to provide a healthy environment that fosters, develops and strengthens the relationship between incarcerated women and their children through culturally relevant holistic approaches. (CSC, 2000)
Mino-Pametezin Theft Under Program	The theft under program is a three week program for offenders who have been charged with Theft under \$5000.00 or related charges. Clients deal with their charges by attending facilitated session with: Loss Prevention Officers, Business Owners, Police Officers, Community Elders and Community Service Providers. All meetings are set up to work together on ways to resolve matters outside of a court setting. Topics include taking responsibility, impact on the victims, peer pressure, respect, traditional teachings, etc. Guest speakers may include loss prevention officers, business owners, community Elders, community service providers, etc. (Onashowewin, Winnipeg's Aboriginal Restorative Justice, n.d.)

Name of Program/Service	Narrative Description
Mistawasis Community Justice Program	“An Advisory Committee provides guidance to Community Justice Program staff in developing and implementing the community justice plan, and provides intensive case management supervision and monitoring for some offenders.” (Department of Justice Canada, 2009)
Native Addictions Treatment Program	Specialized addictions services are provided within the context of the cultural and spiritual traditions of Aboriginal society by contracted Community Residential Centres for offenders released on temporary absence. (Government of Alberta, Justice and Attorney General, 1999)
Native Awareness for Corrections Workers	In 1989, an Aboriginal consultant was contracted to provide Aboriginal awareness training sessions to Alberta Correctional Services centre and community corrections staff. This training is now a standard part of induction training conducted at Alberta Justice Staff College. (Government of Alberta, Justice and Attorney General, 2000)
Native Brotherhood/Sisterhood Program	Aboriginal offenders incarcerated in adult correctional centres in Alberta may join the Native Brotherhood/Sisterhood groups operating in those centres. These autonomous groups, organize and promote Aboriginal cultural events and Aboriginal awareness activities within the confines of the centres. The program is self-funded through the Inmate Welfare Trust Fund, donations and fund-raising activities (CSC, 2000).
Native Culture Survival Group	This self-help group, which is coordinated by an Elder/Spiritual Advisor, meets for two hours each week to engage in cultural and spiritual activities. Round dances, sweat lodges, pow-wows, and guest speakers are part of the activities organized by the group. The Prince Albert Indian and Métis Friendship Association act as a sponsor to the group. (CSC, 2000)
Native Inmate Liaison Program	This program advocates and liaises on behalf of Aboriginal offenders at the Kenora Correctional Facility. Inmates are provided with information regarding available programs and services. (Ne Chee Friendship Centre, n.d.)
Osakip Matsui (New Life)	The program assists offenders to develop important life skills in a holistic, Aboriginal appropriate manner. An addictions program is included to assist participants in managing their addictions as part of their healing journey. (Native Counselling Services of Alberta, 2010)

Name of Program/Service	Narrative Description
Parole Supervision Program	The Program allows Aboriginal Offenders to be supervised in their home communities by staff that live in these communities and who are aware of the needs of the offender, and the resources available to assist in offender re-integration. Parole Officers prepare community assessments in preparation for release of parolees into the community. (CSC, 2000)
Pluming the Eagle	The Prince Albert Grand Council is contracted to provide a cognitive behaviour-based program for low security offenders from a cultural/spiritual perspective. This 2-week program is directed at developing the life skills of the Aboriginal offender. (CSC, 2000)
Prince Albert Grand Council Spiritual Healing Lodge	The Saskatchewan Department of Justice entered into an agreement with the Prince Albert Grand Council in 1997 to operate a Healing Lodge for 25 provincial low security offenders on the Wahpeton Reserve land immediately adjacent to the City of Prince Albert. The focus of the program is to allow Aboriginal offenders to address their needs in the context of their culture and spiritual beliefs. (CSC, 2000)
Prisoner Liaison Worker Program	This program provides support to Aboriginal offenders at the Nanaimo Correctional Centre. Culturally sensitive one on one counselling, smudging circles and sweat lodges are available. Sentence planning, re-integration and parole planning and substance abuse referral services are also available. (Tillicum Lelum Aboriginal Friendship Centre, n.d.)
Relatives Working Together	Relatives Working Together puts offenders and their families together before and after the offender is released from a correctional facility. It aims to assist the transition into the family and community. The process builds upon the progress that was made in healing while the offender was incarcerated, building healthier relationships between the offenders, their families and the community. This project addresses the needs of offenders, and is designed to stop the cycle of offending and repeat offending that has so often characterized Aboriginal offenders. (Public Safety Canada, 2010)
Sacred Circle	This discussion group also referred to as a Healing or Talking Circle, is run weekly in the evening by the Centre Elder. The program provides an opportunity for participants to speak about personal or spiritual problems they are encountering in a supportive group setting with the direction and guidance of their peers and an Elder. (CSC, 2000)

Name of Program/Service	Narrative Description
Sexual Assault/ Domestic Violence Workshop	Alberta Justice was approached by community members and service agencies in the High Level area who wished to have a better understanding of how the criminal justice system deals with offences relating to domestic violence and sexual assault. Community members and Alberta Justice worked together to develop a plan for a workshop for interested service agency and community representatives and justice system practitioners. Representatives from Aboriginal Justice Initiatives Unit, Correctional Services Division, Criminal Justice Division and Public Security Division participated in the planning of the workshop. (Government of Alberta, Justice and Attorney General, 2000)
Spirit of Healing Warrior Program	The program assists Aboriginal women who are caught in the cycle of violence. The program requires 30 days to complete, based upon a 6 hour day. Program goals include: assisting women to better understand their personal intergenerational cycle of violence, to build knowledge and skills that reduce violent behaviour, and, to facilitate participant's commitment to their life-long healing journey. (Native Counselling Services of Alberta, 2010)
Spiritual Life Skills (Bible Study)	This evening educational program is offered once a week by Kateri House, a Native Catholic mission. The program offers participants the opportunity to discuss the Bible and spirituality as it relates to day-to-day living. (CSC, 2000)
Tsuu T'ina Nation/Stoney Corrections Society	The society is an initiative of the Tsuu T'ina Nation and three Stoney First Nation communities: Bearspaw, Chiniki and Wesley. Through a contract with Alberta Justice, the society provides community corrections services, including probation supervision, courtworker services and a crime prevention program to the four communities located in south-western Alberta. The staff members are either Tsuu T'ina or Stoney First Nation members. All program delivery emphasizes the culture and traditions of the Tsuu T'ina and Stoney people. (Government of Alberta, Justice and Attorney General, 1999)
Walk Bravely Forward	Walk Bravely Forward is a society that is dedicated to assisting offenders in the Federal Corrections System reintegrate back to the community. The program works with offenders, their families, and victims. The goal is to help bring the word view of the offender in line with accepted behaviours and norms. The end goal is to support the positive changes in the offender's life which in turn will change their outlook on life. (Walk Bravely Forward, n.d.)
Westcastle Camp	Westcastle Camp, established in 1980, is a 20 bed minimum security work camp for Aboriginal adult offenders located near Pincher Creek, Alberta. The camp employs six Aboriginal corrections officers and is operated by Native Counselling Services of Alberta through a funding arrangement with Alberta Justice. Westcastle Camp operates in conjunction with Lethbridge Correctional Centre and serves the Aboriginal

Name of Program/Service	Narrative Description
	communities of southern Alberta. (Government of Alberta, Justice and Attorney General, 2010)
Women's Healing Circle	This program is intended to raise awareness of the inter-relationship between addictions and abuse. The three-week program is based on Aboriginal cultural values and teachings, focuses on a holistic view of life, and is women-centred. (CSC, 2000)
Women's Substance Abuse Program	This 22, 2-hr. sessions culturally relevant substance abuse program is being piloted for female offenders. (CSC, 2000)

7.2. Program Descriptions – International

Name of Program/Service	Narrative Description
Aboriginal Alcohol and Other Drugs Program (AAODP)	This initiative aims to address drug and alcohol issues among Aboriginal people and their communities by providing resources, trained staff, and improving access to services. (Government of Western Australia, Drug and Alcohol Office, 2010)
Aboriginal Client Service Officers	These officers provide support to Aboriginal offenders in the community by assisting probation and parole officers, liaising with the courts and local rehabilitation service, as well as Aboriginal communities." (Corrective Services New South Wales, 2004, 2009)
Aboriginal Employment Officer	This pilot program was intended to provide a dedicated staff member to assist Aboriginal offenders in finding and maintaining employment post-release, and, if successful, was intended to be expanded to correctional centres across New South Wales. However, additional information on this program was not available in subsequent annual reports. (Corrective Services New South Wales, 2003, 2004)
Aboriginal Family and Community Healing Program (AFCH)	This program comprises a number of inter-related activities and programs to help Aboriginal communities and families address family violence by strengthening local resources and providing support, guidance, and educational/skill-training opportunities. Different aspects of the program were targeted to men, women, adults, youth, and whole families, based on demand and resources. (Kowanko & Power, 2008; Kowanko, Stewart, Power, Fraser, Love, & Bromley, 2009; I. Kowanko, personal communication, October 13, 2010)
Aboriginal Pre-Release Sex Offender Treatment Program	Program covers three stages (life cycle, offense cycle, relapse prevention) through 11 discrete modules of both Aboriginal-specific content (e.g., colonisation, Aboriginal communities) and content similar to that offered to non-Aboriginal offenders, with dominant over-arching themes being relapse prevention, expressing and managing emotions, victim empathy, and relationships and sexuality. Facilitators are pairs of men and women, and Aboriginal facilitators are used when possible. Related research determined that where non-Aboriginal facilitators were used, engaging offenders in the program relied on these facilitators' patience, openness, and cultural awareness. Structure emphasizes responsiveness and flexibility. (Davies, 1999)
Aboriginal Prisoners and Offenders Support Services (APOSS)	The Aboriginal Services Unit for the South Australia Department of Corrective Services partners with APOSS, a non-profit NGO charity agency, to deliver services to Aboriginal offenders, including the creation of a Housing information and Referral Officer position, and other support services. (Department for Correctional Services, Government of South Australia, 2004, 2005, 2006, 2009; F. Lampard, personal

Name of Program/Service	Narrative Description
Aboriginal Programs Facilitation Unit	<p>communication, October 14, 2010)</p> <p>This unit was established in order to address the needs of offenders in the communities and institutions, and is staffed by Aboriginal program specialists who deliver a variety of programs throughout Western Australia to Aboriginal offenders, including programs targeting substance abuse, sex offending, and family violence. (Department of Corrective Services, Government of Western Australia, 2010b)</p>
Aboriginal Services Unit Art Program	<p>Developed by the Aboriginal Services Unit, offenders are encouraged to develop artistic and expressive skills. It has been observed that the offenders involved in this program are more settled and can focus and express their emotions through their work. Exhibitions of offenders' artwork have been held in the institution and in the community, and they have also participated in local arts festivals. (Department for Correctional Services, Government of South Australia, 2002, 2005, 2006)</p>
Aboriginal Services Unit/Aboriginal Liaison Officers	<p>The unit was established to address the needs of Aboriginal stakeholders in the department and to monitor the implementation of recommendations made by the Australian Royal Commission into Aboriginal Deaths in Custody. The main functions of the unit are developing and delivering culturally-appropriate services and programming, policy development, and the development of partnerships with other government departments and community agencies, via the Aboriginal Liaison Officers. Among the programs developed and delivered by the program are literacy and numeracy programs, grief and loss programs, community liaisons, sex offender programs, housing officers and programs, art programs, substance abuse programs, general offending programs, health services, and anger management. (Department for Correctional Services, Government of South Australia, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010)</p>
Aboriginal Visitors Scheme	<p>Aboriginal staff and community members visit prisons and detention centres to provide support and counselling to incarcerated Aboriginal offenders, with the aim of reducing deaths and harm and improving the conditions of custody, as well as providing advice and support. Assistance does not include financial, legal, or medical support, but referrals can be made to appropriate agencies. (Department of Corrective Services, Government of Western Australia, 2008, 2009, 2010a, 2010b; Prosser, 1999)</p>
Adult Re-entry	<p>The Adult Re-Entry Program helps guide recently-released offenders through the re-entry process, addressing personal and structural barriers to successful reintegration through service access supports and a range of support and skills training offerings. (Alaska Native Justice Centre, 2009)</p>

Name of Program/Service	Narrative Description
Alaska Native Justice Centre grant program	This grant program, offered in collaboration with the Alaska Native Justice Centre, assists women with accessing support services in custody and following release. (Department of Corrections, Alaska, n.d.a)
American Indian Liaison	The American Indian liaison serves as the department's authority to provide knowledgeable guidance to department staff on native American spiritual and cultural issues within the environment of sound correctional practices. The liaison regularly meets with the governor's Indian affairs coordinator; tribal officials; Indian Alliance Center staffs; Montana-Wyoming Tribal Leaders Council members; and other American Indian parties to ensure ongoing communication regarding department activities, programs and initiatives. The liaison communicates with American Indian offenders and their families to listen to concerns and develop solutions that take into consideration the cultural and spiritual needs of native offenders. The liaison provides department employees with training on American Indian cultural practices and recruits within the native community and at state and tribal colleges to encourage American Indians to apply for department positions. (Montana Department of Corrections, 2009)
Bicultural Therapy Model	Developed based on observed service gap resulting from reluctance of Māori offenders to seek help from psychologists because of past negative experiences and knowledge gaps on the part of Western psychologists with regards to Māori values and customs. The program provides offenders with an opportunity to choose to work with a Western psychologist, a Māori provider/healer, or a combination of the two. The program is especially successful in regions where the Department of Corrections has developed a strong relationship with local Māori communities. (Byers, 2002; Department of Corrections, New Zealand, 2008)
Building on Aboriginal Skills (BOAS)	Designed for Aboriginal prisoners, the BOAS program helps offenders to reconnect with their land and culture while also learning problem-solving and positive social behaviour. (Department of Corrective Services, Government of Western Australia, 2010c)
Community Drug Action Teams	This program provides funding to communities and individuals to form groups dedicated to developing local responses to drug-related issues in New South Wales, including preventing harms and abuse, addressing enforcement issues, and educating parents on related risks. While the programs are not exclusively targeted to Aboriginal communities, a number of these communities have received support for their initiatives, including the Yura Yulang CDAT, which was offered in support with New South Wales Corrective Services. (Corrective Services New South Wales, 2003, 2004, 2005; New South Wales Department of Health, 2007)

Name of Program/Service	Narrative Description
Cultural Supervision	The cultural supervision model entails the use of a culturally-knowledgeable supervisor in ensuring that Māori cultural values and beliefs are upheld and respected within the correctional case management and intervention process, and to assist caseworkers in addressing offenders' needs in a responsive manner, avoiding tension and conflict (Byers, 2002).
Culture Groups	These clubs meet once a week, and hold special events as approved. The clubs organize various fund-raising events, the results of which are used to offer a number of institutional- and community-based projects. (Department of Corrections, Alaska, n.d.b)
Elder Visiting Program	Elders visit with institutionalized offenders to encourage these offenders in changing their behaviours, and assist them with post-release plans. Elders keep the community informed on the offenders' progress as well as on institutional processes, such as attending funerals. As well, Elders advise the staff on cultural and community issues that may affect offender's behaviour, on the reintegration options available in the communities, and the hopes and expectations of these communities. (Department of Justice, Northern Territory Government, 2009a)
Ending Family Violence	A brief intervention for lower-risk Aboriginal offenders with identified violence issues. The program targets dynamic risk factors related primarily to awareness of the nature, triggers, and consequences of family violence, the role of substance abuse, prevention and relapse planning, and strengths-based empowerment approaches. The program is specifically designed to be gender neutral, and is available through correctional centres and the Probation and Parole service. (M. Rallings, personal communication, November 18, 2010 ; Queensland Corrective Services, 2009a, 2009b)
Ending Offending Program	A brief intervention for lower-risk Aboriginal offenders with identified alcohol abuse issues. The program targets dynamic risk factors related primarily to attitudes about alcohol use, awareness about the consequences of substance abuse, and implementing alternative choices and coping methods. Participants must already be motivated to participate and can be referred to the program upon entry or at any point of assessment. The program is available through correctional centres and the Probation and Parole service. (Hunter, 1999; M. Rallings, personal communication, November 18, 2010 ; Queensland Corrective Services, 2009c, 2009d)
Goorie Intervention Program	Targeted to Aboriginal offenders at high-risk of re-offending, the voluntary program involves specialist alcohol and drug counsellors who work with offenders in the offender's home community, the intent being to encourage participation by avoiding the need for offenders to travel to the program. To participate, offenders must acknowledge that they have a significant substance abuse problem and show a willingness to change,

Name of Program/Service	Narrative Description
Gurma Bilni (Change Your Life)	<p>(Brown, Scantleton, Maxwell, & Schreiber, 1999)</p> <p>Client-centred, voluntary, holistic, open-ended, unstructured group discussion process. Subject matter addresses both sex offending behaviour and other related topics (e.g., alcohol abuse, domestic violence). Program is designed such that offenders can begin participation or re-join at any time, and groups can comprise clients at many different stages. Each new attendee has assessment meeting with facilitator prior to joining sessions. Follow-up sessions where individual clients reflect on their past, present, and future are arranged when deemed appropriate by the facilitator or the client. Clients are considered experts in their own experiences. (McCallum & Castillon, 1999; S. McCallum, personal communication, November 15, 2010)</p>
Hey Dad! Program for Indigenous Dads, Uncles, and Pops	<p>The Indigenous Hey Dad! Program was developed based on an earlier general program to be more culturally and linguistically relevant and accessible to Aboriginal men. The purpose of the program is to better engage men in the parenting and child-raising process from a strengths-based and culturally-relevant perspective, with the goal of improving the men's health and self-esteem, and the longterm outcomes for their families and children. This is especially relevant for Australian Aboriginal men and communities, where there has been a long history of community removals and family disruption. Further information on recommendations for implementing the programming is available in the evaluation report. (Beatty & Doran, 2007; Parker, 2009)</p>
Housing Information and Referral Officer	<p>Created in collaboration between the South Australia Department of Corrective Services and Aboriginal Prisoner and Offender Support Services, a non-profit NGO charity agency, this officer provides support to offenders in accessing post-release accommodations. (Department for Correctional Services, Government of South Australia, 2005, 2006)</p>
Indian Alcohol and Substance Abuse Program (IASAP)	<p>The IASAP supports Native American and Alaskan Native communities in planning and implementing strategies to reduce and control crime related to alcohol and controlled substance abuse and distribution. As of 2005, some strategies for which funding had been distributed included development of a project advisory team; identification, apprehension, and prosecution of illegal transporters, distributors and users of alcohol and controlled substances; prevention efforts related to abuse-related crimes, traffic fatalities, and injuries; enhanced collaboration between federal, state, tribal, and local criminal justice agencies; integration of services for offenders and their families; and making available culturally-appropriate treatment and services. Following feedback received after the first year of service, funding distribution was focused on development and implementation of system-wide reduction strategies. For projects that were not awarded funds, additional resources were set aside to help offset costs where communities decided to go forward with their projects. (Bureau of Justice Assistance, U.S. Department of Justice, 2008, 2009, n.d.)</p>

Name of Program/Service	Narrative Description
Indigenous Family Violence Offender Program (IFVOP)	<p>A community-based alternative sentencing option where clients are referred through the court system, although volunteers from the community are welcomed. Topics covered include personal values and beliefs, cultural context and intergenerational aspects of violence, responses to anger and non-violent conflict resolution, substance abuse, motivation to change, controlling behaviours and power, relationships and taking responsibility, Aboriginal spiritual healing, and relapse prevention. Participants are taught to recognize the impact of violence on themselves and their victims, as well as on their families and communities. Victim/partner programs are also available, where information is given about safe places, conflict resolution, and communication skills, as well as the ability to safely report and stop violence without resulting in incarceration for the offender. Thus far, there is some indication the recidivism has reduced, although because the program provides an alternative option to incarceration, there can be an increases in reporting. Drop out is an issue in some locations. (Department of Justice, Northern Territory Government, 2009b; Pearce & Wright, 2007; White, 2006, 2007)</p>
Indigenous Sex Offender Treatment Programme (ISOTP)	<p>Participants engage in four sequential modules, which cover introducing and developing a culturally-appropriate, facilitatory therapeutic environment; self and offense disclosure; examination of behaviour cycles and cognitive distortions, and victim acknowledgement; relapse prevention and social support building. Sessions are both information-driven (e.g., concepts of CBT, module expectations) and sharing/disclosure-driven. Art, music, dance, and other uses of cultural expressions are encouraged at all times. In response to participant request, subject matter is holistic, covering many issues (e.g., anger management, substance abuse, self-esteem) in addition to those specific to sex offending. Due to low literacy levels, emphasis is on verbal and visual communication. Participants housed together in unit shared with Peer Support Group (Aboriginal offenders trained as mentors for other offenders), and supervised by selected and demographically heterogeneous custodial officers. (Lees, 2001)</p>
Indigenous Sexual Offending Program	<p>This program is currently being offered at the Lotus Glen Correctional Centre in Queensland, as a cognitive-behavioural approach to sex offending that accommodates the cultural and language considerations of Aboriginal and Torres Strait Islander moderate-to-high risk sex offenders by targeting dynamic risk factors. (M. Rallings, personal communication, November 18, 2010; Queensland Corrective Services, 2009e, 2009f)</p>
Karinga Women's Release and Diversion Hostel	<p>Transitional housing developed based on a partnership between the Department for Correctional Services, South Australia, and Aboriginal Hostels Ltd. Residents are supported by both Departmental case managers and agency support workers, and there is a resident manager. As of its inception, it was the only release and diversion hostel for Aboriginal women offenders operating in Australia. (Aboriginal Hostels Limited, n.d.; Department for Correctional Services, Government of South Australia, 2004)</p>

Name of Program/Service	Narrative Description
Karrka Kirnti Aboriginal Women's Cultural Program	The women are brought to a secure and self-contained camping area where they are asked to treat each other as equals with friendliness and respect, including between offenders and the correctional staff. They are taken through seven structured and intensive days covering many different issues, including those related to colonialism, racism, victimization and abuse, cultural practices and beliefs, and legal issues around Aboriginal people in Australia. They are visited by Elders, who answer questions, teach skills, and give guidance on trips to recreational and sacred sites. Outcome evaluation found that recidivism rates were reduced among participants, and that staff were enthusiastic about the program. (Corrective Services New South Wales, 2003; Maurer, 2004)
Kowhiritanga (Making Choices)	This program is geared toward Māori women offenders, and, using Western therapeutic techniques in a culturally and gender-responsive way, is intended to help them understand the causes of their offending and develop skills to prevent reoffending. It is available institutionally and in the community through a referral process. (Department of Corrections, New Zealand, n.d.a; C. Jones, personal communication, October 8, 2010)
Link-Up Reunification Corrective Services Caseworker	The result of a partnership between Correction Services New South Wales and the Link-Up (NSW) Aboriginal Corporation, an agency providing assistance to Aboriginal people in relation to experiences and consequences of forcible removal, adoption, or institutionalization, including reunification services. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009; <i>Link-Up New South Wales</i> , n.d.)
Lotus Glen Correctional Centre Indigenous Peer Education Program	Piloted in North Queensland, this program focused on enhancing the number of Aboriginal offenders accessing prison health and support services and reduce the spread of blood-borne viruses and sexually-transmitted diseases through the use of formal group education sessions and one-on-one sessions with offenders. (Cooperative Research Centre for Aboriginal Health, 2008)
Māori Cultural-Related Needs (MaCRN)	Developed in consultation with Māori people, the purpose of this tool is to assess Māori offenders with regard to Māori-related cultural needs as part of the case management process for identifying the most effective interventions specific to their needs. (Byers, 2002; Department of Corrections, New Zealand, 2005a)
Māori Focus Units	Each comprised of a stand-alone 60-bed unit, the Māori Focus Units provide a drug-free environment where staff and offenders can “work together to apply the principles of tikanga Māori (correct procedure) to their thoughts, beliefs and actions.” (Department of Corrections, New Zealand, n.d.b; Policy Strategy and Research Group, 2009)

Name of Program/Service	Narrative Description
Māori Therapeutic Programme	Developed by the New Zealand Department of Corrections, this program is targeted to Māori offenders residing in one of five Māori Focus Units, cultural residential units, as a 10-week program delivered by Māori facilitators addressing general offending behaviours within a Māori cultural environment by incorporating specific Māori beliefs and practices along with cognitive-behavioural strategies. (Department of Corrections, New Zealand, n.d.c; Policy Strategy and Research Group, 2009)
Maruma-Li Men's Cultural Program	Offered in partnership between Corrective Services New South Wales and Wingali Marumali, this program helps Aboriginal and Torres Strait Islander offenders cope with issues of trauma related to historical removal policies by providing them with a safe forum to address issues of colonization, grief, and loss while affirming and strengthening cultural identity.(Corrective Services New South Wales, 2003; <i>Winangali Marumali</i> , 2007)
Medicine Wheel and 12 Step Program	A 12-step substance abuse program founded on Native American principles and philosophies, which emphasizes cultural principles in addressing substance abuse, and which has been adapted into a number of different programs targeting specific populations (e.g., men, women, families, institutional and community). The White Bison organization offers a training program ("Firestarters") to train program facilitators to deliver programming in their own communities. (Department of Corrections, Alaska, n.d.d; Idaho Department of Corrections, 2006; <i>White Bison</i> , n.d.)
Medicine Wheel Chemical Dependency Program	The program has been adapted from multiple Montana Native American nations, and is based on the framework of the Prison Dependency Program with four phases of treatment: (1) from resistance to help, (2) compliance with treatment, (3) full involvement in treatment, and (4) voluntary self-change. Uses peer counselling. The program focuses on the value of spirituality and traditional cultural teachings, the importance of Elders, respect for the diversity of Native American nations, and the harm of alcohol and drug abuse and dependency. Staff training includes orientation, 40 hours of individualized training, and 40 hours biannually of continuing education. (American Indian Development Associates, 2000; Montana Department of Corrections, 2009)
Mettanokit Prison Program	The program incorporates multiple Aboriginal cultural and spiritual practices, and helps offenders relieve share with each other and relieve themselves of troubling thoughts and feelings. Members are encouraged to show respect by listening to others, and keeping their minds open to change. (Trotti, T. & Justice Planners International, n.d.)
Namatjira Haven residential program	Developed in partnership with the NSW Corrective Services, this residential facility provides support in the community for the rehabilitation of Aboriginal men with alcohol and drug dependence problems. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009; <i>Namatjira Haven</i> , 2010; Namatjira

Name of Program/Service	Narrative Description
	Haven, n.d.)
Native American Video and Discussion	Each week, offenders watch an instructional video focusing on the history, customs and traditions of the 500 nations of American native people, followed by short discussion (Connecticut Department of Corrections, 2010)
Native Culture Club	Offenders and community members volunteer and donate their time toward various activities, such a sobriety potlatch, in order build bridges between offenders and their communities. (Department of Corrections, Alaska, n.d.e)
Offender Orientation Program	Shortly after their release, offenders and their families are required to meet with supervision officers at a large evening orientation presentation. Supervision and treatment requirements are reviewed, with special attention to explaining all supervision conditions. (Community Capacity Development Office, Office of Justice Programs, 2010)
On the Outside	A program designed to help Aboriginal men in contact with the Adelaide Remand Centre access assessment and health-related services, and contribute to overall well-being. Specific services include support for accessing physical and mental health services, drug and alcohol services, employment and training services, housing and accommodation services, assistance with financial matters, and relationship and family well-being support, either through direct support or appropriate referrals. Teams are staffed by Aboriginal health workers, general practitioners, nurses, drug support workers, social workers, counsellors, and specialists. Participation is voluntary. (Nunkuwarrin Yunti, 2009a; <i>On the outside</i> , n.d.)
Pacific Focus Unit (Vaka Fa'aola)	The Pacific Focus Unit, also known as the 'Vaka Fa'aola' which means 'the vessel bringing a message of life and growth', is an 88-bed wing of the Spring Hill Corrections Facility. The Unit is targeted to high-risk Pacific male prisoners and provides a culture-based approach to rehabilitation and reintegration focusing on the commonalities of the various Pacific Island cultures. It helps prisoners to develop a positive image of self and others, promotes the rejection of all forms of violence, and increases links with family, the church and the community. (Department of Corrections, New Zealand, 2010)
Pakani Arangka	A cultural living unit for Aboriginal offenders through which additional programming, both culturally specific and otherwise, can be delivered. The unit is overseen by an Aboriginal Custodial Specialist who monitors program delivery and operational integrity. Offenders in the unit are required to demonstrate appropriate institutional conduct and work ethic. The unit is one component of an overarching strategy for providing services to Aboriginal offenders. (Department for Correctional Services, Government of South Australia,

Name of Program/Service	Narrative Description
Regalia Program	2009) Native American offenders give back to the community and gain a deeper understanding of their culture by using their own money and skills to purchase supplies and make crafts and gifts, such as medicine bags or dance regalia, for local tribal children. The program receives support and guidance from tribal elders, family members and community volunteers. (Aiyeku, 2009)
Rekindling the Spirit	Developed as part of the Two Ways Together initiative, the New South Wales Aboriginal Affairs Policy for 2003-2012, which establishes a framework for government agencies to work together and with Aboriginal communities to address issues related to the lives of Aboriginal people. This program provides a range of services to address the cultural needs of Aboriginal offenders with specific attention to family violence, drug and alcohol abuse and child abuse and neglect within the family. Services vary depending on needs and communities. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009; Rekindling the Spirit, 2010)
Religious Services/Sweat Lodge/Sacred Circles	Many US correctional institutions offer or support participation in Aboriginal cultural practices by Aboriginal offenders, including building sweat lodges, smudging, holding sacred ceremonies and cultural services, and permitting the carrying of specified culturally-significant items, such as feathers and medicine pouches. States that identified these kinds of services include California, Connecticut, Florida, Louisiana, Maine, Maryland, Massachusetts, Nebraska, New Hampshire, New York, Ohio, Oregon, Pennsylvania, Utah, Vermont, Washington, Wisconsin, and Wyoming. (Connecticut Department of Correction, 2010; Department of Corrections, State of Maine, 2006; Louisiana Department of Public Safety and Corrections, n.d.; Maryland Division of Correction, 2009; Massachusetts Department of Corrections, 2011; Nebraska Department of Corrections, 2011; New Hampshire Department of Corrections, 2010, August 25; New York Department of Correctional Services, n.d.; Oregon Department of Corrections, 2009; Pennsylvania Department of Corrections, 2008, August; State of Ohio, Department of Rehabilitation and Correction, 2011, January 3; State of Vermont, Agency of Human Services Department of Corrections, 2007; State of Washington, Department of Corrections, 2010, March 11; Utah Department of Corrections, 2010; Wisconsin Department of Corrections, 2007, June 13; Wyoming Department of Corrections, 2005, December 14)
Right Way	A Prisoner Re-entry case manager from Alaska Native Justice Center works with pre-release issues. (Department of Corrections, Alaska, n.d.c)
Saili Matagi Violence Prevention Programme	Similar to the Māori Therapeutic Programme, this program is targeted to Pacific Islander men at risk for violent re-offending and is delivered exclusively through the Pacific Focus Unit, a cultural residential unit, by

Name of Program/Service	Narrative Description
	the New Zealand Department of Corrections. As with the Māori Therapeutic program, offending behaviours are addressed within traditional cultural settings, including the use of a fale (meeting house) in combination with cognitive-behavioural strategies. (Department of Corrections, New Zealand, 2005b, 2010, n.d.e)
Sex Offender Treatment Program	A medium intensity treatment program for Aboriginal male sex offenders. (Department of Corrective Services, Government of Western Australia, 2010b)
Special Cultural Assessments/Specialist Māori Cultural Assessment (SMCA)	The SMCA is designed to assess the cultural needs and strengths of Māori offenders, and is a component of the sentence-planning phase of sentence management. A detailed report is produced by trained Māori assessors, which includes recommendations for referrals to available departmental programs as well as for self-directed activities, such as personal cultural research or affiliating with a tribal entity. The intent is for the report to contribute to the overall case management strategy with the offenders. (Byers, 2002; Department of Corrections, New Zealand, 2005c, 2008; Policy Strategy and Research Group, 2007)
Stronger Families Safer Children	Provides case management and facilitates service access to support families while they remain together in a safe and stable environment. Assists families in building resilience and reducing risk factors for child abuse and neglect. Services to be provided by trained service teams which will include a manager, case workers, and counsellors, and which will have access to the agency's internal multidisciplinary health services. (Nunukuwarrin Yunti, 2009b; <i>Stronger families safer children</i> , n.d.)
Te Ihi Tu Community Residential Centre	This residential unit program provided group facilitated discussion, individual counselling, goal-setting and release planning, personal "strength, weakness, opportunities, threat" analysis, healthy lifestyle and fitness, independent living skills, creative expression, and supervised community exposure. Upon completion, participants on temporary release returned to prison and underwent review by the Parole Board to consider parole release. (Policy Strategy and Research Group, 2008a; Department of Corrections, New Zealand, 2005d)
Te Piriti Special Treatment Unit	The program provides culturally-appropriate treatment for Māori men convicted of sexual offences against children by embedding Western-based therapy in a complementary cultural framework of Māori principles and processes. The program is targeted to Māori offenders, but is open as to non-Māori offenders as well, including Pacific Islanders. The treatment setting is a single therapeutic unit, with programming consisting of seven modules (group norm building; offending patterns; sexual reconditioning; victim empathy; relationship skills and sexuality education; mood management; relapse prevention). Residents at Te Piriti are also expected to take on roles in the therapeutic community, such as employment, recreative and cultural activities, and cleaning and decorating the unit. (Department of Corrections, New Zealand, n.d.f; Nathan,

Name of Program/Service	Narrative Description
Tiaki Tinana/Creating the Conversation	<p data-bbox="541 321 835 345">Wilson, & Hillman, 2003)</p> <p data-bbox="541 375 1797 618">The purpose of the Tiaki Tinana program is to address sexual offending within the communities by challenging the silence that often surrounds offending behaviour, encouraging disclosure, and fostering community attitudes that are supportive of change, as opposed to punitive, in order to help offenders come forward and have their behaviours addressed and to keep communities and families intact without putting individuals at greater risk for harm. The approach specifically applies Māori cultural concepts to sexual abuse in order to explain abuse as well as to suggest culturally-appropriate prevention practices that take into account known biological, psychological, and situational factors that contribute to offending, and which reinforce the value of the communities' cultural beliefs and practices. (Te Puni Kokiri, 2009, 2010)</p>
Tikanga Māori Programme for Women Offenders	<p data-bbox="541 646 1818 857">Based on the responsivity principle, the New Zealand Department of Corrections developed a specific array of culturally-based programming, known as the Tikanga (traditional/cultural) Māori Programmes, aimed at enhancing motivation of Aboriginal offenders to address offending behavior and complete additional rehabilitative programming. Each program incorporates and teaches specific Māori practices and principles in facilitated group sessions. The Tikanga Māori Programme for Women Offenders focuses on the unique needs of Māori women offenders. Referrals can come from the Māori Cultural Related Needs (MaCRN) or Specialist Māori Cultural Assessment (SMCA) processes. (Department of Corrections, New Zealand, 2005e)</p>
Tikanga Māori Programme: Mau Rakau	<p data-bbox="541 885 1808 1125">Based on the responsivity principle, the New Zealand Department of Corrections developed a specific array of culturally-based programming, known as the Tikanga (traditional/cultural) Māori Programmes, aimed at enhancing motivation of Aboriginal offenders to address offending behavior and complete additional rehabilitative programming. Each program incorporates and teaches specific Māori practices and principles in facilitated group sessions. The Mau Rakau program helps offenders develop understanding of Māori values, spiritual concepts, and a range of traditional skills and knowledge. Referrals can come from the Māori Cultural Related Needs (MaCRN) or Specialist Māori Cultural Assessment (SMCA) processes. (Department of Corrections, New Zealand, 2005e, n.d.d; Policy Strategy and Research Group, 2008b)</p>

Name of Program/Service	Narrative Description
Tikanga Māori Programme: New Life Akoranga (Learning for a New Life)	Based on the responsivity principle, the New Zealand Department of Corrections developed a specific array of culturally-based programming, known as the Tikanga (traditional/cultural) Māori Programmes, aimed at enhancing motivation of Aboriginal offenders to address offending behavior and complete additional rehabilitative programming. The New Life Akoranga program introduces participants to traditional Māori principles, values, and disciplines, particularly identity, cultural knowledge, individual responsibility, and women and male-female relationships. Offenders are given introductory interviews, in which the rules of the program (based on traditional cultural principles and observances) are explained to the offenders, and follow-up interviews, where gains are reinforced. Family members are also given opportunities to take part in the program. Referrals can come from the Māori Cultural Related Needs (MaCRN) or Specialist Māori Cultural Assessment (SMCA) processes, and participation is usually a prerequisite for entering a Māori Focus Unit. (Byers, 2002; Department of Corrections, New Zealand, n.d.d; Wehipeihana, Porima, & Spier, 2003)
Tikanga Māori Programme: Te Wairua O Ng Tangata	Based on the responsivity principle, the New Zealand Department of Corrections developed a specific array of culturally-based programming, known as the Tikanga (traditional/cultural) Māori Programmes, aimed at enhancing motivation of Aboriginal offenders to address offending behavior and complete additional rehabilitative programming. Each program incorporates and teaches specific Māori practices and principles in facilitated group sessions. The Te Wairua O Ng Tangata program uses specific Māori principles to address and change offenders' behavior patterns. Referrals can come from the Māori Cultural Related Needs (MaCRN) or Specialist Māori Cultural Assessment (SMCA) processes. (Department of Corrections, New Zealand, 2005e, n.d.d; Policy Strategy and Research Group, 2008b)
Walking Together Project	Developed as part of the Two Ways Together initiative, the New South Wales Aboriginal Affairs Policy for 2003-2012, which establishes a framework for government agencies to work together and with Aboriginal communities to address issues related to the lives of Aboriginal people. This program seeks to address issues of loss and lack of cultural identity affecting urban Aboriginal offenders, and offers separate groups for men and women. This program was recently re-developed based on consultations with local communities and will now incorporate a culturally-appropriate framework of Aboriginal values and social knowledge. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009)
Yaruun Ngura Mayi cultural program	A cultural program for Aboriginal sexual offenders. (Corrective Services New South Wales, 2006)

Name of Program/Service	Narrative Description
Yindyama La Family Violence Project	Developed as part of the Two Ways Together initiative, the New South Wales Aboriginal Affairs Policy for 2003-2012, which establishes a framework for government agencies to work together and with Aboriginal communities to address issues related to the lives of Aboriginal people. This program "focuses on developing an inter-agency approach to male perpetrators of violence by working closely with services for victims and children in collaboration with the community. In 2008/09, Corrective Services continued community consultation for a victims' support program." This program was recently re-developed based on consultations with local communities and will now incorporate a culturally-appropriate framework of Aboriginal values and social knowledge. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009)
Yulawirri Nurai Indigenous Association Pre- and Post-Release Program	The result of a partnership between Correction Services New South Wales and Yulawirri Indigenous Association, this service provides pre- and post-release support to Aboriginal women offenders. (Corrective Services New South Wales, 2003, 2004, 2005, 2006, 2007, 2008, 2009)

7.3. Findings – Supplementary Program Details

Table 9. Frequency of programs implemented by year.

Year of Inception	Number of Programs (Canada)		Number of Programs (International)	
1980	1	2.6%	0	0.0%
1987	1	2.6%	0	0.0%
1988	0	0.0%	1	1.5%
1989	1	2.6%	0	0.0%
1991	1	2.6%	0	0.0%
1992	1	2.6%	0	0.0%
1993	1	2.6%	0	0.0
1994	0	0.0%	3	4.5%
1995	0	0.0%	2	3.0%
1996	0	0.0%	1	1.5%
1997	1	2.6%	4	6.0%
1998	0	0.0%	1	1.5%
1999	0	0.0%	2	3.0%
2000	0	0.0%	1	1.5%
2001	0	0.0%	2	3.0%
2002	0	0.0%	4	6.0%
2003	1	2.6%	4	6.0%
2004	0	0.0%	2	3.0%
2005	0	0.0%	4	6.0%
2006	0	0.0%	3	4.5%
2007	1	2.6%	1	1.5%
2008	0	0.0%	2	3.0%
2009	0	0.0%	2	3.0%
2010	0	0.0%	1	1.5%
Unknown	29	76.3%	27	40.3%
Total	38	100.0%	67	100.0%

Note. Years in which no program inception dates were identified have been excluded.

Table 10. Frequency of programs by type of service provider.

Service Provider	Number of Programs (Canada)		Number of Programs (International)	
Community correction services	11	28.9%	7	7.1%
Institutional correction services	17	44.7%	22	22.2%
Community agencies	3	7.9%	17	17.2%
Government branches and departments	0	0.0%	43	43.4%
Health service agencies	0	0.0%	2	2.0%
University departments	0	0.0%	1	1.0%
Independent contractors	0	0.0%	3	3.0%
Aboriginal healers/elders	4	10.5%	1	1.0%
Institutional personnel	1	2.6%	2	2.0%
Community members	1	2.6%	1	1.0%
Tribal Councils	1	2.6%	0	0.0%
Total	38	100.0%	99	100.0%

Note. Some programs involved multiple service providers, so total counts do not reflect the number of programs for which information was gathered.

Table 11. Frequency of international programs by service model framework.

Framework	Number of Programs (international)	
Cultural	23	34.3%
Non-cultural	11	16.4%
Non-therapeutic	22	32.8%
Unknown	11	16.4%
Total	67	99.9%

Note. Percentage column totals may not sum to 100.0% due to rounding error.

Table 12. Frequency of programs by type of service format.

Format	Number of Programs (Canada)		Number of Programs (International)	
Community/event	5	11.8%	1	1.5%
Cultural living unit	0	0.0%	3	4.5%
Group discussion	15	44.1%	14	20.9%
Individual counselling	4	11.8%	1	1.5%
Service delivery/ case management	6	8.8%	7	10.4%
Workshops/exercises	3	8.8%	3	4.5%
Multiple formats	4	11.8%	15	22.4%
Other	1	2.9%	4	6.0%
Unknown	0	0.0%	19	28.4%
Total	38	100.0%	67	100.0%

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Table 13. Frequency of types of Aboriginal involvement as a component of programming and services.

Type of Involvement	Frequency of Component (Canada)		Frequency of Component (International)	
Providing community contact/support	1	4.8%	12	17.4%
Participating in development/evaluation	4	19.0%	18	26.1%
Assisting with language/cultural barriers	1	4.8%	5	7.2%
Oversight/advisory	2	9.5%	7	10.1%
Participating in service delivery	13	61.9%	27	39.1%
Total	21	100.0%	69	100.0%

Note. Some programs involved multiple aspects of Aboriginal involvement, so total counts do not reflect the number of programs for which information was gathered. Data were unavailable for 17 of 38 Canadian non-CSC programs and 21 of 67 international programs.

Table 14. Frequency of process evaluation indicator for international programming and services.

Process Evaluation Source	Frequency of Reporting	
Participant feedback	11	44.0%
Staff/facilitator feedback	7	28.0%
External oversight process	1	4.0%
Participants' family feedback	1	4.0%
Monitoring attendance/drop-out rates	1	4.0%
Monitoring participant motivation/conduct	3	12.0%
Comparison with other programs/services	1	4.0%
Total	25	100.0%

Note. Some programs involved multiple process evaluation indicators, so total counts do not reflect the number of programs for which information was gathered. Data were unavailable for 51 of 67 programs.

Table 15. Approximate cost per annum, funding source, and year of funding for programs.

Program Name	Cost Per Annum	Source	Year
Medicine Wheel Chemical Dependency Program	\$280,000 (USD)	Montana State Legislature	1997
Saili Matagi Violence Prevention Programme	\$101,067 (NZD)	New Zealand Department of Corrections	2003-04
Specialist Māori Cultural Assessment (SMCA)	\$300,000 (NZD)	New Zealand Department of Corrections	2004-05
Indigenous Family Violence Offender Program (IFVOP)	\$15,000 (AUD) per program, not including cost of set-up and training	Aboriginal and Torres Strait Islander Commission, the Australian federal government's Family Violence Partnership Program, and various state and territory government	n/a
Namatjira Haven residential program	\$225,561 (AUD)	New South Wales Corrective Services	Average over the period of 2002 to 2009
Link-Up Reunification Corrective Services Caseworker	\$73,111 (AUD)	New South Wales Corrective Services	Average over the period of 2002 to 2009
Yulawirri Nurai Indigenous Association Pre- and Post-Release Program	\$548,632 (AUD)	New South Wales Corrective Services	Average over the period of 2002 to 2009
Te Ihi Tu Community Residential Centre	\$450,000 (NZD)	New Zealand Department of Corrections	Approximate expenditure per annum over the period of 2004 to 2007
Tikanga Māori Programmes (e.g., Mau Rakau, New Life Akoranga, Te Wairua O Ng Tangata, and the Tikanga Māori Programme for Women Offenders)	\$335,250 (NZD)	New Zealand Department of Corrections	Approximate allocation per annum over the period of 2003-2007 for all Tikanga Māori programs.

Note. Where possible, numbers for actual expenditures and not projected expenditures or allocated funding were used. In some cases, cost per annum was calculated as an average based on data given for multiple year periods.

7.4. List of Programs/Organizations Contacted

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
CANADA					
Circle of Eagles	Circle of Eagles Lodge Society	Marjorie White	Letter/email	marjoriwhite@hotmail.com	No response
Customary Law Program	Mi-Kmaq Legal Support Network	Paula Marshall	Letter/email	pmarshall@mlsn.ca	No response
Linkage House	John Howard Society Kamloops	Lorne Forseille	Phone	(250) 851-4800	Contact made
Métis Settlements General Council Justice Program	Métis Settlements General Council	Angela Carifelle	Letter/email	reception@msgc.ca	No response
None – general request for info	Aboriginal Legal Services of Toronto	None	Letter/email	alst@web.net	No response
None – general request for info	Athabasca Tribal Council (Alberta)	None	Phone	(780) 791-6338	Contact made
None – general request for info	Fredericton Native Friendship Centre	Tamara Polchies	Phone	(506) 459-5823	Contact made
None – general request for info	Interlake Reserves Tribal Council (Manitoba)	None	Phone	(204) 956-7413	Contact made
None – general request for info	Manitoba Keewatinowi Okimakamak	Dorothy Schroeder	Email	dschroeder@mknorth.com	Response received
None – general request for info	Meadow Lake Tribal Council (Saskatchewan)	None	Phone	(306) 236-5654	Contact made

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
None – general request for info	Mushkegowuk Tribal Council (Ontario)	None	Phone	(705) 658-4222	Contact made
None – general request for info	National Association of Friendship Centres	Nichole Calihoo	Phone	(613) 563-4844	Contact made
None – general request for info	North Shore Micmac District Council (New Brunswick)	None	Phone	(506) 627-4611	Contact made
None – general request for info	Prince Albert Grand Council (Saskatchewan)	None	Phone	(306) 765-5300	Contact made
None – general request for info	Swampy Cree Tribal Council (Manitoba)	None	Phone	(800) 422-0549	Contact made
None – general request for info	Treaty Seven Tribal Council (Alberta)	None	Phone	(403) 281-9779	Contact made
None – general request for info	Vancouver Aboriginal Transformative Justice Services	None	Letter/fax	(604) 251-7201	No response
None – general request for info	Western Cree Tribal Council (Alberta)	None	Phone	(780) 524-5978	Contact made
None – general request for info	Windigo Tribal Council (Alberta)	None	Phone	(807) 737-1585	Contact made

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
Restorative Justice Program	Nishnawbe-Aski Legal Services Corp.	Derek Lyons	Letter/email	delyons@nanlegal.ca	No response
United Chiefs and Councils of Manitoulin Justice Program	United Chiefs and Councils of Manitoulin	Hazel Recollet	Letter/email	hrecollet@uccm.ca	No response
Walk Bravely Forward	Walk Bravely Forward Society	Ron Kearse	Letter/email	office@walkbravelyforward.com	No response
Westcastle Camp; In Search of Your Warrior Violent Offender Healing Program; Spirit of a Healing Warrior Program; Osakip Matsui (New Life)	Native Counselling Services of Alberta	Patti Laboucane-Benson	Phone	(780) 451-4002	Contact made
INTERNATIONAL					
Aboriginal Community and Family Healing Program	Flinders Aboriginal Health Research Unit, Flinders University	Inge Kowanko	Letter/email	Inge.kowanko@flinders.edu.au	Response received
Aboriginal Prisoners and Offenders Support Services	Aboriginal Prisoners and Offenders Support Services Inc.	Frank Lampard	Letter/email	aposs@aposs.net.au	Response received

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
Aboriginal Visitors Scheme	Department of Corrective Services, Western Australia	Jackie Tang	Letter/fax	6254 8622	No response
Alaska Native Justice Centre	Hiland Mountain Correctional Centre	Dean Marshall	Letter/fax	(907) 694-4507	No response
Corrective Support Services/Corrective Services Caseworker	Link-Up (NSW) Aboriginal Corp.	None	Letter/email	linkup@nsw.link-up.org.au	No response
Elder Visiting Program	Northern Territory Corrective Services, Australia	None	Letter/email	ntcsinquiries@nt.gov.au	No response
Gurma Bilni (Change Your Life)	Sharon McCallum & Associates Pty Ltd.	Sharon McCallum	Letter/email	smccallum@bigpond.com	Response received
Lotus Glen Indigenous Peer Education Program	School of Population Health, University of Queensland, Australia	Megan Williams	Letter/email	m.williams@sph.uq.edu.au	No response
Mettaokitt Prison Program	Mettanokit Prison Program	Medicine Story	Letter/email	mettanokit@aol.com	No response
New South Wales Aboriginal Prisoners and Family Support Service	Southern Cross University, New South Wales, Australia	None	Letter/email	lkelly@scu.edu.au	No response

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
None – general request for info	Namatjira Haven Ltd.	None	Letter/email	admin@namatjirahaven.com	No response
None – general request for info	Offender Programs and Services Directorate, Corrective Services, Queensland Australia	Mark Rallings	Letter/fax	3224 6925	Response received
Offender Orientation Program Serving Native American Offenders	District of New Mexico Probation	Christina Morales	Letter/email	Christina_morales@nmcourt.fed.us	No response
On the Outside Program	Nunkuwarnin Yunti, Australia	Polly Sumner	Letter/fax	8232 0949	No response
Right Way Program	Palmer Correctional Centre, USA	Cindy Betts	Letter/fax	(907) 746-1574	No response
Stronger Families Safer Children	Nunkuwarnin Yunti, Australia	Gabbi Burgoyne	Letter/fax	8223 7658	No response
Tiaki Tinana/ Creating the Conversation	Te Puni Kokiri (Ministry of Māori Development)	None	Letter/email	info@tpk.govt.nz	No response
Tiaki Tinana/ Creating the Conversation	Rape Prevention Education	Russell Smith	Letter/email	Russell@rapecrisis.org.nz	No response

Program Name	Organization	Contact Name	Mode of Contact	Contact Info	Status of Contact
Various	Dept. of Corrective Services, Western Australia	Neil Fong	Letter/fax	9264 6439	No response
Various	Dept. of Corrective Services, South Australia	David Brown	Letter/email	Dcs.central@saugov.sa.gov.au	No response
Various	Dept. of Corrections, New Zealand	None	Letter/email	info@corrections.govt.nz	No response
Various	Dept. of Corrections, New Zealand	Christopher and Christina Jones	Interview	Christina.jones@usask.ca	Contact made

7.5. List of Websites Searched

	Name	URL	Search Success
Academic databases	Academic Search Complete	n/a	x
	Criminal Justice Abstracts	n/a	x
	CSC FORUM on Corrections Research	http://www.csc-scc.gc.ca/text/pblct/forum/index-eng.shtml	x
	Indigenous Studies Portal	http://iportal.usask.ca/	x
	National Criminal Justice Reference Service Abstracts	n/a	x
	PsycInfo	n/a	✓
	ScienceDirect	http://www.sciencedirect.com/	x
	Social Services Abstracts SocINDEX	n/a n/a	x x
Non-academic databases	Google	http://www.google.ca/	✓
	GoogleScholar	http://scholar.google.ca/	✓
	NativeWeb	http://www.nativeweb.org/	x
Canada websites (gov't)	Aboriginal Canada Portal	http://www.aboriginalcanada.gc.ca	✓
	Alberta Justice	http://justice.alberta.ca	✓
	British Columbia Corrections Branch	http://www.pssg.gov.bc.ca/corrections/index.htm	x
	British Columbia Ministry of Public Safety and Solicitor General	http://www.gov.bc.ca/pssg/	x
	Correctional Service of Canada	http://www.csc-scc.gc.ca	✓
	Criminal Intelligence Service of Canada	http://www.cisc.gc.ca/annual_reports/annual_report_2004/aboriginal_2004_e.html	x
	Department of Justice, Canada	http://www.justice.gc.ca	✓
	Indian and Northern Affairs Canada	http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Search/SearchFN.aspx?lang=eng	x
	Office of the Correctional Investigator	http://www.ocibec.gc.ca/rpt/annrpt/annrpt20042005-eng.aspx#IIIC	x

	Name	URL	Search Success
	Manitoba Justice	http://www.gov.mb.ca/justice/index.html	x
	Northwest Territories Department of Justice	http://www.justice.gov.nt.ca/	x
	Office of the Auditor General of Canada	http://www.oag-bvg.gc.ca/internet/English/parl_oag_200204_04_e_12377.html	x
	Ontario Ministry of the Attorney General	http://www.attorneygeneral.jus.gov.on.ca	x
	Public Safety Canada	http://www.publicsafety.gc.ca	✓
	Saskatchewan Justice and Attorney General	http://www.justice.gov.sk.ca/	x
	Yukon Department of Justice	http://www.justice.gov.yk.ca/	x
Canada websites (non-gov't)	Blood Tribe Kainai	http://www.bloodtribe.org	✓
	Circle of Eagles Lodge Society	http://circleofeagles.com	✓
	Crime Reports	http://www.crimereports.com/	x
	Indigenous Law Bulletin	http://www.austlii.edu.au/au/journals/ILB/2005/53.html	x
	Manitoba Métis Federation	http://www.mmf.mb.ca/index.php?option=com_content&view=article&id=80&Itemid=74	x
	Métis Settlement Grand Council	http://www.msgc.ca	✓
	McGill Library and Collections	http://www.library.mcgill.ca/edrs/data/dli/statcan/CRIM_JUSTICE/various_reports/index.html	x
	National Aboriginal Courtworker Program	http://www.courtworker.com	x
	National Association of Friendship Centres	http://www.nafc.ca	✓
	Native Clan Organization	http://www.nativeclan.org/	x
	Native Counselling Services of Alberta	http://www.ncsa.ca	✓
	Ne Chee Friendship Centre	http://www.nechee.org	✓
	Onashowewin	http://www.onashowewin.com	✓
	Prairie Region Halfway House Association	http://prhha.net/	x
	Prince Albert Grand Council	http://www.pagc.sk.ca	✓
	RealJustice	http://www.realjustice.org	✓
	Stó:lō Nation	http://www.stolonation.bc.ca	✓
	Tillicum LeLum Aboriginal Friendship Centre	http://www.tillicumlelum.ca	✓
	Tribal Councils of Saskatchewan	http://www.sicc.sk.ca/bands/tribal.html	x

	Name	URL	Search Success
	Urban Native Youth Association	http://www.unya.bc.ca/	x
	Walk Bravely Forward Society	http://walkbravelyforward.com	✓
Australia (gov't)	Australian Capital Territory Corrective Services	http://www.cs.act.gov.au/	x
	Australian Government Attorney-General's Department	http://www.ag.gov.au/	x
	Australian Institute of Criminology	http://www.aic.gov.au/	✓
	Australian Institute of Family Studies	http://www.aifs.gov.au/	✓
	Corrective Services New South Wales	http://www.correctiveservices.nsw.gov.au/	✓
	Department for Correctional Services, South Australia	http://www.corrections.sa.gov.au/	✓
	Department of Corrective Services, Western Australia	http://www.correctiveservices.wa.gov.au/	✓
	Department of Justice, Northern Territory	http://www.nt.gov.au/justice/	✓
	Department of Justice, Tasmania	http://www.justice.tas.gov.au	x
	Department of Justice, Victoria	http://www.justice.vic.gov.au/	x
	Drug and Alcohol Office, Western Australia	http://www.dao.health.wa.gov.au/	✓
	New South Wales Department of Health	http://www.health.nsw.gov.au/	✓
	Queensland Corrective Services	http://www.correctiveservices.qld.gov.au/	✓
Australia (non-gov't)	Aboriginal Hostels Limited	http://esvc000224.bne001tu.server-web.com	✓
	Australian Drug Information Network	http://www.adin.com.au/	x
	Australian Indigenous HealthInfoNet	http://www.healthinfonet.ecu.edu.au/	x
	Australian Prison Foundation	http://australianprisonfoundation.webs.com/	x
	Cooperative Research Centre for Aboriginal Health	http://www.crcah.org.au	✓
	Law Society of South Australia	http://www.lawsocietysa.asn.au/	x
	Link-Up New South Wales	http://www.linkupnsw.org.au	✓
	Namatjira Haven	http://www.namatjirahaven.com	✓
	Nunkuwarrin Yunti	http://www.nunku.org.au	✓
	Probation and Community Corrections Officers Association	http://www.paccoa.com.au	✓
	Rekindling the Spirit	http://www.rekindlingthespirit.org.au	✓

	Name	URL	Search Success
	Wangka Wilurrara Region	http://www.wangkawilurrara.com/	x
	Winangali Marumali	http://www.marumali.com.au	✓
New Zealand (gov't)	Department of Corrections, New Zealand	http://www.corrections.govt.nz/	✓
	Te Puni Kokiri (Ministry of Māori Development)	http://www.tpk.govt.nz/	✓
New Zealand (non-gov't)	Manukau Urban Māori Authority	http://www.muma.org.nz/	✓
United States (gov't)	Alabama Department of Corrections	http://www.doc.state.al.us/	x
	Alaska Department of Corrections	http://www.correct.state.ak.us/	✓
	Arizona Department of Corrections	http://www.azcorrections.gov/	x
	Arkansas Department of Corrections	http://www.adc.arkansas.gov/	x
	California Department of Corrections and Rehabilitation	http://www.cdcr.ca.gov/	x
	Colorado Department of Corrections	http://www.doc.state.co.us/	x
	Connecticut Department of Correction	http://www.ct.gov/	✓
	Delaware Department of Corrections	http://www.doc.delaware.gov/	x
	Florida Department of Corrections	http://www.dc.state.fl.us/	x
	Georgia Department of Corrections	http://www.dcor.state.ga.us/	x
	Hawaii Department of Public Safety, Corrections Division	http://hawaii.gov/psd/corrections	x
	Idaho Department of Corrections	http://www.corrections.state.id.us/	✓
	Illinois Department of Corrections	http://www.idoc.state.il.us/	x
	Indiana Department of Corrections	http://www.in.gov/idoc/	x
	Iowa Department of Corrections	http://www.doc.state.ia.us/	x
	Kansas Department of Corrections	http://www.dc.state.ks.us/	x
	Kentucky Department of Corrections	http://www.corrections.ky.gov/	x
	Louisiana Department of Public Safety and Corrections	http://www.corrections.state.la.us/	✓
	Maine Department of Corrections	http://www.maine.gov/corrections/	✓
	Maryland Department of Public Safety and Correctional Services	http://www.dpscs.state.md.us/	✓
	Massachusetts Department of Corrections	http://www.mass.gov/	✓

	Name	URL	Search Success
	Michigan Department of Corrections	http://www.michigan.gov/corrections	x
	Minnesota Department of Corrections	http://www.corr.state.mn.us/	x
	Mississippi Department of Corrections	http://www.mdoc.state.ms.us/	x
	Missouri Department of Corrections	http://doc.mo.gov/	x
	Montana Department of Corrections	http://www.cor.mt.gov/	✓
	National Criminal Justice Reference Services	http://www.ncjrs.gov/	x
	Nebraska Department of Correctional Services	http://www.corrections.nebraska.gov/	✓
	Nevada Department of Corrections	http://www.doc.nv.gov/	x
	New Hampshire Department of Corrections	http://www.nh.gov/nhdoc/	✓
	New Jersey Department of Corrections	http://www.state.nj.us/corrections/pages/index.shtm 	x
	New Mexico Department of Corrections	http://corrections.state.nm.us/	x
	New York Department of Corrections	http://www.docs.state.ny.us/	✓
	North Carolina Department of Corrections	http://www.doc.state.nc.us/	x
	North Dakota Department of Corrections	http://www.nd.gov/docr/	x
	Office of Justice Programs, U.S. Department of Justice	http://www.ojp.usdoj.gov/	✓
	Ohio Department of Corrections	http://www.drc.ohio.gov/	✓
	Oklahoma Department of Corrections	http://www.doc.state.ok.us/	x
	Oregon Department of Corrections	http://www.oregon.gov/DOC/	✓
	Pennsylvania Department of Corrections	http://www.cor.state.pa.us/	✓
	Rhode Island Department of Corrections	http://www.doc.ri.gov/	x
	South Carolina Department of Corrections	http://www.doc.sc.gov/	x
	South Dakota Department of Corrections	http://doc.sd.gov/	x
	Tennessee Department of Corrections	http://www.tn.gov/correction/	x
	Texas Department of Criminal Justice	http://www.tdcj.state.tx.us/	x
	Tribal Safety and Justice, U.S. Department of Justice	http://www.tribaljusticeandsafety.gov/	x
	United States Department of Justice	http://www.justice.gov/	x
	Utah Department of Corrections	http://corrections.utah.gov/	✓

	Name	URL	Search Success
	Vermont Department of Corrections	http://www.doc.state.vt.us/	✓
	Virginia Department of Corrections	http://www.vadoc.state.va.us/	x
	Washington State Department of Corrections	http://www.doc.wa.gov/	✓
	West Virginia Division of Corrections	http://www.wvdoc.com/wvdoc/	x
	Wisconsin Department of Corrections	http://www.wi-doc.com/	✓
	Wyoming Department of Corrections	http://corrections.wy.gov/	✓
United States (non-gov't)	Alaska Justice Statistical Analysis Centre	http://justice.uaa.alaska.edu/	x
	Alaska Native Justice Centre	http://www.anjc.org	✓
	American Indian Development Associates	http://www.aidainc.net	✓
	National Congress of American Indians	http://www.ncai.org/	x
	One Sky Centre	http://www.oneskycenter.org/	x
	PrisonTalk	http://www.prisontalk.com/	x
	White Bison	http://www.whitebison.org	✓

