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## *CRIME PREVENTION AND INDIGENOUS COMMUNITIES: CURRENT INTERNATIONAL STRATEGIES AND PROGRAMMES*

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CRIME PREVENTION AND INDIGENOUS COMMUNITIES:  
CURRENT INTERNATIONAL STRATEGIES AND PROGRAMMES<sup>i</sup>

This paper provides a brief review of current policies, strategies and projects relating to crime prevention among Indigenous communities in Australia, Canada, the United States and New Zealand. These four countries were selected because of their similar historical experiences, as well as for pragmatic reasons of language and the availability of information.<sup>ii</sup> The purpose of the report is to assist in the exchange of information on effective crime prevention strategies, and the identification of good practice, as well as problem areas concerning this very important issue. It does *not* attempt to provide an exhaustive or complete account of all initiatives in the countries selected. In many cases source material and fuller detailed accounts of projects and initiatives can be accessed through websites. Its primary focus is on crime prevention initiatives outside the criminal justice system. The report uses three guiding questions:

- what are some of the common challenges facing Indigenous peoples in these four countries
- what are the main criteria or elements being used to respond to the challenges and shape “good practice” in Indigenous communities
- what are the specific characteristics of country approaches (policies, strategies, programmes).

The final section outlines some examples of programmes/projects which incorporate elements of good practice in indigenous communities, and further sources and references are contained in the annex. The report includes crime prevention initiatives developed in Indigenous communities (e.g. on reserves), as well as, where possible, those addressing the needs of indigenous peoples living in urban areas, or off reserves. A comprehensive comparative review of Indigenous crime prevention in the same four countries was completed in Australia by Cunneen (2001) and provides a very detailed discussion of many of these issues, as well as including diversionary, criminal justice and post release initiatives. The current report builds on some of the conclusions of that study, but has a primarily focus on community-based and social development approaches.<sup>iii</sup>

A number of different names and terms are used in relation to Indigenous populations in the countries under review e.g. North American Indian, First Nation, Aboriginal, Maori etc. For the sake of simplicity the term ‘Indigenous’ is generally used in the paper, except in discussion of specific national approaches and programmes.

I What are some of the common challenges facing Indigenous peoples?

a) *Historical Context*

In each country under review it is apparent that any discussion of crime prevention and Indigenous peoples must recognise their unique experience of colonisation, exploitation and assimilation. An expanding number of commissions and inquiries, at both national and state or provincial level, have documented these events and their impact on indigenous peoples in all four countries in the past 15-20 years. They include: *The Royal Commission into Aboriginal Deaths in Custody* (Australia, 1991); *National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families* (Australia, 1995); *Royal Commission on Aboriginal Peoples* (Canada, 1991-1996); and *Closing the Gaps Strategy for Te Puni Kokiri* (2000) in New Zealand.

Colonisation has had devastating effects on Indigenous populations including loss of land, separation of children from their families with forced attendance at residential schools, a loss of language, culture, identity and self esteem. Although much diversity exists among them, Indigenous peoples in Australia, Canada, New Zealand and the United States all face similar challenges.

The deliberate and systematic dis-empowerment of Aboriginal people starting with dispossession from their land and proceeding to almost every aspect of their life....Decisions were made about them and for them....With the loss of independence comes the loss of self esteem.  
Elliott Johnston, *Royal Commission into Aboriginal Deaths in Custody* (1991)

In all these countries, and compared with non-indigenous populations, these historical, political and economic factors have resulted in high rates of poverty, victimisation, ill-health, substance abuse, suicide, low educational attainment, school drop-out, unemployment, and involvement in the criminal justice system.

b) *Crime Prevention and Community Safety*

Cunneen (2001) suggests that a number of factors need to be considered in reviewing crime prevention interventions in relation to Indigenous communities, including:

- the failure of mainstream criminal justice systems to reduce levels of indigenous involvement
- issues of indigenous participation and control
- demands for self-determination
- and the needs of urban as well as of rural and remote Indigenous communities.

In all countries under review, levels of Indigenous involvement in the criminal justice system have been a major cause of concern and remain very high. Recent statistics from New Zealand (2001) indicate that the Maori comprise 14% of the general population, but 51% of the prison population. Similarly, in Canada, Indigenous people comprise 17% of the federal and provincial prison population, but only 2% of the national population. In Australia, at 30<sup>th</sup> June 2002, one fifth of the prisoner population was identified as Indigenous. In comparison, approximately 2% of the total adult Australian population identifies as being Indigenous.

In addition to over-representation in criminal justice systems, the likelihood that Indigenous peoples will be *victims of crime*, especially violent crime, is also much higher than for non-indigenous populations. This includes family violence as well as other assaults and homicide. In Australia, for example, a total of 3,450 homicide incidents were recorded for the period 1 July 1989 to 30 June 2000, involving 3,723 victims. During this 11-year period, Indigenous persons accounted for 15.1 per cent of all homicide victims and 15.7 per cent of all homicide offenders in Australia.<sup>iv</sup> They were also much more likely than non-indigenous homicides to involve domestic situations and close acquaintances, rather than stranger violence. Across the 11-year period, only 5.6 per cent of homicides were of an interracial nature (Mouzos 2001). Thus there were important differences between homicides among Indigenous and non-indigenous peoples. Similarly, in all four countries, levels of physical and sexual abuse among Indigenous families and women and girls are also much higher than the norm.

In Canada, the *Report of the Royal Commission on Aboriginal Peoples* (RCAP, 1996; Statistics Canada, 2001:31) identified many factors linked to violence in Aboriginal communities including:

- economic and social deprivation
- alcohol and substance abuse
- inter-generational cycle of violence
- breakdown of healthy family life through residential schools
- loss of traditional values
- overcrowded and substandard housing.

The high levels of involvement in criminal justice systems, have led governments to work to reduce actual as well as systemic forms of discrimination against Indigenous people within the justice system. As well, the high levels of family violence are seen as closely linked to subsequent risk behaviours such as suicide, substance abuse and offending. Given current knowledge about the risk factors for crime and violence, it is clear that Indigenous populations are at far greater risk than most non-Indigenous populations. It is also evident that major social and economic changes are required in the lives of Indigenous populations, if they are to be able to survive without further criminalization and social distress, and that this requires much greater attention to prevention.

The need for crime prevention strategies which can help Indigenous populations build healthier, safer communities and life-styles, has indeed received greater recognition over the past ten years. They were selected as priority target groups by both Canada and Australia when they launched their national crime prevention strategies in the late 1990's, for example. Crime prevention can take many forms, but strategies which focus on social development, and recognize the cross-cutting nature of the causes of crime and victimization, have much potential for developing the capacities of individuals and communities to tackle those causes. Given the severity of the problems facing Indigenous populations, the arguments for building programmes which are cross-cutting and 'whole of government' are even greater. The urgency of a proactive approach to community safety which recognizes the strong links between social and economic factors and the health of their communities is greater among Indigenous populations than any other population group.

This report, in fact, suggests that looking at crime prevention initiatives *per se* provides too narrow a focus. To look for outcomes solely in terms of crime reduction is far too restrictive. Similarly, looking only at projects which are described as crime prevention will miss the huge contributions of joint initiatives which will also strengthen community safety and have crime prevention outcomes. Current initiatives take a much broader approach which recognizes the multiplicity of causal factors and the need for a really integrated and participatory approach. Many different and over-lapping terms are used to describe these developments including *holistic*, 'multi-faceted', 'whole of government' approaches and interventions. There is often a focus on youth, family violence and substance abuse. Such initiatives see crime prevention and community safety as part of, and dependent upon, improving the overall quality of life in Indigenous communities.

Two other common trends in the four countries are the increasing focus on the development of strategies and initiatives *by* Indigenous communities themselves, rather than *for* them, and the development of much more in-depth and full community consultation. For example, the principle of full and proper consultation with all relevant stakeholders, and in particular, Aboriginal and Torres Strait Islander peoples, is fundamental to Australia's approach to Indigenous justice issues at the national, State and Territory and local levels.

*c) Risk and protective factors*

The risk factors associated with crime and victimization, have been well documented internationally (ICPC, 1999) and include poverty, poor living environments, family breakdown or poor parenting abilities, school drop out or failure. These risk factors are found to be associated with offending and victimization in both developed and developing countries, and among many different ethnic and cultural groups.

### Crime Prevention and Indigenous Communities ICPC 2003

Protective factors such as strong family bonds, or completing school, are similarly broadly common to most countries.

Given the conditions under which they live, whether in rural, remote and urban settings, Indigenous peoples tend to be characterized by multiple risk factors, and to have few of the protective factors that promote resilience to crime and victimization, such as good educational skills, or positive family and school environments. Studies in Canada, Australia and New Zealand all underline this (La Prairie, 1994; Homel et al., 1999; Doone, 2000; Linden, 2001). In New Zealand, for example, the following list of risk factors (Doone 2000:10) is associated with the high levels of criminal justice involvement among Maori (see also Singh and White 2001; McLaren, 2000):

- having few social ties
- mixing with antisocial peers;
- having family problems, particularly poor parental monitoring of children, and negative parent-child relationships
- experiencing barriers to treatment, whether low motivation to change or practical problems
- showing poor self-management, including impulsive behaviour, poor thinking skills and or/poor social/interpersonal skills
- showing aggressiveness (both verbal and physical, against people and objects)
- low academic achievement and poor attendance at school
- lacking vocational skills
- demonstrating anti-social attitudes that are supportive of crime, theft, violence, truancy and unemployment
- abusing drugs alcohol
- living in a neighbourhood that is poor and disorganized, with high rates of crime and violence
- lacking cultural pride and positive cultural identity.

Two important issues have recently received greater attention in relation to risk factors and Indigenous populations. First, there would appear to be broad agreement that ethnicity itself is not a risk factor. Secondly, considerable work has now been undertaken, in Australia in particular, on the *additional* risk and protective factors which are specific to Indigenous Peoples. This is an important development, since many contemporary criminal justice systems use classification systems, whether for sentencing, prison or parole assessments, which are based on research on general offending populations rather than minority groups (Dawson, 1999; Hannah-Moffat & Shaw, 2001). These specific risk and protective factors are outlined in a major report commissioned by National Crime Prevention, Australia, and are listed below (Homel et al., 1999)<sup>v</sup>:

Risk factors	Protective Factors
Forced removals	Cultural resilience
Dependence	Personal controls
Institutionalised racism	Family controls
Cultural factors, alcohol	

By no means all of the risk factors identified are encountered in every Indigenous community, nor do they characterize all Indigenous peoples. Nevertheless, the very broad range and nature of these risk factors requires them to be addressed across many fronts, and through **multi-faceted interventions** designed to target several factors at a time, and using a variety of approaches. Projects addressing social issues especially prevalent in Indigenous communities such as family violence, suicide, and substance abuse have been developed in all four countries in recent years. The trend now appears to be towards greater integration of interventions on the ground.

**II** What are the main criteria or elements being used to respond to the challenges and shape “good practice” in Indigenous communities?

- a) *Community Involvement, Self Determination, Empowerment and Restorative Justice*

Four main themes emerge from the review of crime prevention approaches and initiatives among Indigenous communities in the countries under review, in terms of *ways to address* the problems. They are: community involvement, self determination, empowerment and restorative justice. These themes are not mutually exclusive, and they are characteristic of the *holistic* approach taken, which sees crime prevention as dependent upon improving the overall quality of life in Indigenous communities.

**Community involvement** implies that preventing crime is intrinsically linked to processes that facilitate community healing. The underlying social and political factors need to be addressed *through the community*, and *through community development* in order to reduce the risk of crime and victimization in Indigenous communities (LaPrairie, 1994; Turgeon, 2001). Cunneen, (2001) notes there has been a resurgence and regeneration of community-based initiatives among Aboriginal communities in Australia in the past ten years.

Strategies to promote stronger Indigenous communities must start from the premise that community participation and leadership must be present in all aspects of problem definition, program design, intervention and evaluation. Gauntlett et al., in Cunneen (2001).

**Self-determination** and **empowerment** are closely linked concepts. Most governments now argue that Indigenous peoples are themselves best equipped to develop and implement any crime prevention initiative, given their intimate knowledge of their specific communities and culture. While national or regional governments and non-Indigenous organizations may assist them, it must be the community itself which primarily desires to address problems of crime and victimization, and which takes the lead in developing crime prevention initiatives. Although successful projects require adequate funding and good tools, it is the Indigenous community which possesses the strength and capability to influence and produce change among their members. Empowering individuals and communities is seen as a mechanism for increasing the capacities for successful self-determination.

Community based crime prevention in Aboriginal communities has to do primarily with autonomy- with winning back control over their own lives and with creating healthier and happier environments.

Hazlehurst in Cunneen (2001: 26)

The appropriateness, failures and shortcomings of conventional Western justice systems among Indigenous populations has led to the recent intense interest in **restorative justice**. In particular, this relates to models which are seen to be based on traditional dispute resolution mechanisms, notably family group conferencing, which was developed in New Zealand to respond to the need for more appropriate responses to offending by Maori youth, and sentencing circles and healing circles developed in Canada. Restorative justice practices are now being increasingly promoted by governments and used in Indigenous communities, in Australia, Canada and New Zealand, although not without dispute.

b) *Areas of disagreement*

A number of concerns and areas of disagreement can also be identified in discussion of crime prevention and responses to the needs of Indigenous communities. Some are long-standing issues which run through much past discussion of national or local government responses to the situation of Indigenous peoples. Others are more recent, but in all cases they raise important questions about the nature of crime prevention practice, who initiates it, its implementation and its evaluation. They include disagreements about:

- The 'Indigenisation' of existing criminal justice or social and health systems, e.g. through the recruitment of Indigenous staff, versus demands for completely autonomous systems (Hazlehurst 1995; Tauri, 2000).
- The extent to which Indigenous peoples participate in the development of crime prevention initiatives, and throughout all stages of project development and implementation. Is this token participation, or does it include full and representative participation at the local level?

- The extent to which major commissions, reports, policies, strategies or programmes include and address *all* groups within Indigenous populations, e.g. women and young girls, or the elderly and disabled.
- The prioritisation of mainstream national or regional programmes and interventions over local grass-roots approaches, e.g. promoting and adapting non-Indigenous programmes to Indigenous populations, rather than supporting those developed by Indigenous communities themselves.
- The failure to recognize the heterogeneity that exists among Indigenous peoples, especially in relation to assumptions underlying the transportation of crime prevention initiatives to different communities. This includes concerns about the appropriateness of family group conferencing models in different settings, and the extent to which they represent an appropriation, or mis-representation, of Indigenous dispute-resolution practices, for example, their appropriateness for dealing with issues of violence against women and girls (McIvor, 2002).
- The ongoing debate concerning the non-Indigenous focus on individual rights, and the notion of collective rights characteristic of many Indigenous peoples (McGillivray & Comaskey (1999).

c) *Project Implementation and Evaluation Problems*

Apart from these disputes and tensions, a number of practical issues, which are particularly problematic in relation to Indigenous crime prevention initiatives, have also been identified. They include the ephemeral life-time of many projects; insecure and short-term funding, given the need for the development and implantation of long-term changes; the lack of project documentation; poor evaluation; the imposition of inappropriate evaluation measures or unrealistic expectations and outcome measures. It is also evident that it is easier to evaluate clearly defined and discrete projects, such as specific training or drug and alcohol treatment programmes, than the results of multiple interventions, such as community interventions, which involve a complex range of partners, services and action.

...there can be important definition differences about the nature of the problem between mainstream service providers and Indigenous communities.  
*Cunneen (2001:27)*

Cunneen (2001) argues that while it may be desirable to be able to demonstrate the impact and effectiveness of projects in Indigenous communities, evaluation of the process may be more important. The effects of developing crime prevention strategies in terms of developing capacity, self-confidence and an ability to deal with such major social issues may be more important. He highlights three important requirements for evaluation:

- the importance of ownership of the evaluation by the community
- the collection of data which is compatible with Indigenous experience

- the purpose of the evaluation should be to assist communities to work towards positive change.

Overall, he argues for the importance of using a diverse range of interventions which are based on or include the following principles and components:

- Holistic approach incorporating different strategies
- Involve significant others such as family and community elders
- Self-determination
- Culturally appropriate programmes and staff.

### **III National Crime Prevention Policies and Strategies**

#### **a) Australia**

##### *Aboriginals and Torres Strait Islander Communities*

In Australia, the two major Indigenous peoples are the Aboriginals and Torres Strait Islander communities. In 2001, 410,003 people (or 2.2% of the Australian population) were reported as being of Aboriginal and/or Torres Strait Islander origin, up 16% from the 1996 Census.<sup>vi</sup> The Indigenous population is relatively young compared to the non-Indigenous population, with more than half aged under 25 years, and only 11,437 people (3%) aged 65 or over. The Indigenous population live primarily in four states or territories: Queensland (27.4%), New South Wales (29%) and Western Australia (14.4%), and they constitute 28% of the total population of the Northern Territory. While Indigenous peoples are much more likely to live in remote areas than the rest of the population, most live in urban areas of Australia.

These two groups are the most disadvantaged of all Australians on all major indicators, including health, housing, education, employment, victimization and contact with the justice system. National data on rates of crime and victimisation among Aboriginals and Torres Strait Islanders in Australia, although not complete, indicate that:

- they are over-represented in the prison systems of all Australian jurisdictions
- indigenous children and young people are over-represented in all parts of the juvenile justice system, but are less likely to receive diversionary options than non-Indigenous young people
- rates of imprisonment of Indigenous peoples increased throughout the 1990's (although there was also an increase in imprisonment for all ethnic groups 1992-2002)
- 24% of Indigenous sentenced prisoners had a most serious offence of assault, twice the proportion for the overall prisoner population

- indigenous peoples are at a higher risk of violence than non-Indigenous populations.

A recent study of the pathways from child maltreatment to juvenile offending in Queensland found a direct link between the two (Stewart, Dennison, Waterson, 2002).<sup>vii</sup> Neglect, physical abuse and out of home placement were all important predictors of later offending, and 45% of maltreated Indigenous children in the study sample subsequently offended, compared to 14% of the non-indigenous population.

### *National Initiatives*

In November 2002, the **Council of Australian Governments (COAG)** acknowledged the decade-long work of the *Council for Aboriginal Reconciliation (CAR)*. They agreed to a framework for governments to continue to advance reconciliation and address indigenous disadvantage. This requires continued action from governments, the private sector, non-government organisations, indigenous communities and the wider community. Three priority areas for governments were outlined:

The considerable efforts in the past to address indigenous disadvantage have brought mixed results....among the most important lessons is that local needs must be identified in partnership with indigenous people and effective outcomes depend on the responsiveness to local community specifics.  
*COAG Report on Progress (2002)*

- investing in community leadership and governance initiatives
- reviewing and re-engineering programmes and services to ensure they deliver practical measures that support families, children and young people (including measures for tackling family violence, drug and alcohol dependency and other symptoms of community dysfunction) and
- forging greater links between the business sector and indigenous communities to help promote economic independence.

In April 2002, a series of up to 10 trials of a *whole-of-government* approach to addressing the needs of identified communities and regions, was agreed to by COAG, in cooperation with communities and the Aboriginal and Torres Strait Islander Commission (the major Commonwealth agency responsible for Indigenous issues). The aim of these trials is to improve the way governments interact with each other, and with communities, to deliver more effective responses to the needs of Indigenous Australians. The core element of the new approach is based around shared responsibility: that is the responsibility of governments to sensibly and effectively meet the needs and aspirations of Indigenous communities, and the responsibility of Indigenous communities to identify their needs and sustain funded activities to meet them.

Governments agreed that they need to better work in ways that empower indigenous people, communities and organizations to develop capacity and leadership skills, otherwise improvements will not be achieved or will be short-lived.  
*COAG Report on progress (2002)*

Methods to measure the impact and progress in communities will be developed with communities and be captured in local agreements with them. This flexible approach will reflect the needs of specific communities, depending on the issues confronting them and the outcomes that people in the community wish to achieve. An important part of the process will involve both government and the community clearly articulating their expectations of each other at the start, and ensuring regular feedback throughout. There will also be a set of indicators to measure the performance of Commonwealth agencies. This will include identifying factors that assist better coordination between Commonwealth agencies and between Commonwealth and State/Territory Government agencies, specifically in relation to breaking down barriers and silos and affecting cultural change at all levels of Commonwealth agencies where work has a particular impact on Indigenous Australians.

All 10 trial communities and regions are being selected by agreement between the Commonwealth, States and Territories, the proposed communities, and the Aboriginal and Torres Strait Islander Commission. So far two communities, Wadeye (NT) and Cape York (Qld), have been announced.

All Australian governments are also collectively establishing a *comprehensive regime of performance monitoring and reporting*, under the COAG framework agreed in 2000. This includes two key elements:

- a regular national report on indigenous disadvantage, and
- a series of sectoral performance monitoring strategies and benchmarks.

The purpose of the new regime is to enable governments, community organisations, Indigenous people and other Australians to monitor the progress of the nation in overcoming Indigenous disadvantage.<sup>viii</sup> In December 2002, COAG agreed to an increased national focus on indigenous child protection issues. The Commonwealth Government has also commenced a revision of the *National Indigenous Justice Strategy* (NIJS) as part of its commitment to work with State and Territory governments to reduce the rate of Indigenous representation in courts and in custody.

The Commonwealth House of Representatives **Standing Committee on Aboriginal and Torres Strait Islander Affairs** is currently conducting an inquiry into strategies to assist them to improve the delivery of services within their communities. In particular, the Committee is concerned with building the capacities of: (i) community members (to support families, community organisations and representative councils; (ii) Indigenous organisations (to deliver/enable the delivery of services; and (iii) government agencies (to ensure that policy direction and management structures will improve individual and community outcomes for Indigenous people).

The **National Aboriginal Justice Advisory Committee (NAJAC)** is an independent Indigenous advisory committee established in 1995 to give a national focus to Indigenous justice issues. NAJAC enables members to exchange ideas, discuss models of best practice and work together to achieve equitable standards in criminal and social justice issues and legislation as they impact on Indigenous peoples. The Standing Committee of Attorneys-General (SCAG) refers matters of national significance in relation to Aboriginal and Torres Strait Islander peoples to them.

The Commonwealth Government administers the **National Crime Prevention Program** designed to identify and promote innovative ways to reduce crime and the fear of crime. Over four years, the government is investing a total of AUS\$21 million in research, communication, training and crime prevention projects, including national pilot projects. Much of this funding goes to support State and Territorial based initiatives as well as local community-based initiatives. There is a strong focus on social development, and more recently on a 'a whole of government' approach.

One of the government's five priority areas is Indigenous crime prevention, including family violence, as well as alcohol and substance abuse, and the problems of promoting sustainable prevention in rural and isolated communities. There is a clear focus on the need to see problems relating to Indigenous peoples as part of a broad continuum, and to approach them through a 'crime prevention through social development' model.

A major report commissioned by the government, *Violence in Aboriginal Communities* (Memmott et al., 2001) provides a national review of some 130 family violence programmes across Australia. Nine categories of Indigenous family violence programmes are identified in the report, as well as a variety of crime prevention approaches (e.g. situational, social development, community based, etc.) (Memmott, et al., 2001:13):

- Support Programs (counselling)
- Strengthening identity programs (sport, education arts)
- Behavioural reform programs (men's and women's groups)
- Policing programs (night patrols)
- Shelter/protection programs (sobering up shelters)
- Justice programs (community justice groups)
- Mediation programs (dispute resolution)
- Education programs (tertiary programs)
- Composite programs (comprising elements from all programs).

There has been considerable focus on preventing family violence through work with adolescents, and on the problems posed by rural settings.<sup>ix</sup> The specific problems of developing responses among Indigenous communities in rural settings are addressed in *Working with Adolescents to Prevent Domestic Violence: Indigenous Rural Model* (Blagg, 1999) based in part on pilot projects.

Other current projects include:

- *The Western Australia Aboriginal Child Health Survey*
- *Croc Festivals (youth festivals)*
- *Indigenous Youth Mentoring Scheme*
- *Aboriginal Cyclical Offending Program Phase 2 Western Australian Capacity Building.*
- *National profile of juvenile diversion programs and of mentoring programs for young offenders*
- *A national profile of night patrol services and the development of a common set of practices and protocols for night patrol services.*

**Northern Territory Agreement:** This 2000 agreement between the Commonwealth and Northern Territory Government provides Commonwealth funding of \$20 million over four years for a juvenile pre-court diversion scheme, and a jointly funded Aboriginal Interpreter Service (AIS) to:

- reduce the number of juveniles entering the criminal justice system, and
- alleviate the language barriers faced by Aboriginal persons.

The juvenile pre-court diversion scheme has been very successful. In the first twelve months, juvenile appearances in court were reduced by 31%, convictions of juveniles for all offences by 51%, and detentions for property offences by 40%. Early data show a re-offending rate of only 25%. Case management and mentoring services have commenced and Community Youth Development Units are now operating in several communities. Over 130 diversion programs have been registered in communities outside the four major centres, and over 200 agencies, organisations, service providers and community councils have been consulted on community program development. The Aboriginal Interpreter Service (AIS) provides a predominantly oral interpreter service for Aboriginal people in the Northern Territory.<sup>x</sup>

Other Commonwealth Government initiatives or agencies which have strong links to crime prevention include:

- **Partnerships Against Domestic Violence Initiative.** (Dept. of Prime Minister and Cabinet). This national initiative provides funding to State and Territorial governments and the community for the prevention of domestic and family violence. This includes \$6 million for the *National Indigenous Family Violence Grants Project*, which supports grassroots projects, and the development of new approaches to reducing violence in Aboriginal and Torres Strait Islander Communities. (See Cunneen 2001; Blagg, 2000).

- **The Aboriginal and Torres Strait Islander Commission (ATSIC)** This is the major Commonwealth agency responsible for Indigenous Issues. It was set up in 1990 under the Aboriginal and Torres Strait Islander Commission Act 1989, to include Indigenous people in the process of government. It has regional councils and a national elected Board. Its two main functions are: i) advising governments (Commonwealth/State/Territory/local) on Indigenous issues; and ii) administering Aboriginal and Torres Strait Islander programmes in partnership with other agencies (e.g. community development, and employment, Native Title Registration, maintaining Indigenous culture and identity, etc.).<sup>xi</sup> From July 2003, these two functions will be separated. ATSIC Commissioners and Regional Councillors will continue to determine policies and spending, but individual funding decisions concerning programmes delivered by ATSIC will be made by a new Executive Agency - Aboriginal and Torres Strait Islander Services (ATSIS). (See [www.atsic.gov.au](http://www.atsic.gov.au)).
- **Commonwealth Department of Family and Community Services** Their *Stronger Families and Community Strategy* focuses on the role of early intervention in strengthening families. To date over \$8 million dollars has been committed to 75 projects which aim to empower individuals and their communities. Projects targeting Indigenous communities under this strategy include: *The New South Wales Indigenous Leadership Program*; *The Titjikala Community Men's Centre Project*; *Getting their Voices Heard - Strengthening the Aboriginal Network in Halls Creek*; and *Leadership Development Program for Youth at Mowla Bluff* (See [www.facs.gov.au](http://www.facs.gov.au) ).

Other Commonwealth initiatives include: The *Family and Community Networks Initiative* (FCNI) to improve access to information and services and enhance the capacity of communities and service deliverers to work together effectively. *Indigenous Parenting and Family Well-Being Program* - \$1.7 million per annum to assist and enhance development of Indigenous parenting and family programs; *Innovative Children and Family Centres* - developed on remote Indigenous communities to provide stability for the social, educational and cultural well-being of children. The centres help identify children at risk and provide support for early intervention. Programs being offered include: parenting programs – eg. a successful program in a remote setting in Central Australia involves grandmothers teaching young mothers the traditional way of 'growing up' children; creating quality early childhood environments; and the *Aboriginal Child Rearing Strategy*, a series of 3 complementary projects to address the long term need for the development of culturally appropriate services for children up to 4 years old.<sup>xii</sup>

#### *Territorial/State Level*

Under Australia's constitution, the primary responsibility for the criminal justice system, including crime prevention and criminal justice, rests with State and Territory governments. All States have adopted crime prevention strategies, most of which address the needs of Indigenous communities (see Cunneen, 2001:13 for a complete list).

Programmes may be partially funded by the Commonwealth Government, and in Indigenous communities tend to prioritise family violence, substance abuse issues, and youth.

Following the 1991 *Royal Commission into Aboriginal Deaths in Custody*, Aboriginal Justice Advisory Committees have been established at most regional and State and Territory levels to advise governments on Indigenous justice issues. Other groups, including Community Justice Groups, Community Councils and Elders have formal and informal roles in developing and implementing crime prevention and justice-related measures in their communities. Jurisdictions are also increasingly considering the incorporation of culturally appropriate practices into the criminal justice system.<sup>xiii</sup>

The principle of fuller and proper consultation with Aboriginal and Torres Strait Islander peoples has also led to the development of high level strategic policy frameworks and agreements.

**New South Wales** announced an innovative plan of action *Partnerships: A New Way of Doing Business with Aboriginal People* in 2001. Specific measures include:

- making Government more accountable to Aboriginal communities and people
- an emphasis on Aboriginal culture and heritage
- strategies to improve key social indicators such as health, education, employment and economic development.

The NSW Government also signed a *Service Delivery Partnership Agreement* with the Aboriginal and Torres Strait Islander Commission (ATSIC) and the NSW Aboriginal Land Council in 2002, and has commissioned a number of recent reports on aspects of prevention and Indigenous people eg. *Zero Tolerance Policing: Its Background & Implications for Aboriginal People* (Thomas, 1999) and *Crime Prevention in Aboriginal Communities* (Cunneen, 2001).

**Queensland** has developed the *Queensland Government and Aboriginal and Torres Strait Islander Ten Year Partnership*, as part of a whole-of-government and community process to achieve improved standards of living for Indigenous peoples. It has eight key priority areas including, justice, reconciliation, service delivery, community governance and family violence. Queensland also has a *Task Force on Crime Prevention* established in 1998 to coordinate action across government and non-government sectors to address the causes of crime and implement effective crime prevention activities across all areas of Government. It launched the *Queensland Crime Prevention Strategy - Building Safer Communities* in 1999. The strategy has five goals: strengthening communities; supporting families, children and young people; reducing violence; enhancing public safety; and dealing with offending. Action plans are being developed to support each of these goals. A specific action plan for crime prevention in Indigenous communities is currently in the final stages of development. A crime prevention manual for Aboriginal communities *Yaldilda: Standing Strong* has also been produced by the Department of Aboriginal and Torres Strait Islanders Policy Development (DATSIPD, 2001).

**Western Australia** signed a *Statement of Commitment to a New and Just Relationship between the Government of Western Australia and Aboriginal Western Australian* with ATSIC in 2001. It establishes:

- regular liaison between the government and the ATSIC State Council
- regular meetings of the Indigenous Affairs Advisory Committee
- negotiated regional plans based on existing statutory responsibilities for planning in Indigenous affairs
- negotiated agreements at the local level.

Government response to a recent Inquiry has been the development of a coordination and implementation framework to progress a Whole of Government Action Plan.<sup>xiv</sup> This will include:

- Services to remote communities.
- Information sharing and improvements to data management and technology.
- Enhancement of existing service delivery models such as the Child Abuse Investigation Unit, family and domestic violence, training and Aboriginal Police Liaison Officers.
- Training and development of staff.

Other jurisdictions have similar high level policy frameworks and agreements which provide guiding principles for engaging with Aboriginal and Torres Strait Islander peoples and broad priority areas. A number of joint initiatives between state and local governments also exist e.g. Queensland collaborated with the City of Brisbane on a project on the needs of indigenous women in the inner city *Sister it Happens to Me Everyday* (Coleman, 2000). Most States and Territories also have justice-related policy agreements and plans concluded with Aboriginal and other stakeholders.<sup>xv</sup>

## **b) Canada**

### *Aboriginal, Metis and Inuit Peoples*

In Canada, Indigenous peoples include Aboriginal/First Nations, Metis and Inuit peoples. They comprise some 3% of the population of Canada, or approximately 976,000 people (Statistics Canada, 2001). The majority of them live in the three prairie provinces of Manitoba, Saskatchewan and Alberta, and in the Northern territories, but an increasing number now live off reserve in urban areas. There are considerable differences between Indigenous populations in terms of cultural practices, languages and experiences. There are, for example, some 612 different Aboriginal bands.

The proportion of Aboriginal peoples is increasing, and their average age is much younger than rest of the population. In 1991 nearly 38% of them were below the age of 15, compared with 21% for the population of Canada as a whole.

Half of Canada's Aboriginal population now lives in cities and urban areas, especially in larger urban centres in the Western provinces, although they form higher proportions of populations of smaller cities.<sup>xvi</sup>

The disproportionate impact of crime and victimization in Aboriginal communities has been well documented in Canada, for example:

- Aboriginals represent some 3% of the Canadian population, but 17% of the federal and provincial prison populations.<sup>xvii</sup>
- In Northwest Territories, crime rates are three times the national average, and youth are responsible for a high proportion of property and drug-related offences.
- Rates of violence, sexual assault, spousal homicide, and child witnessing of spousal violence are all higher among Indigenous than non-Indigenous populations.

### *National Initiatives*

At the federal level, the **National Strategy on Community Safety and Crime Prevention** was established by the federal government in 1998 (Phase II). It is administered under the Department of Justice and Ministry of the Solicitor General by the *National Crime Prevention Centre* (NCPC). Aboriginal peoples are one of their four priority areas, and there is considerable over-lap with their other priorities: women, children and youth. The strategy promotes a *crime prevention through social development* approach at the local community level. This has been facilitated through four funding programmes: Crime Prevention Investment Fund, Crime Prevention Partnership Programme, Community Mobilisation Program, and Business Action Programme on Crime Prevention. A Strategic Crime Prevention fund has also been established. These funding mechanisms encourage local partnerships, local community innovation, business involvement in crime prevention and long-term investment in evaluated programmes addressing risk factors.<sup>xviii</sup> A comprehensive community-based strategy involving partnerships between governments and other stakeholders at all levels is also being developed. An *Aboriginal Policy Framework* to guide the development of Aboriginal community safety and crime prevention initiatives will be completed in 2003.

In relation to Aboriginal communities, NCPC:

- supports work that reduces crime and victimization in Aboriginal communities (both urban and remote/rural) and advances knowledge and practice
- sees Aboriginal peoples as best positioned to identify and address community needs
- requires crime prevention initiatives to incorporate their values, philosophies and practices.

In recognition of the high rates of violence, victimisation and poverty in Aboriginal communities, NCPC has funded some 278 projects, involving a wide variety of programmes and initiatives throughout the provinces and territories, since 1998.

## Crime Prevention and Indigenous Communities ICPC 2003

There is strong emphasis for those living on or off reserves on early intervention with 'at risk' children and youth and their families, on intergenerational support, on violence against women, and on capacity building. Although not mutually exclusive, these programmes can be roughly classified under the following headings:

- Needs assessment and community crime prevention planning (e.g. *Arrows to Freedom Cultural Healing Society*, B.C. )
- Intergenerational, bring youth and elders together (e.g. *Connecting with Our Youth*, Nunavut)
- Community integration (e.g. *National Youth at Risk Pilot Project*)
- Cultural support/land-based (e.g. *Back to Our Roots Cultural Sessions*, Northwest Territories)
- Healing, counselling and support e.g. for parents, children, victims of abuse or crime (e.g. *Training and Development for a Safe House*, Newfoundland)
- Violence against women, support, education and awareness
- Restorative justice and restorative and mediation skills training and development
- Capacity building .e.g. for community leaders, tribal police and service providers, families, youth
- Education and community awareness programmes (e.g. *Odd Squad Production Society*, B.C.)
- School-based projects, often strengthening community and parental involvement and integrating restorative approaches (e.g. *The Outdoor Classroom* and the *Restitution Peace Project* Northwest Territories).
- Information/networking through workshops, conferences, events (e.g. *Dreamcatcher Aboriginal Youth Conference '99*, Northwest Territories).

Under the Strategic Fund, the City of Calgary and the Community Strategies Business Unit have received funding for its **Urban Aboriginal Initiative** to develop and implement a strategic plan to address the needs of the urban Aboriginal population. Under the Crime Prevention Investment Fund, a number of long-term projects targeted to high risk communities, and using good programme models, have been funded. Each of these projects is being well documented, monitored and evaluated independently from its initiation by external evaluators. They include:

- **Gwich'in Outdoor Classroom Project, Northwest Territories.** A culture-based crime prevention project for 6-12 year-olds. This three-year project began in 1999 and is being funded by NCPC, and evaluated, in four Inuit communities. It resulted from an extensive consultation by the Gwich'in Tribal Council with their community. (See Section IV).
- **An Aboriginal Specific Programming for Women Dealing with Anger and Violence, Winnipeg, Manitoba.** A five year project begun in 2001, funding two Aboriginal community organizations.

It aims to reduce family violence and the cycle of victimization and offending among Aboriginal women, by developing coping skills, and providing healing, community and individual support and counselling.

- **Strengthening Our Circle: A Model of Community Support, Karnsack, Saskatchewan.** A multi-year demonstration project for children and youth from kindergarten to grade 9, using a school-based peer support model emphasising caring, respect, responsibility and strong community support. Learning modules are being developed around the 'First Nation Teepee Pole Teachings' for each school within the Assiniboine Valley District, and will involve Aboriginal seniors and Elders to promote intergenerational and cross-cultural understanding. A summer institute for youth in grade 9 will be held each August.
- **With a Little Help from My Friends, Whitehorse, Yukon.** A project providing support to women and girls (both First Nation and non-First Nation) living with Fetal Alcohol Syndrome, given their high vulnerability to victimization and of a continued cycle of violence and crime. The main programme elements are the development of sustained peer support, experiential learning (e.g. wilderness trips, sports and games) and family and community training.
- **EagleHEART: Building a Community Response to Violence, Williams Lake, British Columbia.** A multi-year project for Aboriginal youth of 12-24 years which began in 2002. It aims to develop community response teams to respond to community situations and needs, to reduce the risk factors for offending and victimization.
- **Restitution Peace Project, Yellowknife, Northwest Territories and Nunavut.** An early intervention school-based project for children and youth from 5 to grade 12 focusing especially on Aboriginal communities. It uses a Peace Circle model developed in 2000 and is now being replicated and evaluated in 10 other schools (See Section IV).

(For a complete list of Aboriginal projects funded by NCPC and further information see: [www.prevention.gc.ca](http://www.prevention.gc.ca)).

The **Royal Canadian Mounted Police (RCMP)** also works in tandem with NCPC to promote the National Crime Prevention Strategy through integrated policing and policy development and community partnerships. The RCMP serve over 2000 urban, rural, remote and Aboriginal communities across Canada. They target areas of high need, and help to mobilize community projects on youth and Aboriginal issues. The RCMP has a number of current initiatives and projects which involve Aboriginal communities or are targeted to high-risk Aboriginal groups:

- *The Youth Strategy* is a major five-year initiative launched in 1999 aimed at the prevention of youth crime and victimization, through a pro-active approach which is adapted to the particular needs of local communities. It includes a strong Aboriginal component.

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- *Whole Child Project* - as part of the larger Whitehorse Homelessness Initiative. This long-term project involves a Yukon school and its community, with the development of a community centre, and the provision of 'wrap-around' services for high-risk families and children.
- *White Stone* – a two-year programme of suicide prevention workshops in high-need communities, and web-site development for participants, to identify community leaders to provide supports.
- *Fetal Alcohol Spectrum Disorder* – the development of learning materials on prevention, treatment and criminal justice issues for the police, to encourage greater cross-community integration of services and responses.
- *Family Violence Initiative* – in collaboration with the Aboriginal Nurses Association, a needs assessment and development of an action plan for child witnesses of violence.  
(For more information see [www.rcmp-grc.gc.ca](http://www.rcmp-grc.gc.ca)).

A large number of other federal departments work in collaboration with NCPC and each other, or have initiatives that complement the work of NCPC in relation to Aboriginal communities. Many of these initiatives have potential crime prevention impacts for those communities:

- **Gathering Strength – Canada's Aboriginal Action Plan.** *Department of Indian and Northern Affairs.* This action plan was initiated in 1998. Its main objectives are: i) creating partnerships at local and regional levels, ii) improving the quality of life of all Aboriginal peoples and, iii) responding to the needs of Aboriginal communities. Many of the initiatives aim to develop safer communities for Aboriginal peoples, particularly vulnerable children, youth and women. ([www.ainc-inac.gc.ca](http://www.ainc-inac.gc.ca))
- **Aboriginal Human Resources Development Strategy (AHRDS)** *Human Resources and Development Canada (HRDC).* This is a five-year strategy announced in April 1999, providing \$1.6 billion to support labour market programmes and services. This includes funding for the **Urban Aboriginal Strategy (UAS)** (launched in 1998) which brings federal departments together to ensure that they are addressing the needs of urban Aboriginal people. Through its homelessness component, the UAS was allocated \$59 million by the government's *National Homelessness Initiative (NHI)*. In each province or territory, the Regional Council of Senior Federal Officials is responsible for funding allocations which support the delivery of programs preventing and reducing homelessness among Aboriginal people. ([www.hrdc-drhc.gc.ca](http://www.hrdc-drhc.gc.ca))
- The *National Children's Agenda*, co-ordinated by HRDC, addresses social factors associated with crime, to generate greater resiliency among children, their families and communities. This includes a major focus on Aboriginal children.

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- Other relevant programs co-ordinated by HRDC for Aboriginals living on and off reserves are: the *Urban Aboriginal Employment Initiative*, the *Native Internship Program*, and *Youth Service Canada for First Nations Youth in Communities* (in partnership with the Assembly of First Nations). HRDC is also responsible for the *Youth Employment Strategy*, and *Youth at Risk* all of which include Aboriginal components.
- The **Family Violence Initiative** (FVI) is a major comprehensive federal initiative to reduce family violence in Canada, co-ordinated by *Health Canada*. It has \$7 million permanent annual funding, which supports and complements activities across seven departments and agencies: Health Canada, Canada Mortgage and Housing Corporation, Justice Canada, RCMP, Canadian Heritage, Status of Women Canada, and Statistics Canada. Additionally, Indian and Northern Affairs Canada, Human Resources Development Canada, Citizenship and Immigration Canada, Correctional Service of Canada and the Department of National Defence address family violence issues through existing departmental programs and activities. ([www.hc-sc.gc.ca](http://www.hc-sc.gc.ca))
- **Aboriginal Head Start Program** (AHS) *Health Canada*. This four year pilot project began in 1996. It is a national early intervention programme for First Nations, Inuit and Metis children living in urban and northern communities. Designed in consultation with local Aboriginal groups, AHS attempts to demonstrate that locally designed and controlled early intervention strategies, implemented primarily by parents and the local community, can provide Aboriginal children with a strong sense of self, and a desire for learning and opportunities to develop as fully as possible. In the initial four year pilot phase \$83.7 million has been invested in about 100 projects across Canada. In 1998, it expanded its off- reserve programme to include Aboriginal families and children living off reserves (Aboriginal Head Start Progress Report, 2000). ([www.hc-sc.gc.ca](http://www.hc-sc.gc.ca))
- **Community Action Program for Children** (*Health Canada*) has funded community-based projects targeting families and children at risk, including Aboriginal children, since 1998. The program is being evaluated nationally, regionally and locally.
- **Healthy Families** (*Health Canada*) a series of early intervention home visitation programmes tailored to individual community needs. They are targeted to at-risk children and their families, and aim to increase supports to, and skills of, parents, improve the health and social functioning of children, collaboration between service providers in the community, and increase parental participation in their community. A number of projects involve Aboriginal communities and are being evaluated, e.g. Kwanlin Dun Healthy Families Program (Yukon), and a program involving Aboriginal agencies in Edmonton Alberta.<sup>xix</sup>

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- Other programs located in Health Canada with an impact on Aboriginal communities and individuals include the *Canada Prenatal Nutrition Program*, the *Early Childhood Development Initiative* the *National Drug Strategy*, and the *Centres of Excellence for Children's Well-Being*.
- **The Aboriginal Woman's Program**, *Department of Canadian Heritage* provides funding to Aboriginal women's organizations which aim to improve the social, economic and political status of Aboriginal Women. In particular, the program's *Family Violence Initiative (FVI)* provides support to community projects for off-reserve Aboriginal women that address family violence through Aboriginal cultural approaches. Other relevant programs funded by Heritage Canada include: *Young Canada Works for Aboriginal Urban Youth*, the *Aboriginal Friendship Centre Program*, and the *Urban Multipurpose Aboriginal Youth Centre Initiative(UMAYC)*. (See: [www.pch.gc.ca](http://www.pch.gc.ca))

As with other countries, crime prevention at the community level is closely associated with strategies to reduce the involvement of the Aboriginal population in the criminal justice system. Current justice system strategies and programs which have potential prevention impact include:

- **First Nations Policing Program**, *Ministry of Solicitor General of Canada*. This program was established in 1991. It operates on a partnership principle, negotiating tripartite agreements for police services with individual communities, to ensure that policing is responsive to the needs and culture of each community, including those off reserves. ([www.sgc.gc.ca](http://www.sgc.gc.ca))
- **Aboriginal Justice Strategy**, *Department of Justice*. One of the three objectives of the strategy is 'to help reduce crime and incarceration rates in communities administering justice programs'. Key initiatives promoted by the strategy are diversion, alternative measures, and restorative justice and mediation, all of which can play a role in preventing re-offending. To date these programs have been managed by First Nations and Tribal Councils, community groups, urban Aboriginal coalitions and other non-profit organisations. ([www.canada.justice.gc.ca](http://www.canada.justice.gc.ca))
- **The Youth Justice Renewal Initiative**, *Department of Justice*. This initiative was launched in 1998 and has identified Aboriginal issues as a priority. Although not specifically a crime prevention initiative, it supports community-based youth justice programmes for Aboriginal youth.

### *Provincial and Territorial Initiatives*

Some examples of recent provincial and territorial initiatives are provided below, although no attempt is made to cover all provinces or territories, nor to be comprehensive. At the local level, many local non-government and community-based organisations contribute to crime prevention in Aboriginal communities sometimes with funding from national, provincial/territorial or municipal governments or private sources.

- **British Columbia:** The provincial government 'New Era for First Nations' initiative proposes expanded services to First Nations, including through economic development, social and cultural activities and job opportunities. Most initiatives are in collaboration with individual Nations, and in some cases in partnership with the federal government too. Increased funding is committed to the needs of Aboriginal women and youth, including improved child-care services, post-secondary education and training programs, and an Aboriginal Youth First project to develop leadership and life skills. An Aboriginal Directorate has been established to increase Aboriginal input into government policy. ([www.gov.bc.ca](http://www.gov.bc.ca))
- **Manitoba:** Manitoba has the highest proportion of Aboriginal peoples of all the ten Canadian provinces. In 1996, there were an estimated 77,500 First Nations and 57,000 Metis and Non-Status Indians among the population of 1.1 million. Two major incidents involving the deaths of Aboriginals led to the establishment of the Aboriginal Justice Inquiry in 1988, which reported in 1991. The Aboriginal Justice Implementation Commission was created in 1999 to develop an action plan, based on the Inquiry's recommendations. In its final report, the Commission identified the need for crime preventive measures through community development as one of three major priorities, with an emphasis on strengthening families, schools, young people and communities (Manitoba, 2001). In a report for the Commission, it is emphasised that such policies are likely to be effective if they were comprehensive, accessible, proactive, integrated, community driven, of high quality, and demonstrate accountability (Linden, 2001).
- **Saskatchewan:** Since 1998, the provincial government has provided \$350,000 a year to eight Aboriginal organizations in Battleford, Prince Albert, Saskatoon, Regina and Yorkton offering holistic responses to family violence. Aboriginal groups develop and administer these programs in addition to helping agencies in urban areas expand the services offered to Aboriginal families. ([www.saskjustice.gov.sk.ca/safecommunities.htm](http://www.saskjustice.gov.sk.ca/safecommunities.htm)).
- **Yukon Aboriginal Women's Council.** Created in 1983, this council aims to help Aboriginal women increase their sense of strength and well-being through the planning and managing of self-help projects, and through skill development. It encourages them to assume a more positive and active role to support their communities. ([www.gov.yk.ca/eco/women/groups.htm](http://www.gov.yk.ca/eco/women/groups.htm)).
- **Aboriginal Friendship Centres:** Friendship centres originated in the 1950s to respond to the needs of Aboriginal peoples moving to large metropolitan areas across Canada. Since 1997, the Aboriginal Friendship Centres Programme has received sustaining funding from the Department of Canadian Heritage for 114 Friendship Centres and 7 Provincial Territorial Associations across Canada. While Aboriginal

Centres can be differentiated according to the programmes and activities offered to different Aboriginal groups, all centres work to improve the quality of life experienced by Aboriginals living off reserve. ([www.nafc-aboriginal.com/pages/history.htm](http://www.nafc-aboriginal.com/pages/history.htm)).

- **Native Counselling Services of Alberta (NCSA).** A province-wide organisation operating for 32 years, whose main objectives include: reducing the incarceration rate of Aboriginal peoples, ensuring they receive equitable treatment within the criminal justice system, and assisting communities and individuals to achieve their full potential. It offers a range of community programmes and services that address the needs of elders, youth, family and community and employs over 140 staff, of whom 80% are of Native descent. ([www.ncsa.ca](http://www.ncsa.ca)).
- **The Native Child and Family Services of Toronto, Ontario.** This organization runs a series of programmes aimed at improving the quality of life of Aboriginal children and their families in urban Toronto (e.g. Family Services Program, Youth Outreach and Support, Building Stronger Spirits).
- **Laurel Centre, Winnipeg, Manitoba.** This centre is developing a mentoring programme to train young women (15-19) at high risk of offending and victimization, to mentor younger girls of 7-12.

c) **New Zealand**

*Maori and Pacific Island People*

In New Zealand, the Maori make up a much higher proportion of the overall population than in the other countries under review. Some 14% of the total population are Maori or of Pacific Island decent, approximately 599,000 people.

Huge socio-economic differentials exist between Maori and non-Maori, inspite of the fact that New Zealand's founding *Treaty of Waitangi* states that the Crown must recognize the rights of Maori, and ensure that they progress in the same way as others New Zealanders. Maori are over-represented at every stage of the criminal justice process, e.g.:

- In 1998, Maori aged 17 and older were more likely to be apprehended for a criminal offence than non-Maori (3.3 times); to be prosecuted (3.6 times); convicted (4.1 times) and sentenced to imprisonment (1.5 times);
- 51% of the prison population of New Zealand are Maori (Doone, 2000:18).
- In 2000, they comprised 42% of all convictions, 46% of all violence convictions and 56% of all Youth Court proved cases;
- Maori and Pacific Island peoples were more likely to be victims of violence than other groups.<sup>xx</sup>

*National Policy*

In response to these challenges, New Zealand has developed a variety of measures at the national and local level to respond to the needs of Maori and Pacific Island peoples. All crime prevention policy is informed by the government's responsibilities under the *Treaty of Waitangi*. Crime prevention policy explicitly identifies them as primary target groups for intervention. They are also the specific focus for interventions under the new *Youth Offending Strategy* announced by Cabinet in April 2002. There is a focus on capacity building and Maori and Pacific Islander-delivered crime reduction initiatives.

The New Zealand **Crime Prevention Unit (CPU)**, located within the Ministry of Justice takes the lead in crime prevention policy. It was created in 1993 to help co-ordinate the government's crime prevention strategy and facilitate partnerships between government and the community. The main functions of the CPU are:

- i) Providing evidence-based advice about what works in crime prevention;
- ii) Developing and supporting effective crime prevention initiatives;
- iii) Supporting community partnerships and initiatives ([www.justice.govt.nz](http://www.justice.govt.nz)).

The CPU is funded to provide programmes for Maori and Pacific peoples under the government's *Reducing Inequalities* and *Capacity Building* policies, and a significant portion of its funding is, therefore, directed to them. The third function is specifically concerned with responding to their needs.

'Local solutions to local problems' is the main concept underlying the activities of the Crime Prevention Unit. This has been accomplished primarily through the development and operation of its **Safer Community Council** programme (SCC). Under the local territorial authority or Iwi or Pacific Island authority, the SCC co-ordinates all crime prevention activities in a particular district.

Presently, there are 65 Safer Community Councils operating in New Zealand, six of these are sponsored by Iwi or Maori organisations, while another two work with Pacific Island groups (Cunneen, 2001). Since 2000, a comprehensive Crime Reduction Strategy has been developed to include early intervention, law enforcement and corrections activities, but with an emphasis on inter-agency co-ordination and collaboration across the social, youth and criminal justice sectors. Priority areas include family violence, and youth offending, and interventions are targeted to high risk groups and victims including Maori and Pacific Island peoples. The strategy emphasises the importance of comprehensive partnership approaches linking communities to local and central government, for example:

**The primary functions of the SCC:**

- To complete a community safety profile
- To select and appoint a coordinator
- To prepare a crime prevention plan
- To implement the objectives of the plan, and be responsible and accountable in meeting those objectives
- To provide administrative support to the Council's co-ordinator

([www.justice.govt.nz.intro.crime.html](http://www.justice.govt.nz.intro.crime.html))

- The *Te Arai Taihara o Counties-Manukau Project* was initiated by the **Ministry of Justice Crime Prevention Unit** in December 2001, to facilitate crime prevention partnerships between community, local and central government, especially those concerned to tackle Maori and youth issues. The planned consultation process provided a model approach for such initiatives, including initial funding; scoping exercises; the establishment of Working and Advisory Groups; a series of consultations with Maori communities and the wider communities in the region and a youth forum; the development of a Crime Reduction Action Plan and further consultations. The result was a series of six programmes (neighbourhood safety, youth at risk, community-managed restorative justice, crime prevention education, regional youth support) which were implemented by local Maori programme developers, under the overall guidance of a project development manager and team. The consultations were completed in 2002, and on-going project contracts between CPU and local service providers will be in place from mid 2003. (A report on the process is available on the Ministry web-site ( [www.justice.govt.nz/cpu](http://www.justice.govt.nz/cpu) ).
- The **Ministry of Justice and the Ministry of Social Development** released its *Youth Offending Strategy - Preventing and reducing offending and re-offending by children and young people* in April 2002. The strategy provides guidance to the government on youth justice policy, and the co-ordination of the local delivery of youth justice services. This strategy attempts to respond to a number of information deficiencies identified in recent reports, such as the need for information on risk and protective factors for specific groups, including Maori and Pacific youth, and young women, and about 'what works' to reduce offending by these groups.

In relation to crime prevention, the report has a series of recommendations on developing effective interventions to prevent offending and re-offending by Maori youth. These include: securing funding for community-based programmes, and the need for holistic and community-based programmes delivered *by* Maori and *for* Maori youth and their families.

#### *Other National Initiatives*

- A major government strategy paper *Closing the Gaps* was released in 2000. The strategy proposed a 'whole government' approach to increase the capacities of Maori peoples. It has five main elements: i) Recognition of rights and protection of Maori under the Treaty of Waitangi, ii) Maori development, iii) Capacity building iv) Closing the socio-economic gaps between Maori and non-

**Key Findings of the *Closing the Gaps* Report 2000 show that Maori continue to experience:**

- Lower income levels
- Higher unemployment
- Higher rates of prosecution and conviction
- Attain fewer educational qualifications
- Lower rates of living in owned homes than non-maori

([www.beehive.govt.nz](http://www.beehive.govt.nz), June 2000)

Maori and v) Tracing the outcomes of expenditure on Maori ([www.beehive.govt.nz](http://www.beehive.govt.nz)).

- Under the Ministry of Maori Development Act (1991) all state sector departments such as health, housing, education, employment, justice, welfare, and business and enterprise development must report Maori expenditure outcomes. In addition, since 1995, government must disseminate the results of this exercise to iwi, hapu and Maori. To date, two reports have been released: *Progress Towards Closing the Social and Economic Gaps between Maori and non-Maori* (1998, 2000).
- General programmes linked to *Closing the Gaps* include: the Community Development Group which distributes funds of \$150 million, including funds from the Community Grants scheme (COGS), the Lottery Grants Board, and the Community Project Workers Scheme. The latter funds community-based agencies to train youth workers working with at risk youth (*Youth Worker Training Fund*). The *National Suicide Prevention Strategy* has a *Community Based Youth Development Fund*.
- The **Department of Child, Youth and Family** recently developed a proposal for a *Local Services Mapping* project (March 2002).<sup>xxi</sup> This is a collaborative project involving the identification of the social service needs of children, youth, and families in local communities, and the services that best match those needs. The project recognizes that the public sector cannot reduce youth offending or eliminate child abuse alone. Other actors concerned with the safety and well being of children and youth will be involved, including children, young people and/or families, Iwi authorities and Iwi and Maori providers, Pacific Islander providers, local government, church groups, schools, health services, the police etc. The proposed local services mapping process involves five phases, which will form a regular cycle over three to five years once established (see box). The project, which is seen as a **process** rather than a product, began in July 2002. ([www.cyf.govt.nz](http://www.cyf.govt.nz))

The project is designed to assist the integration of the work of each sector, and achieve common outcomes:

- greater responsiveness to Maori, Pacific peoples and ethnic groups
- supporting and promoting inter-agency solutions and case management
- developing a locally responsive range of services.

Recent reports on or relevant to Indigenous crime prevention include:

- *Combating and Preventing Maori Crime* (Doone, 2000)

#### The Five Local Services Mapping Phases

- Completing a **stocktake** of local social service needs and current service provision
- Developing a **shared vision** of how the community can respond to identified needs
- Working together **in planning responses**, including time frames, roles and responsibilities
- Making practical agreements so that **funding, service provision, accountability and information sharing** arrangements all work to achieve the vision
- **Reviewing outcomes** to determine whether plans and agreements need to be refined.

*Child, Youth and Family* (March 2002: 8)

- *Rapua Te Huarahi Tika-Searching for Solutions. A Review of Research About Effective Interventions for Reducing Offending by Indigenous and Ethnic Minority Youth.* (Singh & White, 2000).
- *Risk and Strength Factors for Children and Young People who Offend or Re-Offend* (Hema, 2000).
- *Tough is Not Enough - Getting Smart about Youth Crime. A Review of research on what works to reduce offending by young people.* (McLaren, 2000).
- *Evaluation of Programmes for Maori Adult Protected Persons under the Domestic Violence Act 1995.* (Cram et al., 2002).

**d) United States**

*American Indian and Alaskan Native Communities*

North American Indian and Alaskan peoples make up a much smaller proportion, less than 1%, of the overall population of the United States, than the other three countries considered in this paper. They are also much smaller than the Black and Hispanic minority populations. The majority live in the states of South Dakota, New Mexico, Montana, Oklahoma and Alaska. They tend to have higher birth rates, and a lower average age than the majority white population.

A recent Bureau of Justice Statistics report *American Indians and Crime* (Greenfield & Smith,1999) reveals a disturbing, and familiar, picture of the prevalence of crime and victimisation among American Indians in the US.

- Nearly a third of all American Indian victims of violence are aged 18-24. This group experienced the highest per capita rate of violence of any racial group considered by age: about 1 violent crime for every 4 people in the age group.
- Rates of violent victimisation for both males and females are higher among American Indians than all other ethnic groups.
- At least 70% of the violent victimizations experienced by American Indians are committed by persons not of the same race - a substantially higher rate of inter-racial violence than experienced by white or black victims.<sup>xxii</sup>
- In 1997, about 16,000 American Indians were held in local jail - a rate of 1,083 per 100,000 adults, the highest of any racial group in the US.
- The number of American Indians per capita confined in state and federal prisons is about 38% above the national average. The rate of confinement in local jails is estimated to be nearly 4 times the national average.

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In addition, the following problems were identified :

- A severe lack of resources for law enforcement in Indian communities, including lack of trained law enforcement personnel and adequate jail facilities
- A strong disconnect between the structure and values of traditional law enforcement, and the cultural values of American Indians subject to that law enforcement
- American Indian youth involvement in gangs is a growing problem.

### *Federal initiatives*

As Cunneen notes (2001), the Federal government in the US has authority over all offences by Indigenous people classified as ‘serious indictable’. Below that level, Indigenous tribes exercise authority over criminal justice for offences, and there is an extensive system of tribal police, courts and prisons operating within Native American jurisdictions. Crime prevention strategies and initiatives need to be considered within this political framework of Indian sovereignty.

- The *Department of Justice (DOJ)* released its *Policy on Indian Sovereignty and Government to Government Relations with Indian Tribes* in 1994.<sup>xxiii</sup> Under this policy, the **Office of Tribal Justice** informs the Department of Justice, other federal agencies, federally recognised Indian tribes, and the public, about the Department’s working relationships with *federally recognised* Indian tribes. The policy directs the DOJ to administer funds to build the capacity of American Indian communities to address crime and crime-related problems in Indian country. ([www.usdoj.gov/oth/sovtrb](http://www.usdoj.gov/oth/sovtrb)).
- The **Office of Justice Programs (OJP)** (*Department of Justice*), administers several large grant programs which provide funding to Indian tribes and tribal organisations involved in crime prevention. Some of the main program areas include domestic violence, child abuse, juvenile justice, law enforcement and victim services. Each bureau and department under the OJP has the potential to impact on crime prevention in Native communities. Several examples are provided below.

### **The allocation of funds for the fiscal year 2002**

Program related Research, Evaluation and Statistics:	\$ 1.25 million
Training and Technical Assistance to tribal programs	\$ 250,000
Discretionary Grants	\$ 8 million
Mental Health Initiative	\$ 1 million
Other Tribal efforts and TYP support	remainder

(Federal Register, Vol 67, No.139/July 19, 2002).

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- The **Office of Juvenile Justice and Delinquency Prevention (OJJDP)** administers the *Tribal Youth Program (TYP)*. Congress set aside \$472 million in the 2002 fiscal year to fund programs that aim to reduce, control, and prevent crime and delinquency both by, and against, tribal youth; provide interventions for court involved youth; improve tribal juvenile justice systems; and provide prevention programs focusing on alcohol and drugs (Federal Register, July 2002:3).
- **The OJJDP's tribal youth research and evaluation** activities are designed to provide empirical evidence about juvenile justice and delinquency prevention policies and practice, and their impact on American Indian and Alaska Native Youth. Projects must provide practical results which are locally relevant, include local community members in decision-making and implementation, and acknowledge and respect local customs and traditions, values and history. Evaluations of the tribal youth program include funds for tribal participatory evaluation. For example, in Michigan, five tribes have a program assessment team which includes local stakeholders, with training and technical assistance provided by the Michigan Public health Institute (See Fung & Wyrick (2001)).
- **The OJJDP's Longitudinal Study of Tribal Youth Risk and Resiliency** is a new research initiative to examine risk and protective factors taking account of their unique cultural and social experiences. ([www.ncjrs.org/hrml/ojjdp](http://www.ncjrs.org/hrml/ojjdp))

Some of the current projects being evaluated include:

- *College of Menominee Nation in Keshena, WI*, is working with Menominee organisations to develop and evaluate a culturally appropriate, community and family centred, integrated approach to the prevention of delinquency among Indian youth ages 11-18. This project will be implemented by the Menominee Nation, and a guide will be developed for other tribal and urban Indian organisations and agencies to improve juvenile justice approaches with American Indian Youth.
- *Action research on Youth Gangs in Indian Country: Profiling the Problem and Seeking Solutions* (California State University, Sacramento). Using quantitative and qualitative methods, the researchers will examine Indian youth gangs in a number of reservation and urban settings. They will identify broad-based factors shaping the origin, organisation, and activities of American Indian youth gangs and also identify and recommend programs to address gangs, and youth gang involvement in Indian Country. See also *Cultural Practices in American Indian Prevention Programs in Understanding and Responding to Youth Gangs in Indian Country*. (Sanchez-Way & Johnson, 2000). American Indian tribes have also been active in other OJJDP initiatives such as the Juvenile Mentoring Program, and Safe Schools/Healthy Students. (New and Emerging Research Efforts 2000. [www.ncjrs.org](http://www.ncjrs.org)).
- The **Bureau of Justice Assistance (BJA)**: Provides funding for the *Tribal Strategies Against Violence (TSAV)* initiative - a tribal-federal partnership that works to

empower tribal communities through development and implementation of a comprehensive reservation-wide strategy to reduce crime, violence and substance abuse.

- The **Violence Against Women Office (VAWO)**: The 2000 Violence Against Women Act (VAWA 2000) specifies that 5% of the amount appropriated each year for grants to combat violent crimes against women must be made available to Indian tribal governments. The VAWO provides funding for the *STOP Violence Against Indian Women Discretionary Grant Program*. Since 1995, a total of \$12.04 million has been allocated to Indian American organisations that work to enhance the tribal justice system's response to domestic violence, and improve services to Indian women in abusive situations. ([www.ojp.usdoj/ocpa/ataglance/nativeamer.htm](http://www.ojp.usdoj/ocpa/ataglance/nativeamer.htm)).

- The **National Advisory Council on Violence Against Women** released its *Toolkit to End Violence Against Women* in 2001. This outlines good practices and makes recommendations to assist individuals, policy leaders and community organisations to end violence against women. One chapter is devoted to Native communities.

- The **American Indian and Alaska Native (AI/AN) Affairs Office** works to co-ordinate AI/AN programs across the bureaux and program offices under the OJP. Recent evaluations of crime prevention programs among American Indian and Alaskan Youth include: *Promising Practices and Strategies to Reduce Alcohol and Substance Abuse Among American Indians and Alaska Natives*, (2000, OJP and OJJDP, 2001). And the *United National Indian Tribal Youth Inc (UNITY)* (See Section IV). ([www.ojp.usdoj/americanative](http://www.ojp.usdoj/americanative))

To meet the needs of the urban Indian community, local government and private sector social service organizations tend to deal with one issue at a time. They do so, often on a crisis basis, and just as often from a European-based social work mentality... Yet the encouragement that youth need for improving their self-esteem and identity, the cultural nourishment essential to developing a strong sense of self, are needs left unmet.  
*Namadji : Youth & Elders Project* (2001).

Other centres and resources relevant to crime prevention initiatives include:

- **American Indian Policy Institute (AIPI)** is a research and resource centre providing information and education for government, policy makers and the public. Recent projects include *To Build A Bridge. An Introduction to Working with American Indian Communities* (2002) - a manual for policymakers, human service providers, and educators who work with American Indians, to i) improve social service delivery in Indian communities ii) Incorporate Indian values into research methodologies, and iii) educate policymakers and program developers about the unique experiences of American Indians. The *Namadji: Youth and Elders Project* is a preliminary project based on interviews with youth and elders, exploring the intergenerational and cultural gap, and how it might be bridged. AIPI also maintain the *American Indian Community Data Profile*. ([www.airpi.org](http://www.airpi.org))

e) **Summing Up**

This review has revealed some of the common challenges facing Indigenous peoples, and described the broad range of crime prevention and community safety strategies initiated in response to these challenges in Australia, Canada, New Zealand and the United States. A summary is provided below:

- In spite of their diversity, Indigenous peoples in all four countries have similar histories of colonization, exploitation and assimilation which have weakened their social and economic capacities, language, cultural and spiritual traditions, as well as community and family resources.
- They tend to include higher proportions of children and young people than non-Indigenous populations.
- They are heavily over-represented in criminal justice systems as offenders.
- Indigenous communities suffer from high levels of economic and social disadvantage compared with non-indigenous counterparts, and similar social problems including high rates of suicide, accidents, illness, family violence, substance abuse, unemployment and low educational achievement.
- Rates of violence, spousal homicide, and child witnessing of spousal violence are often far higher among Indigenous than non-Indigenous populations.
- Overall, they are at high risk of offending and victimization, and have low levels of protective factors.
- This reinforces the need for multi-disciplinary and cross-sectoral interventions among Indigenous communities, and underlines the importance of a pro-active preventive approach to community safety. There is a strong focus on creating active community/local and national government partnerships.
- Some of the main characteristics shaping current policies, strategies and practice include: community involvement, self-determination, empowerment and restorative justice, and there is particular focus on children and youth, and the integration of work on e.g. family violence and substance abuse with crime prevention.
- There are a number of on-going disputes and debates around the design, implantation, implementation and evaluation of projects in Indigenous communities, the use of non-Indigenous programme models, and the extent to which consultation includes the views of e.g., women and girls or minority groups.

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- Current programmes include: Mentoring; Employment Training; Culture and Recreational Programmes; Leadership Development and Networking Programmes; Substance Abuse Programmes; Family Violence Programmes; Night Patrols; Youth Organizations/Centres; Aboriginal Community Policing; Social Services Programmes; Aboriginal Justice Groups/Youth Justice Groups; Elder Councils; Restorative Justice Practices; Reintegration programmes; School-based early intervention programmes; capacity-building community crime prevention planning and implementation.

#### IV Examples of Promising Practices

The following examples of promising practices illustrate some of the work currently being taken in each of the four countries under review. Fuller information can be obtained from each country, and Cunneen (2001) provides a comprehensive listing of projects located at the time of his review. The Australian Institute of Criminology also features Aboriginal projects selected for its *Annual Violence Prevention Awards* ([www.aic.gov.au](http://www.aic.gov.au)). The examples below outline a range of interventions across thematic areas (youth at risk, family violence, etc).

a) **Far West Area Rural Crisis Intervention Projects, Broken Hill and Menindee, NSW, Australia.**

*Challenge:* To address the high incidence of domestic abuse in specific rural Aboriginal communities by identifying, and providing for the needs of marginalised or isolated women.

*Project:* The Maari Ma Aboriginal Health Corporation, and the Menindee Aboriginal Family Support Service received a project grant in 1999. The projects were implemented in Broken Hill, and Menindee and employed two Aboriginal domestic violence workers as Project Officers. A support structure including many local Aboriginal women was set up for the project workers by the Aboriginal Health Corporation to provide administrative, professional and emotional support. Project officers were responsible for implementing the Rural Crisis Intervention Project through:

- Providing information and support to women and children experiencing violence in specific rural areas
- Building and maintaining partnerships between local services including the NSW police service, NSW Health Service and the Department of Community Services
- Providing outreach to local marginalized or isolated women
- Evaluating the project to develop a model of best practice for rural domestic violence intervention

*Evaluation:* An action research model was used to evaluate both the **process** and **outcome** of the Rural Crisis Intervention projects. This included obtaining feedback from the community, women, and agencies involved in the project, and reviewing all documentation obtained at all stages of project, with the active participation of the support and community women.

These projects have highlighted that for Aboriginal communities it is crucial that a whole-of-life holistic approach is taken when dealing with Aboriginal family violence. A holistic approach must include an understanding of and a commitment to a social view of health and well being, which encompasses the physical, emotional, cultural and spiritual well being of individuals and communities.

*Partnerships Against Violence*  
(2001:7)

Aboriginal Domestic Violence workers were evaluated through the use of an appraisal mechanism that reviewed their work and provided them with an opportunity to cite challenges/obstacles that affected their ability to carry out their roles.

*Lessons:* Project evaluation noted a number of key factors relating to how Indigenous projects should be evaluated including:

- The community in which the local project is developed should take ownership of the evaluation
- The main purpose of the evaluation should be to assist communities in making positive changes
- Data collection should be compatible with indigenous experience (e.g. story telling, oral experience)
- The local community must verify the data
- Local workers and the community must be directly implicated in presenting the findings of the evaluation. (From *Partnerships Against Violence* 2001:14).

*Funding:* The Project was developed by the New South Wales Government, and funded by the Partnerships Against Violence Domestic Violence, a Commonwealth Government initiative.

Source: Partnerships Against Family Violence (October 2001). *Community Solutions to Aboriginal Violence. Broken Hill and Menindee Crisis Intervention Projects. Final report and model of Best Practice 1999-2000.* Commonwealth Government.

## **b) Atawhaingia te pa harakeke ‘Nurture the Family’ New Zealand**

*Challenge:* To address the high rates of family abuse among Maori, by exploring the effects of colonisation on Maori child rearing practices and whanau (family) structures, through a model of parenting support and development. The health and well being of many Aboriginal families is challenged by the lack of knowledge about Maori child development, and the shortcomings in effective parenting models that are based on Maori cultural values.

*Project:* A parenting training and support model based on Maori history. Originally piloted in 1997, it was developed by Early Childhood Development (ECD). The model aims to develop an understanding of effective parenting skills ‘within and from a Maori cultural framework’.

The decolonisation process is not about bringing skeletons out of the closet. It is not about apportioning blame. It is about revealing the enormous strength of a people, who despite all odds, continue to strive to retrieve the self determination that was once theirs....the Maori struggle also includes our ability to regain our whanau (family) processes of nurturing children and respecting women. For participants who are Maori male, this is about forgiving their parents, healing their own hurt, and seeing hope for their children and relationships with their partners. It is also about acknowledging the unemployment and housing situation, but seeing these circumstances in the context of the overall struggle. And it is about setting goals in achievable chunks. (Rokx, 1998:13)

‘Atawhainga te pa harakeke’ is based on the premise that all Maori parents desire the best for their children and families. The programme was piloted in two state prisons in New Zealand, and is being delivered to 90 Maori and Iwi providers. The aim is to train at least 200 people to provide whanau (family) support services in their communities. A Maori Training and Support Unit Te Komako has also been established by ECD.

The model employs a process of **decolonisation** to i) enable Maori to understand better how they came to be in the current circumstances and ii) enable Maori to acknowledge the various external factors that have contributed to the situation.

It provides participants, many of whom have never had the opportunity to reflect on this material before, with pre-European information on child rearing, including:

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

*Evaluation:* The project has not yet undergone a formal evaluation process, although responses have been very positive. Two important criteria for implementation have been identified: i) Sensitivity and a non-judgemental attitude must underlie the skills and approach of the facilitators; ii) the facilitators should be Maori given the highly sensitive nature of the programme content and their affiliation with the target group.

*Source:* Early Childhood Development. Website: [www.ecdu.govt.nz](http://www.ecdu.govt.nz) and Rokx, H. (1998) “Atawhaingia Te Pa Harakeke” *Nurture the Family*. A paper developed for the Twelfth International Congress on Child Abuse and Neglect.

**c) United National Indian Tribal Youth (UNITY), United States**

*Challenge:* Strengthening the capacities of tribal youth to provide leadership in their communities, given the high levels of disadvantage in those communities.

*Project:* The United National Indian Tribal Youth (UNITY) organisation was established in 1976 in Oklahoma. Its purpose was to promote personal development and leadership skills among American Indian and Alaska Native youth. A series of specially designed education programs led to the development of what is now a nation-wide non-profit organisation reaching over 50,000 American Indian and Alaska youth.

Unity's mandate is to address the spiritual, physical and social development of tribal youth by providing a variety of activities, including leadership conferences, seminars, publications and sports activities. It is governed by a 10-member council of trustees whose members (all American Indian) include 5 young professionals who were former Unity members.

Underpinning the UNITY philosophy is the belief that the most effective way to bring about positive and lasting change among American/Indian/Alaska youth is to prepare them to become informed and contributing members of their tribes, villages, communities, States and Nation. (Sagiri, 2001:1)

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

Source : Sagiuri, Y. (2001). *United National Indian Tribal Youth Inc.* In *Youth in Action*, No 7, August U.S Department of Justice, UNITY website [www.unityinc.org](http://www.unityinc.org)

**d) The Outdoor Classroom Gwich'in Tribal Council-- Culture Based Crime Prevention Project, Fort McPherson, Northwest Territories**

*Challenge:* Many Aboriginal communities in the Northwest Territories face high rates of sexual assault, family violence, child sexual abuse, and other forms of violent crime. In NWT crime rates are three times the national average, and female youth crime rates have doubled in the 1990's. Many youth feel a sense of hopelessness, and there is great concern about the situation in Northern communities. The Gwich'in are the most Northerly First Nations group. In 1995-7, youth under 16 caused some \$15 million of damage in their four communities; school attendance and drop out was high, with 50% of children arriving hours late on most school days, leaving from age 12-14, and only one or two in every 200 graduating from school.

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*Project:* A community-wide consultation was held in 1999 with stakeholders on the causes of youth violence and risk factors. The Outdoor Classroom is a was developed in response to this situation, for children of 6-12 years, as a culturally-based programme to address the problems of youth crime, funded for three years by the National Crime Prevention Centre Investment Fund. Its aim is to:

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

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

The project is guided by an advisory group which includes the band council chief and a regional tribal council representative, school principal, Regional Education Board, RCMP and project staff. Elders and youth and care workers assist the project, and the external evaluation team have provided the advisory group with support from the start.

*Evaluation:* After the first year, the majority of planned activities were in place. There was a 30% reduction in reported violations (criminal code, municipal, territorial, federal and traffic violations); and improved school-parental relations and school attendance and classroom behaviour. ([www.prevention.gc.ca](http://www.prevention.gc.ca))

Maori cultural values help to reducing offending because they:

- Build cultural knowledge, self image and pride
- Create a sense of identity, belonging and confidence,
- Improve retention in programmes,
- Break down barriers to learning and gives a sense of achievement,
- Enhance willingness to learn other skills,
- Build positive attitudes toward programme providers, whanau and wider society

Doone (2000:11)

Sources: National Crime Prevention Centre Investment Fund. [www.prevention.org](http://www.prevention.org); Fort McPherson, Northwest Territories. James Wilson tel. (867) 952 2221

**e) Community Initiatives For Maori Youth at Risk, New Zealand**

*Challenge:* To reduce the risk of offending and re-offending by Maori and Pacific Island youth through crime prevention programmes that were based specifically on Maori cultural values and principles.

*Project:* Fourteen police-sponsored programmes targeting youth at risk of offending, and re-offending (both Maori and non-Maori) were funded in 1997 by the national government. The projects involved collaboration between the police, family, school and community. At risk youth of 8-17 years were referred to the programme mostly by the police and/or school. They included those experiencing difficulties in school, demonstrating anti-social behaviour, or with low academic achievement.

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

*Evaluation:* Overall project evaluation found the following:

- High rates of participant retention, during and beyond programme duration
- High levels of desistance from offending (contact with the police) for the duration of the project
- Increased school attendance, and enhanced school performance
- Youth reported that they were happier and had a new sense of direction in their lives
- Not all programmes measured reductions in offending, but two achieved very positive results, with a more than 90% cessation of offending during the project.

*Source:* Doone, P. (2000). *Report on Combating and Preventing Maori Crime*. Wellington: Crime Prevention Unit. Contact

**f) Restitution Peace Project, Yellowknife Canada.**

*Challenge:* The Northwest Territories have the highest per capita rate of incarceration in the country, with convictions for violent crime at 5 times the national average and 6 times for sexual assaults. The use of family violence shelters is approximately 8 times the national average. Many NWT communities suffer severe problems including overcrowded housing, high unemployment, family dysfunction, and addiction. The high school graduation rate in the NWT is 50% overall, and 26% within the Aboriginal population, compared to an overall 75% for the rest of the country.

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

Any system of learning which uses heavy authority, position, threats, rules, punishments and rewards may perpetuate the very behaviours it is trying to eliminate. Through early intervention and education throughout the school years, the *Restitution Peace Project* presents a long-term strategy to address these concerns. The Peace Circle model focuses on creating conditions for individuals to fix their mistakes, to return to the group strengthened and to celebrate together what they have learned. It deals with difficult behaviours that are a response to conflict and a cause of conflict. It helps individuals understand the underlying causes of their behaviour and provides life skills for self-management, conflict resolution and greater success. Restitution can be applied in schools and the home as a way to deal with difficult behaviours that are a response to and a cause of conflict. It regards conflict as an educational opportunity for learning individually and collectively.

Restitution incorporates a First Nations philosophy of healing to restore the physical, social, emotional and spiritual aspects of individuals and communities. The project also involves the development of multi-media resource and support materials, including adult and children's versions of restitution educational/promotional videos, a selection of children's print materials, and a restitution resource kit with training and implementation guidelines, sample classroom lessons, activities, success strategies, annotated bibliography of related resources, and other pertinent materials to provide support for the programme in community sites. As well, a restorative justice media network is being developed to help establish collaboration between restorative justice and school-based initiatives in various communities of the NWT and Nunavut, as well as to share and access information about the program.

The *Restitution Peace Project* first introduced the Peace Circle model in the Northwest Territories during the initial development phase of the project (April 2000 to June 2001) at J.H. Sissons School. Since then, the project has been implemented school-wide with student, teachers and parents, and the Peace Circle prototype was set up. The *Restitution Peace Project* is expanding the Peace Circle model to ten other northern schools and settings and developing a permanent educational framework with qualified northern trainers to ensure program continuity and long-term sustainability. The project includes basic and advanced training, implementation and on-going support services, development and distribution of resource materials at each of the school sites for the duration of the project, and a train-the-trainer component for long-term sustainability.

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The project team is being supervised by the Board and the J.H. Sissons School administration, as well as by a project steering committee composed of school administrators, teachers, parents, and representatives from partner groups. It is using a staggered implementation at three or four sites per year, to introduce, implement, and stabilize the model in each site. A key element to the success of a project is building strong community partnerships. Community partners participate in Restitution training workshops, sit on the project steering committee, promote the programme in their own organizations, and provide both cash contributions and in-kind assistance. These partnerships help set the groundwork for expansion of the model into other sites and locations and ensure the sustainability of the programme.

*Evaluation:* An independent evaluator is conducting a process and outcome evaluation. This includes developing a theory of change model, the collection of costing data, and measuring the success of the project in establishing peace circle models in each of the ten northern communities, and the effectiveness of the model in addressing crime and victimization.

*Sources:* National Crime Prevention Centre Investment Fund. [www.prevention.org](http://www.prevention.org); Yellowknife Education District No.1 Board of Trustees/*Restitution Peace Project* Steering Committee, J.H. Sissons School, 5700-51A Avenue, Yellowknife, N.T. X1A.

Annex

a) **Crime Prevention Centres/Government Departments**

National Crime Prevention (NCP). (Australia.) [www.ncp.gov.au](http://www.ncp.gov.au)

Australian Institute of Criminology (AIC). (Australia.) [www.aic.gov.au](http://www.aic.gov.au)

National Crime Prevention Centre (NCPC). (Canada.) [www.prevention.gc.ca](http://www.prevention.gc.ca)

Royal Canadian Mounted Police (RCMP). (Canada.) [www.rcmp-grc.gc.ca](http://www.rcmp-grc.gc.ca)

New Zealand Crime Prevention Unit. [www.justice.govt.nz/cpu](http://www.justice.govt.nz/cpu)

Office of Juvenile Justice and Delinquency Prevention. (U.S.) [www.ojjdp.ncjrs.org](http://www.ojjdp.ncjrs.org)

b) **Linking Networks on Indigenous Issues**

**Aboriginal Canada-Portal:** A comprehensive site that provides links to national and international Aboriginal on-line resources, contacts, information and government services and programs. It represents a partnership between Inuit Tapisritiit, Assembly of First Nations, Congress of Aboriginal Peoples, Metis National Council, native women's Association of Canada, and the Council for the Advancement of Native Development officers. Website [www.aboriginalcanada.gc.ca](http://www.aboriginalcanada.gc.ca)

**Aboriginal Youth Network:** A virtual community designed by and for aboriginal youth. It is intended to unite aboriginal youth across Canada by focussing on news, events and communications tools that provide an exchange of cultural ideas, ideals, values, culture and traditions. In addition, this website provides youth with a space to explore health, education and employment opportunities across Canada.

Website: [www.ayn.ca](http://www.ayn.ca)

**Bill's Aboriginal Links:** An extensive website that provides links to Aboriginal Resources in Canada, US, Latin America, Australia, New Zealand. Various subjects include law, justice, prevention, social and cultural issues, human rights etc.

Website: [www.bloorstreet.com](http://www.bloorstreet.com)

**Inuit Circumpolar Conference:** A UN -affiliated international human rights- and environment organisation representing Inuit from Russia(Chukota), USA (Alaska), Canada and Greenland.

In 1998, Inuit youth were given a special session to connect Canadian Inuit with their Inuit peers in Alaska, Greenland and Russia. Recognising the important role Inuit youth play as the leaders of tomorrow, these events provide a space where Inuit youth can address their concerns about the challenges faced in trying to retain their traditional beliefs in modern times. In addition, NCPC provided funding for the Women's Circumpolar Conference(1999) in Yukon.

Inuit Circumpolar website: [www.inuit.org](http://www.inuit.org)

**The Australian & New Zealand Crime Prevention Ministerial Forum:** This Ministerial Forum evolved from the National Anti-Crime Strategy - a shared initiative of State and Territorial Governments in Australia. Ministers responsible for crime prevention from each of the Australian States and Territories, the Commonwealth Minister for Justice, and the New Zealand Minister of Foreign Affairs, Trade and Justice are members of the Ministerial Forum. It launched a website in 2001 which provides details of all crime prevention initiatives and projects, including indigenous projects, throughout Australia and New Zealand, as well as newsletters and resources from crime prevention units across Australia.

Website: [www.crimepreventionforum.info](http://www.crimepreventionforum.info)

**Nativeweb:** An international, non profit organization that brings indigenous nations, people and organizations together through the use of telecommunications (computer technology, Internet). Its goals include: i) to foster communication between Indigenous and non-Indigenous peoples; ii) to research how Indigenous peoples use technology and the internet; and iii) to provide mentoring, resources, and services to facilitate Indigenous people's use of the Internet.

Website: [www.nativeweb.org](http://www.nativeweb.org)

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<sup>i</sup> This report was prepared by Laura Capobianco and Margaret Shaw, based on an initial review by Sara Dubuc as part of a fieldwork placement at ICPC from University of Ottawa.

<sup>ii</sup> An attempt was made to include information from countries in the circumpolar region, but in the period available little material was located, and language was a major barrier.

<sup>iii</sup> Cunneen's study, for example, includes situational prevention in Indigenous communities such as Night Patrols, as well as Aboriginal courts.

<sup>iv</sup> In 2.9% of cases the victim's race was "unknown" and among homicide offenders race was "unknown" in 4.7% of cases.

<sup>v</sup> Homel et al (1999) *Pathways to Prevention : developmental and early intervention approaches to crime in Australia.* National Crime Prevention report No 6. Canberra: Attorney General's Department.

<sup>vi</sup> Census of Population and Housing, 2001.

<sup>vii</sup> This study looked at a birth cohort of 41,700 children born in 1983. Ten percent came into contact with the Dept of Families by the age of 17 for child protection, and 5% had a court appearance for a proven offence.

<sup>viii</sup> The regime is still in its development phase, but expected to be in place by the third quarter in 2003, with continuous improvements for many years to come.

<sup>ix</sup> Eg. *Young People and Preventing Domestic Violence (2001)*.

<sup>x</sup> To the greatest extent possible, it employs Aboriginal people as interpreters. These are often local community members who have undertaken some interpreter training. The Service covers 104 Aboriginal languages, which caters for the majority of language speakers in the Territory.

<sup>xi</sup> For example, *Community Development Employment Projects (CDEP)* is an ATSIC funding programme which supports work and community development in more than 260 Indigenous communities across Australia. CDEP currently accounts for about one quarter of Indigenous employment. A recent partnership agreement between CDEP and the Queensland government *Commitment to Partnership* (July 2002) has given an unprecedented commitment to increase the participation of Aboriginal and Torres Strait Islanders and their elected representatives in decisions on services and initiatives which affect their lives.

<sup>xii</sup> The child care models currently being used in remote Aboriginal communities are essentially transplanted mainstream urban models – rather than services that have been designed around the differing needs of traditionally oriented Aboriginal families and communities. In the first stage of the project Aboriginal women from thirty remote communities will attend a conference to discuss issues which impact on the care of their children.

<sup>xiii</sup> A number of jurisdictions have established Indigenous specific courts or sentencing practices and the Northern Territory and Western Australia are currently undertaking inquiries into Indigenous customary law which might be incorporated into Australia's criminal justice system.

<sup>xiv</sup> The 'Inquiry Into Responses By Government Agencies To Complaints Of Family Violence And Child Abuse In Aboriginal Communities' (Gordon Inquiry) provided a timely opportunity for the Western Australia government agencies to review their services to Aboriginal communities and families and encourage interagency cooperation.

<sup>xv</sup> A 1997 Ministerial summit with all states, territories and the Commonwealth government reviewed progress since the 1991 Royal Commission on Aboriginal Deaths in Custody. They agreed to develop partnerships and strategic plans to further the Commission's recommendations. A summary of developments and initiatives can be obtained from ICPC.

<sup>xvi</sup> For a discussion of some of the issues see for example Graham, K.A. & Peters, E. (2002) *Aboriginal Communities and Urban Sustainability*. Ottawa : Canadian Policy Research Networks.

<sup>xvii</sup> In the 1991 Census 3.7% of the population reported some Aboriginal ancestry, up from 2.8% in 1986. The federal prison population includes all those sentenced to two or more years imprisonment, and provincial prisons those under two years, or awaiting trial or sentence.

<sup>xviii</sup> Changes are currently under way to reorganize the funding mechanisms.

<sup>xix</sup> A three-year evaluation of three programmes has been conducted by the Canadian Research Institute for Law and the Family.

<sup>xx</sup> Ministry of Justice Briefing to Incoming Ministers on Crime Reduction Strategy 2002.

<sup>xxi</sup> Local Service Mapping: communities and child, youth and family working together. A proposal for the future. (2002). Wellington : Child, Youth and Family.

<sup>xxii</sup> This is in contrast to the situation in Australia and Canada.

<sup>xxiii</sup> The longstanding Justice policy supporting the self determination of Indian Nations was reaffirmed under President Clinton in 1994. All federal agencies were directed to deal with Indian Nations on a government to government basis ([www.usdoj.gov](http://www.usdoj.gov)).