

**AN UNDERSTANDING OF THE USE OF
ABORIGINAL HEALING PRACTICES
IN THE COUNSELLING OF
YOUNG OFFENDERS IN
CANADIAN CUSTODY FACILITIES**

a

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DEDICATION

This thesis is dedicated to the youth
who choose life,
struggling to survive
and, especially dedicated,
to those youth
who perished in the struggle.

ACKNOWLEDGEMENTS

I am deeply indebted to the people I have met on this journey of discovery. My utmost and humble thanks to the three committees who assisted in the mapping of the experience and the people who contributed in the interviews. The committees included: the committee of incarcerated youth whose honesty and inspiration continue to provide hope for all those who read their writings and feel their potential in their artwork; a committee of Aboriginal people and especially John and Eileen Cuthand whose prayers, many hours of discussion, guidance and willingness to teach from the heart and spirit provided so much support. They also taught me to honour the mystery, trusting in the process and that tears are prayers.

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I celebrate the strengths of incarcerated youth who honour themselves and the people who work with them by sharing their joys and their sorrows. In this way, we are all connected. I am humbly grateful for the healing that I have experienced with them in Traditional healing experiences and for the teaching that has come to me through the heart.

"ALL MY RELATIONS"

ABSTRACT

This study investigated four research questions: (1) How are institutional programs for young offenders guided by recommendations made by Justice Review Committees who call for the inclusion of Traditional healing practices in the counselling of Aboriginal offenders? (2) How and to what extent are Traditional healing practices in a counselling program and Native Studies in the academic program implemented within Canadian young offender institutions in addressing the special needs of youth? (3) What are the "special needs" of youth as incarcerated youth define their needs and how are they addressed in institutional programming? and (4) What are the problems and successes experienced within a Traditional healing program in each young offenders' system as defined by the resource people and /or co-ordinators who provide these programs and as they interface with the individual bureaucratic systems?

In keeping with the concept that all parts of the "tree" must be examined, this research was conducted in four phases. The first phase, the survey, was an examination of the Canadian perspective. A survey was sent to 43 facilities for young offenders in Canada. Sixty five percent of the institutions responded providing program information and anecdotal accounts of problems and successes of Traditional healing programs within the custody facilities.

Phase two of the research included poetry and artwork written by incarcerated youth and compiled over a five year period. This book was entitled The Ways of Life and is included with this research. A committee of incarcerated youth discussed their needs and the institutional programs which best addressed these needs.

Interviews with two Native Program Co-ordinators, one in a western young offenders facility and the other in an eastern facility for young offenders, formed the basis of data in phase three of this research. Teachers in the area of Native Studies and related subjects were also involved in the interviews. The common themes and factors which emerged were: funding and budget concerns, staff attitudes and racism, security concerns and program structure, and, healing principles, partnership and program definition.

The fourth phase of this investigation was a summary of aspects and insights from the youth's poetry and artwork, as well as, common themes experienced throughout the survey information and the interviews. Components involved in the design of a cultural program were summarized. These include: the arts, creative expression and Traditional teachings, classroom instruction, lifestyles intensive programs, opportunity for community, Traditional ceremonies, and nature and health care programs.

In light of the fact, from the survey response, that 40% of the incarcerated youth in Canada are of Aboriginal ancestry in a backdrop of approximately 2% Aboriginal people within the general population of Canada, emphasis on Traditional healing practices and further recommendations for programming conclude this investigation. Further recommendations are made in order to provide reflection on the programs for incarcerated youth and the Young Offenders Act in Canada.

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CYCLES

He is sixteen years old, lean and tall. As a gifted artist, he spends long hours drawing and painting detailed pictures. The eagle is his favourite subject, the buffalo too . . . and faces in the landscapes. He is remembered as being connected to the social services system, through his family, since he was four years old. Now he is incarcerated, serving a two year sentence for attempted murder.

She is seventeen years old, a mother, a drug user, a rape victim and an abuse victim. She is a "runner" and has escaped from custody several times since she first entered when she was twelve years old. Currently, she is on seven days of room confinement for threatening to assault a staff member. In the past, she has assaulted staff at the youth centre -- to threaten and not do it shows an inching towards healing.

Their names remain anonymous under the Young Offenders Act and they join the many boys and girls that overflow our young offender institutions. They have not fallen through the cracks; they have progressed through the system and maybe, if they are lucky, they will not "graduate" to the adult correctional system. Perhaps it is the system that needs to evolve, the system that needs to develop a heart, the system that needs rehabilitation.

In a counselling session, the sixteen year old talks about the different circles in his life: the prison circle, the circle of the Indian Way, and the street/White circle. Through any one of these circles, a person can grow, he says, yet he believes and values the old ways, the Traditional ways. He speaks with wonder and respect about his cultural experiences, his Indian name and the ceremonies. In a secure custody young offender facility, he asks for sweetgrass

and is granted counsel by an Elder who comes to the facility. He puts in a complaint to the management of the youth centre when a visiting youth counsellor from a born again Christian group calls Indian spirituality "paganism." He talks to me, his teacher, about his confusion over his anger and how he sees it manifest through his hands: his artist hands being both instruments of destruction and creativity. He talks to me about his dreams, about his childhood, about his residential school experiences and about his artwork.

His older brother is in secure custody, his uncles are also in jail and his younger brother, nine years old, is experiencing trouble at school. His mother and her fourth husband, all previous ones having died violent deaths, have just had a baby boy. He knew this baby was going to be a boy -- he came to him in a dream.

She writes her life story and talks to me about her family. She worries about her mother now that she is locked up and not able to be home. She is scared of losing her four year old son -- the most precious person in her life. Being a parent, at thirteen, was hard on her, she says, and she was scared but she did not give him up. She did not have an abortion. She is not sure if she will be able to live with the father of her child when she gets out because of his beatings and his drug habit. She has been clean for awhile. She misses her deceased father who died when he was twenty-eight. The family had everything then ... now they struggle with poverty, abuse, and alcoholism. Her mother is kind and takes in her teenage friends when they need help.

Webber (1991) in her study on street kids said:

"I felt anger and hope - anger at the injustices done to children, adolescents and young adults by the warped values of our social system; by killer poverty in the midst of plenty;

by destroyed and destructive families, especially those grounded in male violence; by incompetent schools; by ineffective child rescue and rehabilitation bureaucracies; by the whole tangle of forces tightening around certain young, vulnerable Canadians.

I culled hope from these stories. Most are more remarkable for what has been overcome than for what has been endured. Kids' struggles to survive and improve against crushing circumstance testify to heroism and strength in the human spirit. (p.7)

These youth, and all incarcerated youth, are our future too. Their stories are to be honoured for they are the survivors.

*And I will not allow you to ignore me.
I have brought to you a gift.
It is all I have but it is yours.
You may reach out and enfold it.
It is only the strength in the caress of a gentle
breeze.
But it will carry you to meet the eagle in the sky.
My name is "I am living". I am here.
My name is "I am living". I am here.*

*- Anna Lee Walters
(Come, My Sons, 1974)*

CHAPTER ONE

BEGINNINGS

The Young Offenders Act (1985) replaced The Juvenile Delinquents Act (1908, 1929, 1970) and with its implementation came a dramatic increase in the numbers of young people sentenced by the courts to young offender institutions. More young people are incarcerated for minor offenses. At the other end of the spectrum of criminal offences, the institutions are not equipped to deal with violent and dangerous offenders. Of great concern are the high numbers of Aboriginal youth inhabiting our young offender institutions.

The Juvenile Delinquents Act (JDA) was based on the principles of a treatment and rehabilitation model (Bala, 1988). Criticism of the JDA in the 1960s focused on the rights of children and the inefficiency in preventing delinquency and rehabilitating delinquents (Caputo, 1987). Although it contains eight principles, the philosophy of the Young Offenders Act (YOA) is two-fold: the treatment and guidance needs of young persons - in other words, a model of care; and society's right to punish and to be protected from criminal behaviour - in other words, the justice model. The YOA separates the adolescent from the adult criminal system. However, "the youth court is, first and foremost, a criminal court" (Burrows, Hudson, & Hornick, 1988, p. 1).

Need for the Study

Immediately following the enactment of the YOA, there was a significant increase in placing young persons in custody (Leschied & Jaffe, 1987; Wardell, 1987). Caputo, Weiler, and Kelly (1993) found that of street youth in Saskatoon, "71.6% were Aboriginal status or

Metis and 26.7% were Caucasian" (p. 23). This statistic is similar for youth in custody facilities - "73.3% Aboriginal or Metis and 26.7% Caucasian" (p. 28). Higher percentages of Aboriginal youth are found in young offender institutions (LaPrairie, 1988; Mason, 1988; Wardell, 1987; West, 1984). In other words, the proportion of Aboriginal youth found in custody facilities is higher than in the general Canadian population.

The Canadian justice system has impacted on Aboriginal people as evidenced by the number of Aboriginal people found in custody as compared to the general population. The underlying assumption of the justice model in dealing with acting-out youth is the belief that punishment "cures". However, the healing is denied through a process of devaluing personal experience. Devaluing personal experience is acute for incarcerated Aboriginal youth. Their needs are defined by a system that continues to isolate them, creating further conflict.

A confusion exists within the legislature in that the YOA, Sec. 3.1(c) states that:

Young persons who commit offences require supervision, discipline and control but, because of their state of dependency and level of development and maturity, they also have special needs and require guidance and assistance (Solicitor General of Canada, 1984, p. 3).

Bagley (1987) found that a juvenile forensic psychiatrist supported "the youth system because the greater part of it involves counselling" (p. 61). However, according to research data obtained on the YOA, dispositions in Southwestern Ontario "for psychological and psychiatric assessments have decreased by more than half from 11.8% to 5.1% in 1986" (Leschied & Jaffe, 1987, pp. 71-72). Counselling is not the mandate of young offenders institutions. The present study was intended to examine the special needs of incarcerated youth and, in particular, the need for

Aboriginal counselling programs in custody facilities.

Institutional programming is the same for both youngster and adolescent, male and female; in some cases open custody youth mix with secure custody youth; youth charged with minor property crimes mingle with youth charged with violent assault crimes; sexual perpetrators are in the same unit as youth who have been the victims of abuse. Aboriginal offenders and non-Aboriginal offenders receive similar programs. The question of treatment and addressing the special needs of youth needs to be examined.

Investigations and justice inquiries have concluded that racial discrimination has contributed to the high numbers of Aboriginal people in the jails (Sarich, 1993; Ross, 1992). Caputo, Weiler, and Kelly (1993) recognized bias in the criminal justice system as a key issue. They further stated that the system had:

- *few culturally sensitive and relevant responses for aboriginal people; and that*
- *intervention strategies and treatment orders do not take into account the reality faced by aboriginal street youth; and*
- *more community-based alternatives are needed which involve the aboriginal community and aboriginal youth in their design, development, and delivery.*

(p. 14)

Under the Health Care Section of their report, it was recognized that "few services incorporate aboriginal healing traditions" (p. 15).

Recommendations in the Report of the Saskatchewan Indian Justice Review Committee (1992) included participation of Elders and a change in services to young Aboriginal offenders, based on cultural and spiritual counselling. The present research focused on this issue with the

results encouraging reflection and future direction for the inclusion of Traditional healing/counselling practices in young offender custody programs.

Background of the Study

If the mandate of the jail system was teaching growth and independence, then healing would be the focus of programming within young offender facilities. For the last eight years, I have been employed by the provincial Department of Social Services as a Teacher-Therapist at a young offender institution. I was hired when the last phase of the YOA was implemented, requiring expansion of the facility, security upgrading, program development and the movement of the 16 to 18 year olds from the adult correctional centre to the youth centre.

In the same year (1986), I conducted a national survey of young offender facilities. The survey covered information regarding programming issues: courses delivered, teacher-pupil ratios, course texts and other resource material, teacher duties and contact time, educational assessment instruments, etc.. Each province was represented, in the results, with at least half of the institutions within each province reporting. The emphasis in custody programs was found to be on academics. Very little attention was paid to health programs, life skills components, or cultural programs. These were surprising results considering the needs of the youth placed in custody. Although some provinces showed an emphasis on therapeutic programs, they did not offer cultural programming at that time.

Overall, the survey results called for a need to address the individual and collective therapeutic needs of incarcerated youth through institutional programming (Valiaho, 1987). The educational and developmental objectives for high-needs youth should also include their needs

for social, community and personal involvement. If incarceration is to be more than simply punishment and isolation from community, then fostering a positive self concept and developing positive skills must be the mandate of institutional programming in addressing the special needs of incarcerated youth. For Aboriginal youth, this also means providing positive cultural experiences. When non-Aboriginal youth are included in these programs, this means developing a cultural and community awareness - a spiritual quality to life; in other words, a balance within the youth, and the youth in a community context.

The results of the 1986 survey demonstrated that a Native Studies program was rarely included in academic programs nor was a Native cultural component offered in the institutional programs. This survey supported future programming around the therapeutic needs of incarcerated youth. The educational system needs to recognize the social, cultural, and spiritual context inherent in the holistic view of the Aboriginal teachings.

In the summer of 1989, John Cuthand, a Cree Pipecarrier and Sweat Lodge Holder was employed by Social Services at a custody facility to develop and implement a cultural program. The honour to carry a pipe and to also conduct sweat lodge ceremonies is an earned responsibility. This comes through personal and spiritual growth and recognition from an Elder who then passes on first the pipe and, at another time, the sweat lodge ceremonies. There are many components to the dedication and service such a person brings to others. The responsibilities they perform are comparable to a teacher, a counsellor, a doctor, and a minister. Their service is more than a professional commitment based on professional skills. It includes a personal, spiritual dedication and a dedication to a personal/communal/spiritual process, rather than for financial reward.

At this time, I began to work in the Master's Program in Educational Psychology with an emphasis on counselling. That September, the cultural program was adopted on a tentative basis and I was asked to work together with John Cuthand. The English and Art program I teach, with its expressive therapy components, interfaced well with the cultural program, centering around cultural experiences facilitated by John Cuthand and the teaching of Indian Traditions.

The program grew from the needs of the youth. Each step was taken because one or some of the youth asked for it. This was the key. The traditions inched their way into the institution, making their way past strict rules and closed doors and into the hearts and minds of both Aboriginal and non-Aboriginal delinquent youth. Soon, some of their case workers were affected too. The Traditional healing practices have touched the very inside of the troubled spirits of incarcerated youth.

This program, or is it a way of living? - has been through many phases in this particular young offender facility. In the beginning, sweetgrass could not be brought into the institution and then it was allowed in. Now it is not uncommon to see it or to smell it. In the beginning, the individual case workers were suspicious and did not understand the therapeutic aspects of the Traditional ways. They were reluctant to give up control. Now many of them encourage the youth, supporting and recognizing the healing effects of Traditional counselling experiences. However, there is still an overemphasis on definition within the context of young offender programs and treatment considerations. The bureaucracy demands written proposals, definition of process, budgetary delineation, and proof of "purchase." Unfortunately this need for explanation has, to some degree, placed insurmountable pressure on the program and the cultural needs of the youth are being frustrated at this point in time.

A comparison of programs also needs to be addressed. Are similar demands placed on Christian counselling services and psychological services within the same context? Traditional healing practices cannot be categorized within Western and scientific concepts. Since justice systems throughout Canada are admitting to the cultural unfairness of our court and law systems (Boldt, 1993; Mitchell, 1993; Roberts & York, 1991; Ross, 1992; Sarich, 1993) then programming within custody facilities needs to address this unfairness through including a cultural component in programming.

York (1990) summarized the findings of many inquiries, public investigations and parliamentary committees. He emphasized these attitudes:

In 1988, a parliamentary committee reported that some Canadian prison officials look at the spiritual revival 'with cynicism and disdain'. The committee recommended that Canadian prisons should provide enough resources to support the native cultural revival, since native spirituality has helped to rehabilitate aboriginal inmates. (p. 174)

More and more, we are experiencing the need for change and experiencing the willingness to appreciate the Traditional ways. Ecological balance calls on the psychology of all people, community involvement, as well as care of the environment. Harmony, growth and respect come once this balance is achieved.

Purpose of the Study

It is important when looking at delinquent youth to describe how the penal system further exacerbates their delinquency. A difficulty exists which complicates the rehabilitative process because the incarcerated population is in itself a "pseudocommunity" (Peck, 1987, p. 89),

wherein conflict resolution is one-sided. The offender is a person filled with conflict and losses and the institution becomes both a controlling place and a safe place.

The impact of incarceration on the healing process needed to be examined. My point as a researcher was best summed up by Schatzman and Strauss (1973):

Therefore, the researcher's developed understanding of his object is not necessarily or merely 'true' or 'untrue', rather, it is to be evaluated according to its usefulness in furthering ideas about this class of object and according to whether the understanding is grounded in data. (p. 7)

The intent of this study was to acknowledge the need for counselling incarcerated youth, to demonstrate a "conscious understanding" of the use of Traditional healing practices and the need for using these methods in addressing the "special needs" of youth and, in particular, First Nation's youth. The negative and/or positive impact of the bureaucracy when employing these ways was also examined.

Research Questions

The present research addressed the following questions:

1. How are institutional programs for young offenders guided by recommendations made by Justice Review Committees who call for the inclusion of Traditional healing practices in the counselling of Aboriginal offenders?
2. How are Traditional healing practices in a counselling program and Native studies in the academic program implemented within Canadian young offender institutions and to what extent are these addressing the special needs of youth?

3. What are the "special needs" of incarcerated youth as self-defined and how are their needs addressed in institutional programming?
4. What are the problems and successes experienced within a Traditional healing program in each young offenders system, as defined by the resource people and/or co-ordinators who provide these programs and as they interface with the bureaucratic system?

This research was done in four phases.

Research Phases

First Phase: The Survey

A survey (Appendix A) of Canadian young offender institutions similar to the one administered in 1986 was conducted. A comparison of program information was conducted, as was an anecdotal study of the problems and successes of Traditional healing programs. All 43 young offender institutions across Canada were surveyed.

Limitations. Responses from each province were forthcoming, therefore results showed an accurate national picture. It was recognized, however, that First Nations People's concerns may not be an issue for some provinces where there may be low numbers of incarcerated Aboriginal youth. In which case, provincial policy may dictate that Traditional healing practices were not a priority. This was not clear through the survey process. In some instances, the mission statement or the philosophy guiding a young offender institution included the use of Traditional healing practices and, in actual practice, they did not use these ways as the primary counselling method. In other words, it could be a "token" program. The survey did not reveal this, either because resource persons were not aware of this or they did not feel comfortable

reporting this.

The opposite of the above statement may be true also. In some cases, Traditional healing practices were employed in the institutions on an individual and informal basis without a recognized co-ordinator or resource person. The survey did not reveal the degree to which Traditional healing practices were used.

Second Phase: Poetry and Artwork of Youth

A poetry and art book was created (Appendix B). Incarcerated youth voluntarily submitted their work to this book over a five-year period. The objective of this book was to introduce the needs and issues of incarcerated youth as defined by the youth through their creative expression.

Limitations. The volume of work was too great for use in this research and selections needed to be limited. Coloured artwork was not included because of publication concerns.

Third Phase: Interviews

Selected in-depth interviews with two co-ordinators or resource people who deliver a Traditional healing program to incarcerated youth were conducted. The program successes and difficulties were discussed. (See Appendix C for Interview Guide.)

Limitations. The time and length of interviews might have been a factor in understanding the scope and the importance of the program in the young offender system. Comments on the program came from one source: the co-ordinators and teachers rather than the administrative system they operated within. In keeping with Traditional ways, these people may not have wanted to comment on the process where advice is given only when approached in a spiritual manner.

Fourth Phase: Integration

This phase addressed the compilation of information from the three phases of this research. Integration of this information was necessary to provide further insights into the use of Traditional healing practices with young offenders.

Limitations. The limitations inherent in this phase included all the limitations within each phase. Each phase could have dictated further investigation in order to clarify the data. Additional information from another source would have provided more details. The research process, because it examined both educational and counselling programs within a young offenders facility, led to some commentary on these components in order to clarify the degree of cultural programming.

The need to investigate the counselling personnel and the chaplains within the institutions became apparent. However, because of the enormity of this study, this was not possible in the present study. Future research needs to be conducted in these areas, as well as within the components of the justice system.

Further Understanding of Terms and Ideas

For the purposes of this study, the terms Aboriginal and First Nations People were used interchangeably and included Native, Non-Status Native, Metis and Inuit Nations. Additional concepts and philosophical foundations are explained in this section.

Special Needs

The YOA was a national scheme to deal with the special needs of youth who break the law. The age range is 12 to 17 years. The YOA Sec. 16(1) contains an option for transferring

a youth to adult court in cases of murder, as well as a variety of dispositions for lesser charges.

Bala (1988) summarized the range of sentences for young offenders:

- ▶ *an absolute discharge;*
- ▶ *a fine of up to \$1,000;*
- ▶ *an order for restitution or compensation;*
- ▶ *an order for up to 240 hours of community service;*
- ▶ *an order for up to two years' probation;*
- ▶ *an order for treatment for up to three years;*
- ▶ *an order for custody for up to three years. (p. 26)*

Two levels of custody exist: open custody, where youth have access to the community and are not to be placed behind locked doors; and secure custody which is essentially a jail-like institution - a place "for the secure containment or restraint of young persons" (Solicitor General of Canada, YOA, Sec. 24.1, p. 30) who have broken the law. The judge in youth court makes the decision and he may or may not be guided by pre-disposition reports prepared by assigned social workers and/or youth workers employed by Social Services.

In Saskatchewan, the young offenders system is under the jurisdiction of the Social Services Branch of the government, while in British Columbia, the Ministry of Justice - Corrections is responsible for the services to young offenders. Yet, in other Canadian provinces such as Ontario, both departments preside over young offenders. Phase One, 12 to 15 years old, falls under Social Services, while Phase Two, 16 to 18 years old, is governed by Corrections.

The focus of this research was on the "special needs" of youth as referred to in YOA Sec. 3.1(c). "Young persons who commit offences require supervision, discipline and control

but, because of their state of dependency and level of development and maturity, they also have special needs and require guidance and assistance" (p. 3). A young offender is defined by the YOA, Sec. 2(1), as a "young person" who "appears to be twelve years of age or more, but under eighteen years of age" (p. 2). A young offenders institution or custody facility is described by the YOA Sec. 24(1):

'Open Custody' means custody in

- a) a community residential centre, group home, child care institution, or forest or wilderness camp, or*
- b) any other like place or facility.*

. . .

'Secure Custody' means custody in a place or facility designated by the Lieutenant Governor in Council of a province for the secure containment or restraint of young persons, and includes a place or facility within a class of places or facilities so designated. (p. 30)

The young offender institutions that were surveyed across Canada in the first phase of the research were, for the most part, secure custody facilities.

Therapy

Western therapies, in some instances, are based on a way of human information processing centering on sequential learning. This means that problems are seen as something gone "wrong" in the arrangement of small amounts of information in consecutive and linear order. Counselling, that is some form of behaviour modification and rational emotive therapy, is the process of finding out what is "wrong" and matching the most effective "cure" for it. This

usually takes place in an office or room where the counsellor discusses issues with the client through a verbal/mind connection. This is the typical process within correctional facilities. Often psychoanalysis is used also.

Miller (1981), however, regarded psychoanalysis as repressive. She explained:

We live in a culture that encourages us not to take our own suffering seriously, but rather to make light of it or even to laugh about it. What is more, this attitude is regarded as a virtue, and many people - of whom I used to be one - are proud of their lack of sensitivity toward their own fate and particularly toward their fate as a child. (p. xi)

On the basis of my experience of living in a northern reserve community, I have appreciated and observed that Aboriginal people see beyond the linear process. For instance, they believe that a handicapped person is to be honoured. The handicap is perceived as a "gift" because this person would not have been made this way unless the Creator thought he could handle it; through his handicap he has a unique slant on how he experiences life. His experience provides another teaching for others and a way of perceiving human experience. In this same way, pain is to be honoured for it presents an opportunity for growth on all levels including a community level. This belief was confirmed through many personal communications. The core of Aboriginal counselling is in fostering the "giftedness" of the individual on the basis of their own care and development. This requires a form of communication whose source is the heart.

It was not appropriate for the present study to define Traditional healing practices as they are acted out through personal experience and in this way are multidimensional. For the purposes of this study, however, Traditional healing practices included: counsel with an Elder, sweat lodge and sweetgrass ceremonies and experiential group activities and individual

"disciplines" that enhance a positive cultural self-identity. An individual who follows these ways is described as Traditional and includes spiritual connectedness.

Learning by doing and through experience is the key to growth and the development of "knowing" is the evidence of the struggle for balance between the physical, emotional, social and spiritual. The chances of rehabilitation and growth for young offenders increases when the purpose of young offenders programs is to: (a) accept the responsibility to promote a "growth" attitude through a variety of programs; (b) foster intradependency (faith in one's self, empowerment), as well as interconnectedness through community respect for the needs of youth; (c) recognize the experiences of youth, thereby promoting self-reliance, self-worth and communal healing in the sharing and honouring of these experiences; and (d) offer and allow enriched cultural experiences as a method of transformation. The integration and synthesizing potential of processing parallel information is increased. The chances of rehabilitation or habilitation for incarcerated youth increases. The institutional experience for the youth presents a new way of life based on the youth's positive strengths while learning to rely on these, and to develop within a connected community. This is often a new concept to youth who have experienced unhealthy community, where they define themselves as being unhealthy also.

My sons, it is important to remember. It is in remembering that our power lies and our future comes. This is the Indian Way.

*Anna Lee Walters
(Come, My Sons, 1974)*

CHAPTER TWO

PERSPECTIVES

A dichotomy exists for the youth who experience the young offenders system. The punishment versus "special needs" philosophies inherent in the YOA cause confusion within the system, as well as for the youth in custody. Making a case for the present research, as well as outlining specific methodological concepts surrounding this research, clarifies factors for this research.

Making a Case

The issues involved in this research were complex, necessitating an examination of perspectives. The dilemma inherent within the philosophical concepts of the YOA requires further definition. The impact of the justice system on Aboriginal people is explained, as well as an understanding of Traditional healing/counselling practices.

The Young Offenders Act: Cause or Cure?

The YOA (1985) became law in Canada on April 2, 1984. It replaced the JDA (1908, 1929, 1970) where the well being of the child was the central concern. This philosophy was reflected in Section 38 of the JDA:

The care and custody and discipline of a juvenile delinquent shall approximate as nearly as may be that which should be given by his parents, and that as far as practicable, every juvenile delinquent shall be treated, not as a criminal, but as a misdirected and misguided child, and one needing aid, encouragement, help and assistance. (p. 20)

The YOA gave power to the court system as a result of the popular justice model. Brand

(1986) suggested:

The old rehabilitation model was deemed economically unworkable; there was an increasing amount of empirical evidence which suggested that rehabilitation policies had no effect on recidivism; and rehabilitation was a costly model to operate. (p. 51)

In addition to holding young people accountable for their behaviour, the YOA Sec. 3.1(b)(c) stresses that:

society must, although it has responsibility to take reasonable measures to prevent criminal conduct by young persons, be afforded the necessary protection from illegal behaviour; (p. 3)

while at the same time being based on the principle that:

young persons who commit offences require supervision, discipline and control, but because of the state of dependency and level of development and maturity, they also have special needs and require guidance and assistance. (p. 3)

The youth court system must find a balance between these principles, however, the YOA does not assist in delineating these concepts. The YOA suggests that all young persons are treated the same under its principles. This may relate to the nature of "due process". However, the needs of youth vary and are not defined by the Act.

The YOA permits that a youth in criminal court has the same rights as adults, yet may be considered as a youth requiring guidance and assistance. The confusion over their special needs remains. Custody sentences for young offenders have been the response of the courts. In this regard, Wardell (1987) stated:

From 1980 to 1984 the weekly juvenile court docket in Saskatchewan consisted of one

morning a week where an average of ten alleged delinquents appeared at the Unified Family Court. This docket usually took no more than an hour. By April of 1986, administrators in charge of the youth prosecution branch were considering adding a fourth docket day per week with an average of 20 to 30 cases being dealt with per docket.

(p.47)

It seems that custodial dispositions were and are being used for youths who are in need of help. The Judges in youth court make the decisions and they may or may not be guided by pre-disposition reports prepared by assigned social workers and/or youth workers employed by social services. Their decision "requires a careful balancing of the principles of accountability and protection of society against the special needs of youth" (Bala & Kirvan, 1991, p. 78).

Recent changes in the YOA (Sec. 20(1)(k)) included increasing the maximum sentence for a young offender from three years to five years (three years in a custody facility and up to two years probation, making five years). Recent public pressure has called for increasing incarceration to 10 years and lowering the age for young offenders to 10 years old from 12 years old.

Recent media reports have indicated that the Province of Manitoba has changed two of their custody facilities into "boot camp" style facilities in their attempts to "guide" delinquent youth. The number of secure custody young offender institutions has increased over the last few years in Canada. Awad (1991) recommended that "attempts should be made to make secure custody a place where treatment could occur" (p. 184). However, this is not mandated by the YOA.

This all leads to the question of treatment and addressing the special needs of youth.

Bala and Kirvan (1991) defined "special needs" as: *"the needs of youth to form positive peer relationships, to develop appropriate self-esteem and to establish independent identity; it also extends to their health, educational and spiritual needs"* (p. 77).

They also warn that:

It must be recognized that the needs of some troubled youths will be ongoing and fall outside the mandate of the criminal justice system. The concept of 'special needs' should not be used to justify intervention under the YOA that is not commensurate with the offence. (p. 78)

How are the developmental, social and psychological needs of youth being met in custody facilities with the growing budgetary constraints on staffing numbers, lack of qualified staff and program development; with the numbers of young offenders rising and the rise in serious and violent crimes being committed by them; with the growing awareness and pressure of the cultural and spiritual needs of both Aboriginal and non-Aboriginal youth? Counselling youth is not the mandate of custody facilities.

Wardell (1987) pointed out that:

The individualistic focus of the YOA on responsibility and accountability is a smoke screen to hide society's unwillingness to redistribute resources and to admit major responsibility for youth. Haveman argues that the social welfare approach is preferable to the 'free will model'. A free will model of the young person accountable as a mini adult (i.e. the criminal law perspective) is a step back to Victorian criminology according to Haveman. He argues further that the rejection of the social welfare approach is akin to 'blaming the victim.' (p. 66)

It was recently announced in Saskatchewan that the Young Offenders Branch of Social Services and the Family Services Branch of Social Services will work together on a Family and Youth Plan. This was largely due to the fact that:

- ▶ *Saskatchewan's use of youth custody is significantly above the national average. Meeting the needs of youth in a custody environment is difficult as they are often separated from their families and communities.*
- ▶ *Thirty-four percent of youth in custody facilities are originally from northern communities.*
- ▶ *Too much expectation exists on custody alone to correct offending behaviour. This often results in a pattern of repeat offenses. Specialized services are required at the community level to help break this pattern.*
- ▶ *Many youth are required to leave their home communities to receive treatment services. (Family and Youth Services, 1993, p. 1)*

The Family and Youth Plan is targeted for 12 to 15 year old youth. The intent is to have additional funds available to communities who want to develop local programs to accommodate the needs of individual youth and their families. This plan is to be staged over a two year period. The implications of this plan for the care of, and programs for, young offenders within custody facilities are not clear at this time, however. The confusion around needs of youth remains. It is also not clear how this plan interfaces with court proceedings for young offenders.

It is time to look inside our institutions, to review our practices and policies, to hear the voices of incarcerated youth with our hearts and to recognize their needs. Webber (1991) argued that:

The corrections bureaucracy soldiers on, a seeming conspiracy of denial couched in the language of deceit. As long as punitive law enforcement, targeting predominantly poor,

Native, national-minority, abused and disadvantaged juveniles masquerades as justice and rehabilitation, troubled and trouble-making youngsters cannot expect a real second chance. (p. 197)

She later stated that:

More police, more prisons and saying no [to drugs] are no substitutes for substances that transport troubled kids to a carefree plane where they feel invincible. Wholesale rejection of drugs will occur only if kids have access to meaningful alternatives. The challenge of infusing young lives with mental health and spiritual hope goes beyond family responsibility and individual choice, to the very nature of our society and our values. (p. 238)

In relying solely on the justice model for dealing with acting out youth, community integration is denied, thus devaluing the youth. In this belief that punishment "cures", the emphasis on healing is denied. Shorten (1991) cited a 23-year old youth who spoke of his own determination to survive in spite of the system:

You see I didn't, didn't ask for what happened to me. I didn't ask to be put in that position - foster homes and shit. What pisses me off the most is they expect me to come out of this shining Social Services, the government . . . they say, 'Well, it worked for him, we did it for him, we can do it for someone else'. . . I did this on my own. (p. 34)

In light of these criticisms and reflections, it is difficult to conclude that the YOA addresses the special needs of youth. Through his research, Hackler (1991) concluded that "Canada has permitted a clumsy and insensitive juvenile justice system to evolve" (p. 65).

First Nations Peoples' Justice Inquiries and Historical Perspectives

Whether we perceive problems as problems or problems as opportunities is a reflection of our attitude towards learning. Environmental influences contributing to an attitude of learning consist of family dynamics, cultural thought patterns, organismic characteristics and personal learning processes involved in growing and developing as a unique individual. How people gain knowledge and how people use knowledge is based on a set of relevant and relative preferences.

It follows from the above that a child's learning style is connected to his/her cultural heritage and experience. Rupert Ross (1992), an Assistant Crown Attorney responsible for court and justice proceedings in Northern Ontario quoted a proposal by the Sandy Lake Band:

Probably one of the most serious gaps in the system is the different perception of wrongdoing and how to treat it. In the non-Native society, committing a crime seems to mean that the individual is a bad person and must be punished ... The Indian communities view wrongdoing as a misbehaviour which requires teaching or an illness which requires healing. (p. 62)

It is important when looking at programs for Aboriginal delinquent youth to assess how the penal system impacts further and may influence their rejection of society. How does the secure custody jail system promote growth and healing, while teaching independence? Does the system, instead, create further insecurity and dependency? Awad (1991) stated in this regard:

Young people need an environment that will give them the best opportunities for growth and development. One may even say that this is the right of young people. In fact, I would suggest that, in an ideal situation, the needs of young people and their psychological rights may be the same. Providing such an atmosphere for development is

a complex and, at times, poorly understood process. However, it is clear that, at some time in their life, particularly in early adolescence, there is a need to establish autonomy and later, identity. . . . The system is logical and coherent. However, it loses sight of the adolescents and their developmental needs and ultimately makes no psychological sense. (p. 182)

The justice system further exploits First Nations people and prison institutions become places of confusion. The prison culture contains a parallel structure. Conflict can be further denied or substituted by a new conflict from some occurrence within the facility or a place where confrontation exposes conflict and options to conflict resolution are examined, as in life issues. For instance, Peck (1987) explained that:

The essential dynamic of pseudocommunity is conflict-avoidance. The absence of conflict in a group is not itself diagnostic. Genuine communities may experience lovely and sometimes lengthy periods free from conflict, but that is because they have learned to deal with conflict rather than avoid it. Pseudocommunity is conflict-avoiding; true community is conflict-resolving . . . the basic pretence of pseudocommunity is the denial of individual differences. (pp. 88-89)

It is through this acceptance of pseudocommunity that we justify some of the rules and practices within our prison facilities.

Roberts and York (1991) reported the findings of the Manitoba Justice Inquiry. They reported that more than 40% of the prison population in Manitoba is Aboriginal. Further, they commented:

In almost every aspect of our legal system, the treatment of aboriginal people is tragic.

We marvel at the degree to which aboriginal people have endured, and continue to endure, what the justice system is doing to them ... a misunderstanding of native culture by a dominant white society lies at the heart of the justice system. (p. A1)

The penal system becomes a "pseudocommunity" for those who are struggling to survive within the dysfunctionality of society and to find meaning within a grieving of the loss of culture, re-living generations of inherited pain. Historically speaking, Aboriginal people were first incarcerated for their ceremonial practices. Young, Ingram, and Swartz (1989) explained further:

When the first European settlers came, many of them recognized the ability of the medicine men and frequently turned to them for help. But when it became apparent to those in power that the medicine man would be the principal barrier to assimilating Indians into Anglo-Canadian society, steps were taken to weaken his influence. . . . Traditional healers were subjected to criticism and abuse. Many were jailed: some were executed - and native medicine was driven underground. In time, the medicine bundles became museum pieces. (p. 11)

An act of leaving the reserve without permission from the Indian Agent was defined as criminal. He was the enforcer of The Indian Act. This law was enforced in the Prairie Provinces up until the 1940's. Further to that, jail sentences were given to parents who refused to send their children away, often very young, to distant residential schools for long periods of time. These were run by religious orders.

Judge Anthony Sarich (1993) wrote of these traumas in the Report on the Cariboo-Chilcotin Justice Inquiry. He talked of the common thread of complaints being the residential

school, where:

Children were conditioned, by virtue of strict, often severe discipline, segregation from siblings or other family members, and very close control, to discard all vestiges of their cultural heritage. (p. 10)

One of the people who presented to the inquiry explained that "life at the school was worse than life in the prisons to which he graduated" (Sarich, 1993, p. 17). Armstrong (1992) defined the government process of the residential schools and systemic racism as a tool to maintain totalitarianism.

There is no word other than totalitarianism which adequately describes the methods used to achieve the condition of my people today. Our people were not given choices. Our children, for generations, were seized from our communities and homes and placed in indoctrination camps until our language, our religions, our customs, our values, and our societal structures almost disappeared. This was the residential school experience. (p. 208)

The justice system is built on law and order and rules of conduct. The forced assimilation of First Nations People was violent and cruel, going back five generations now. The effects are reverberating throughout the world for all indigenous peoples and about all human existence. We are all connected. In this regard, Ross (1992) stated:

When we hear Natives' laments for loss of their culture, we should also be alert to the fact that they are being voiced not only to relieve their feelings of sadness, but also as a kind of warning to everyone. They are saying, to put it bluntly, that our society is unhealthy in many ways, and that if we continue on our present path we will prevent

ourselves from becoming the whole and healthy people we have the capacity to be. . . . They balk when they observe us as a distracted and frantic society full of stress, substance abuse, broken families, violence and, worst of all, a numbing loneliness. They also see their own communities showing identical problems and they wonder how much our influence is to blame. (p. 141)

The government, through rules, regulations and attitudes has forced the dependency of Aboriginal people. The punishment aspect of our justice system promotes the dichotomy and "in accordance . . . over the past 150 years, Native people have come to depend upon agencies of the government for their needs" (Sarich, 1993, p. 18).

The predicament that programmers face in young offender facilities is in finding a balance between a "pseudocommunity", a "treatment community", and a "prison community". Social welfare ideals may conflict with systems theory, and control and punishment may not be the best therapy. Perhaps this can be adjusted if the fulcrum of programming is an education and counselling program strengthened, supported and guided by Aboriginal cultural and spiritual teachings, including Traditional healing practices, as well as respecting, honouring and appreciating the needs and experience of incarcerated youth. In this regard, the John Howard Society (1992) stated in their submission to the Saskatchewan Indian Justice Review Committee:

An important consideration for the review panel might be one which allows youth, particularly, to get spiritual counselling and cultural counselling. Just because a person is Native does not mean that they know their own culture, particularly if they have been raised in the urban setting or in a dysfunctional family. This knowledge is imperative to holistic development of the Native person. The teachings of the native cultures, if

followed, require discipline and offer structure and hope, missing components in the lives of many of the people in court today. (p. 13)

The healing can begin through the catalyst of the institutional experience. The strength of survival within the individual can be honoured. If the system accepts the responsibility of being a bridge to growth, we heal the future. Ross (1992) defined the historical violence that now needs to be healed:

I want to examine the very violent interplay between our coping mechanisms and theirs. I use the word "violent" because one of our first acts after contact was to denigrate or outlaw the very mechanisms which permitted them to cope with the traumas of life. In essence, I believe we took away much of their capacity to heal themselves. I am here referring to such practices as the pipe ceremonies, sweat lodge ceremonies, shaking tent ceremonies, sundances and a host of other practices which we declared heathen. I do not suggest that we always knew what we were doing. But we stamped out these traditional practices nonetheless, having no idea that we were destroying their healing institutions. The result was that a people about to face the most overwhelming social disintegration imaginable were left virtually defenceless against the anger, grief and sorrow that inevitably followed. (p. 143)

Healing can be the focus of incarceration. This means changes in the justice system and program development in young offender institutions in keeping with recommendations made by Justice Review Committees. To this effect, Ross (1992) explained:

When we encounter Native people who do not take to our predominant form of healing, who refuse to open themselves up in our way, we believe we see people who are not

interested in healing themselves or worse still, who are incapable of so doing. These are the unwritten conclusions of many of the psychiatrists, psychologists and other therapists who prepare reports for our courts to assist them in finding an appropriate sentence; the message between the lines is that the Native cannot or will not help himself. (p. 146)

He continued, saying that the mental health community fails to relate to the individual. The survival instinct is negated and western definitions of status and power are imposed on the individual. However, this is changing:

In fact, the history of Native people in our jails shows that when they have asked to be able to bring appropriate healing measures into play, we have scoffed at their requests. It is only recently that prison officials are permitting, or encouraging Elder visitation and pipe ceremonies, sweet grass and sweat lodge ceremonies. (Ross, 1992, p. 146)

The healing process must also begin within the system. The healing process is a circular process. It is not enough that social workers, corrections workers, clinical psychologists and community mental health workers have the academic training. We must begin to hear those in need. The definition of trauma, crisis and healing by Euro-Canadian institutions takes valuable energy away from the healing process for Aboriginal youth. The goal of healing is the empowerment of the individual and this involves spiritual survival. The incarceration system needs to acknowledge this.

The over-representation of minority peoples and indigenous peoples in the prison institutions demands a greater emphasis on community healing - a fair distribution of resources, extensive inclusion of Traditional healers and Traditional healing practices; an emphasis on healing rather than punishment or "cure" and a linking of true community support networks. In

this way, recidivism is de-emphasized and prevention and growth becomes the focus.

Healing: From a Traditional Perspective

Robert Mitchell, Minister responsible for Indian and Metis Affairs, as well as Minister of Justice, in his address to the Aboriginal Justice Conference held in Saskatoon in September, 1993, interpreted his experience over the few days:

Then I realized that my usual definition of the purpose of law is entirely negative - a system of social control. Hers (Patricia Montour) is entirely positive - the way to live most nicely together. Then I asked myself, who is teaching who in the exercise? . . . My culture knows very little about healing. Aboriginal culture knows a great deal about healing. (pp. 12-13)

Institutional programming needs to accept this fact and focus on the treatment needs of incarcerated youth. They need to build with respect for the youths' survival skills and acknowledge wisdom in their stories.

Keeshig-Tobias (1991) stated:

Native stories deal with the experiences of our humanity, experiences we laugh and cry and sweat for, experiences we learn from. Stories are not just for entertainment. We know that. The storyteller and writer has a responsibility - a responsibility to the people, a responsibility for the story and a responsibility to the art. The art in turn then reflects a significant and profound self-understanding. (p. 66)

A balanced approach to living and to healing is the key to change. This means looking at the world differently. This means defining the process of healing not in terms of cure, but rather, in

terms of health. Health meaning inter and intra personal harmony including a spiritual dimension. "It is one thing to believe something and quite another to know it." says John Cuthand, a Cree Pipecarrier and Sweat lodge Holder (personal communication, March, 1990).

In most Western therapies, an overemphasis is placed on an over-reliance on appearances and a minimizing of the mystery. Reality Therapy is used as a method of treatment to bring people back to living in the present where logical consequences are the stimulus for change. While this may be a helpful form of therapy, it is only dealing with surface symptoms and consideration is not given to the interconnectedness within the "multiverse" (Highwater, 1981, p. 5). "Reality Therapy? Yes, but whose reality" (personal communication, John Cuthand, March, 1990)? The problem continues to remain when the stimulus for growth comes from outside the individual.

The minimizing of the mystery, very often, manifests itself as denial. If the stimulus for growth comes from outside the self, then it serves as a limited resource for healing. Young offender institutions frequently insist that they are not treatment centres and do not have the counselling resources to work with these troubled youth. These precepts deny the painful experiences of these children and disregard their learning, in other words, the richness of their survival. The institution discounts their being a witness to the hurt experienced by the youth and denies the wisdom of the youth in their experiences.

Young offender institutions present a type of community where the strengths of the youth in crisis can be honoured. However, at the present time, it is a community based on control and emotional restraint rather than development and growth. This is a misrepresentation of interconnectedness. Healing means communicating on many levels in many ways. Highwater

(1981) observed:

It is not simply a matter of language, for, as everyone knows, it is possible to translate with fair accuracy from one language to another without losing too much of the original meaning. But there are no methods by which we can translate a mentality and its alien ideas. Or take the English word universe, in which I find even more complicated problems for Indians do not believe in a universe; but in a multiverse. Indians don't believe that there is a one fixed and eternal truth; they think that there are many different and equally valid truths. . . . The multifaceted nature of reality itself . . . the impulse behind the use of reason is not the discovery of truth but the discovery of meaning - and that truth and meaning are not the same things. (pp. 5-6)

In this way, by emphasizing healing and communication, the "sacred" importance of the individual is revealed, to develop his/her own unique potential, to learn from others and to teach within a community. Perception is the threshold for growth.

It is thought by some that Aboriginal people purposely withhold their explanations of their spiritual beliefs, that they are passive in their belief of non-interference, or that they are not careful in their childrearing practices. However, their belief and process-oriented mechanisms are the exact opposite - words - wisdom comes from one person's experience and they can only speak from that experience. Therefore, the growth of the individual is so sacred that one does not have the right to limit another through "advice."

Ross (1992) emphasized this philosophy of interconnectedness:

Interconnectedness is the key word. The philosophy states that we are not alone, nor can we go it alone. We are not here to assert dominion or to rise above the rest, but to make

a contribution with the rest. Yes, we take what we need, but only what we need. At the same time, we try to ensure that the people and things around us continue to receive what they need as well. Success is measured not by the degree to which we subdue, but by the degree to which we serve as a conduit of sustenance for all components of creation. The successful man is the one who understands his role in that chain of sustenance and who dedicates his efforts towards maintaining harmony and balance within all creation. The degree to which his acts demonstrate that sort of understanding is the paramount consideration in assessing his success as a developing, always progressing, human being.

(p. 182)

One person is no greater than another and as equals they contribute to the community. The wisdom of personal experience is observed and valued by the whole community. Respect, appreciation, and honouring are involved in the process of healing and growth.

"A person may decide to develop their own potential. The path will always be there for those who decide to travel it and the source of failure is a person's own failure to follow the teachings" (Woods, 1988, p. 28). This explains the development of Indian Brotherhood and Indian Sisterhood movements in the prison system and the resurgence of Healing Circles. They emphasize Traditional values, wellness and holistic healing. Fraser (1991) quoted a keynote speaker at a Women and Wellness Conference who said:

Traditionally and historically, we have been well human beings. Where is it throughout the centuries stated that it is okay for men to abuse women? We didn't abuse our bodies with alcohol; we didn't abuse our partners; we didn't have sex with our children; more importantly, we were spiritually connected. By attending meetings like this with other

Native women with similar backgrounds and problems, they can begin this healing process. (p. 11)

Traditional healing practices involve healing ceremonies and activities that go beyond group therapy. Traditional healing is a transformational process. Highwater (1981) defined this as "the process by which primal people become aware of things" (p. 64). Quoting Black Elk he explained: 'While I stood there I saw more than I can tell and I understood more than I saw; for what I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being' (p. 67). Highwater (1981) goes on to say:

It is a lesson learned through a vision of the unspeakable plurality that transforms the person of wisdom into the shape of all shapes - so that the powers within and around him may live together like one being. This integrity is fragile in the Indian world and its disharmony or disintegration is the cause of disease or death. (p. 67)

There is a difference between religion and spirituality. Religious counselling does not necessarily encompass a way of life. Ross (1992) warned in this regard:

We must be very careful when we consider the role of the spiritual plane. We are not dealing with some quaint custom, nor are we dealing with religion as many of us define that term in our post-industrial, Western world. To many Native people, the spiritual plane is not simply a sphere of activity or belief which is separable from the pragmatics of everyday life; instead, it seems to be a context from within which most aspects of life are seen, defined and given significance. (p. 55)

The counselling process, if it is to encourage healing, must involve developmental and transpersonal psychologies and then some. Kegan's (1982) theory of self-evolution connects

human change to the development of the individual and the systems which we live in. This is the beginning of a counselling paradigm that recognizes the ecology of health and well being. The question remains, however, can we be healthier than the systems we exist within? We need to strive for healthy relationships, interconnectedness and intrapersonal balance while promoting social cohesiveness.

Katz (1981) in his study on Traditional healing by the !Kung people in the Kalahari Desert stated:

!Kung healing invites health and growth on physical, psychological, social and spiritual levels; it affects the individual, the group, the surrounding environment and the cosmos. Healing is an integrating and enhancing force, far more fundamental than simple curing or the application of medicine. (p. 60)

It would seem, therefore, that in valuing individual healing and cultural teachings relevant to the youth, the opportunity for creating a deeper interconnectedness through healing programs within young offender institutions increases. With new input, community healing increases and, in turn, impacts on the justice system. This is related to Aboriginal counselling programs for young offenders in Canada.

It is through the integration of divergent perspectives that we are more equipped to perceive the whole. Through purposeful, deep change, and openness, we can develop a "caring" system. Katz and St. Denis (1991) elaborated this process:

Elders guide and inspire - they are teachers. They help create meaning and struggle to make things whole - they are healers. Teaching and learning emerge in the creation of community meanings; infused by spiritual understanding, healers become teachers, and

teachers become healers. . . . If we consider healing as a 'transitioning toward meaning, balance, connectedness and wholeness' (Katz, 1982), we can see how teaching and learning can be healing acts. The 'teacher as healer' is one who, infused with spiritual understanding, seeks to make things whole. . . . the 'teacher as healer' is one who, informed by spiritual understanding, seeks to respect and foster interconnections - between herself, her students, and the subject matter; between the school, the community and the universe at large - while respecting each part of these interconnected webs. . . . 'teacher as technocrat' . . . putting information into the student . . . undercuts students developing their own process and sense of learning. . . . As a practice, 'teacher as healer' may not be immediately and easily applied in most Western schools, given the bureaucratic nature of these institutions and their ideological commitment to subject matter competence and technical teaching skills . . . But as the fragmentation and alienation of the culture unfolds within the schools . . . teaching must welcome back the healing dimension . . . the task of making things whole. (pp. 24-26)

In this way, healing becomes the responsibility of teacher, student and community or counsellor, client and system. This energy creates a renewable resource that can be shared by all. This is recognized as a collaboration rather than an amalgamation of resources and healing options. A review of the purpose and intent of young offender custody facilities is needed. Does time spent here hurt or heal? If it is to heal not only the Aboriginal youth, but all youth then we must focus on the inclusion of Traditional healing programs. The greatest need for these youth is therapy that goes beyond an unhealthy community. Katz and Craig (1988) reiterated complementarily:

If indigenous systems of health care complement, and in some instances replace the

Western bureaucratic system, health care resources can become renewable and more accessible. If the two systems co-exist on a basis of equality, clients have a wider range of choices. (p. 6)

It is time all parts of the system, including the youth, worked together, to recognize the potential of the system, accept historical truths, and learn to heal for future generations.

Justification of Methodological Concepts

This study was intended to demonstrate a "conscious understanding" of Traditional healing practices and the need for choice in counselling for young offenders. The concept of Indian Science, then, also needs to be examined in furthering the understanding of this research. Secondly, artwork was used to introduce the healing process necessitating clarity in defining its use here.

Indian Science

Research does not examine "objects" but, rather, human processing of life experience and, therefore, it is not grounded so much in "data" as in experience. A few quotations from Colorado (1989) clarify this perspective:

Coming to truth in an Indian way involves spirit, body, mind and relationships. While Western science stresses cognitive abilities and powers of reasoning, American Indian science relies on these two facets as part of the total way of coming to knowledge. American Indian science is based on observation, experience, information and prayer. (p. 41) . . . Indian science, often understood through the tree, is holistic. Native science has a sacral basis and the teachings are grounded in the natural world. The Native and the Natural Way are one. Seeking truth and coming to knowledge necessitates

studying the cycles, relationship and connections between things. Indeed a law of Native science requires that we look ahead seven generations when making decisions. (pp. 30-31)

It is for these reasons that the present research was done in four phases. The survey provided the national findings, in other words, the broader tendency and current trends.

The second phase involved the book that the youth named The Ways of Life, covering a five year period of submissions of poetry and artwork done by young offenders from a youth centre. Not only does this give a local perspective, it expresses the inner struggles of incarcerated youth.

The third phase of this research introduced the impact of the bureaucracy on the delivery process of Traditional healing systems. The perceptions explained by the practitioners or the co-ordinators of the program were developed over time, through their experiences within a dynamic process. Interviewing them provided a snapshot of this process. The fourth phase was a summary of the research information. This looked at themes and provided further insights into the use of Traditional healing practices with young offenders.

The phases of this research were executed independently of each other. The process was not linear, rather it was circular. How the study unfolded was in itself a process. This research was not necessarily product-oriented. This process was akin to Ross' (1992) when he stated:

So progress in this exploration was a circular affair, with advances on one front permitting advances on all fronts if the time was taken to re-visit them. In the end, with as many doors open as possible, a sense of the whole began to emerge. Not only was that whole greater than the sum of its parts, none of the parts could be fully understood without reference to the whole. (p. xxvi)

Colorado (1989) emphasized this process in her explanation of the work of the Elders:

"The outcome of this science and knowledge is that people learn to live in balance in relationship

with all other things" (p. 39). Relationship and building on relationship is the key. The research must also heal. Colorado (1989) clearly stressed this aspect:

Indian science generates data to inform us the condition of, and possibilities for, completing relationships ravaged by four generations of colonialism. We see that the research itself is a process for healing and identifying relationships. We are related, we are all one, life and death, good and bad, we are all one. The Indian acknowledges this and so discovers the most liberating aspect of Native science; LIFE RENEWS and all things which support life are renewable. (p. 33)

This research was valuable only in that the youth and the Aboriginal community see it as such. The goal was to increase awareness, to make sense of the issue allowing a deepening understanding. To this end, the four phases of research will serve to corroborate the complex realities around the use of Traditional healing practices within young offender facilities. Eisner (1991) explained:

Structural corroboration, like the process of triangulation, is a means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of a state of affairs. . . . We seek a confluence of evidence that breeds credibility, that allows us to feel confident about our observations, interpretations and conclusions. (p. 110)

Therefore, this approach was not linear, rather it was circular, emphasizing a holistic method.

Art and Healing

Eisner (1991) stressed that "art as well as science performs an epistemic function" (p. 108) and for this reason, artwork and poetry were submitted by incarcerated youth, incorporated into a book, and used in this study. This work was the "voices" of the youth who

experience the system. As the readers experience their thoughts, feelings, expressions and wisdom, it is hoped that they, too, are researchers.

As researchers accept their own vulnerability, insights into the community become available - the research can become more valid and responsibility for the research becomes shared between the researcher and the community - the community can become empowered along with the researcher. As vulnerability becomes valued as part of research, training for community psychology practice, including research training, can move further away from the counter productive emphasis on omnipotence, which still lingers on the medical model. (Katz & Nunez-Molina, 1986, p. 18)

The Ways of Life showed emerging themes and connections. Through our own feelings and observations, we experienced the interconnectedness of being. This idea is supported by McMurray (1988):

The inner artist can go beyond issues of personal transformation to the collective dimensions of the unconscious, revealing images of our shared situation and giving us the opportunity to question and converse with them. We are, after all, more than individual; we share in the cultural-historical development of humankind. (p. 7)

For this reason, a limited interpretation of the artwork and poetry of the youth was included in phase four, allowing the work to stand on its own right and as their own stories. The work is special - an expression of healing given all the injustices, the loss of identity, the severe trauma of physical, sexual and psychological abuse many of these youth have experienced. In spite of, and perhaps because of, the pain, they continue to communicate and connect.

The creative process is akin to the recovery process and the action of creating is a method of re-centering, being both self-healing and validating. Black (1989) stressed:

I believe that the inner light within all of us is sometimes dimmed because of certain painful experiences, but what I attempt to do in my art is to show that even our pain can be transformed by letting in even the smallest ray of light - one moment of penetrating consciousness can open the window to the soul and allow our inner greatness and joy to surface once more. (p. ii)

Miller (1981) described how spontaneous painting helped her to discover her personal story. Through this, she came to understand how "the conventional methods of psychoanalysis block the creativity of patients as well as analysts" and how psychoanalysis reinforced repression through its "deceptive theories" (pp. xii, xiii).

Therefore, it is important to be a witness to the youth in their reclaiming of the self. Their personal experiences are to be honoured and respected. Schatzman and Strauss (1973) emphasized that "the researcher attends humanely to the integrity of all his hosts and to their requirements for freedom and trust" (p. ix).

Youth freely submitted work to The Ways of Life. Their submissions were strictly voluntary and permission was received from individual youth for the use of their artwork and poetry in this book and for this study. This material was compiled at this particular youth centre over a five-year period, beginning when the cultural program first began (1989) up to the time of writing.

Most of the questions will be answered by careful reasoning.

Your language will shout the answer. But you will find, my sons, that the most important questions in life cannot be asked. The answer to those dwells in the heart. And as most of our people know, the heart has no tongue.

*Anna Lee Walters
(Come, My Sons, 1974)*

CHAPTER THREE

METHOD

The impetus for this study was echoed by Jaffe, Leschied, and Willis (1991) who stated: "Canadian researchers need to refocus the basic questions on rehabilitation" including the "need to identify specific intervention strategies for specific clients at different stages of their development" (p. 297). This returns us to the question of the special needs of youth and an examination of programs, as well as the issue of counselling within young offender facilities. Since the YOA does not clarify the practices and policies in these areas, the custody facilities, as well as the courts refer to the justice model as their philosophical base.

The present study was conducted in four phases. The following chapter explains each phase including the treatment of the research information.

Background Information of Method for Each Phase

My involvement in the cultural program within a youth centre began in 1989 with John Cuthand, Cree Pipecarrier and Sweat lodge Holder. The co-ordination of this program has been passed to an Aboriginal staff member who is also in charge of staff training for young offenders workers. At this point, I am a "conduit," a teacher, an advocate for the needs of youth, as well as a student. I am like a participant observer since I am not a Traditional healer nor the director of the program.

This research was an examination of the status of Traditional healing programs both within the institution and with the youth who populate our young offender institutions. The survey step

in phase one was supported by Schatzman and Strauss (1973) in the following:

In field research, one can survey a sample of a large population to obtain different kinds of leads on the situation which is also being examined up close. Case studies of persons, occupations and other classes of person or events may be of help too. (p. 14)

The poetry and artwork compiled in a book in phase two was the "collective voice" of incarcerated youth. This work was gathered over a five year period since the inclusion of the cultural program at the youth centre. Schatzman and Strauss (1973) emphasized that:

The researchers developed understanding of his object is not necessarily or merely "true" or "untrue"; rather it is to be evaluated according to its usefulness in furthering ideas about this class of object and according to whether the understanding is grounded in data. (p. 7)

The third phase of research was an in-depth interview with two Native Program Coordinators who co-ordinate the delivery of Traditional healing practices to young offenders. These were in institutions in other provinces. However, ties of employment and association (Schatzman & Strauss, 1973) were used to gain access to these people. These interviews relied "on intelligent people who work in the system and have insights" (Hackler, 1991, p. 38). Hackler (1991) called this "the local wisdom approach" (p. 38).

First Phase: The Survey

The focus of this phase was to determine, from the national picture, if the high number of incarcerated Aboriginal youth, and, the greater emphasis on First Nations' perspectives within the justice system affected young offender custody systems' programming thereby, addressing the special needs of youth. For this reason, a national survey was conducted. This survey focused on the examination of the extent of cultural programming, the use of Aboriginal resources and the

inclusion of Traditional healing practices and ceremonies for incarcerated youth. This overview provided a basis for description of the trends in cultural programming for incarcerated youth in Canadian institutions.

Permission for this was obtained from the Director of the youth centre, and the government body, as the basis of employment. The survey included statistics on numbers of Aboriginal youth, type of facility, structured questions on type of programs and program delivery, as well as open-ended questions to allow for anecdotal and narrative reporting on successes and problems (Appendix A). Those institutions who responded are to receive a copy of all results. The reasons for this are two-fold: to share the information, as well as to verify their reporting.

This first phase provided a "general foreshadowing" (Hammersly & Atkinson, 1985) of the issue and provided information for the third phase of the research. Information from this section provided further support in phase three of this investigation, where positives and negatives for implementing this type of programming were discussed with the co-ordinators.

Treatment of the data. The information gained in the survey was compared and statistical information was reported. The institutions remain anonymous. A compilation of problems and successes, as reported by the co-ordinators, allowed for analysis of their similarities and differences. Emerging themes were discussed here and in phase three.

Second Phase: Poetry and Artwork of Youth

The phases of this research were executed independently of each other in order to make sense of the issue and to allow for a deepening understanding "using multiple data sources" (Lincoln & Guba, 1984, p. 82).

In the second phase of the research, artwork and poetry submitted by incarcerated youth were

presented. Their book was called The Ways of Life. The youth speak out and their work became a reflection of their needs. The book was divided according to themes and connections were made to the youths' collective definition of special needs. In reading this work, we connect to them through our own feelings and observations. We experience this interaction and relate to their feelings.

In this way, we become a witness to the youth in their healing process; in their reclaiming of innocence. Their pain and their personal experiences are to be honoured and respected. Miller (1990) explained:

The absence or presence of a helping witness in childhood determines whether a mistreated child will become a despot who turns his repressed feelings of helplessness against others or an artist who can tell about his or her suffering. (p. 60)

Permission from each youth was received for the use of their artwork and poetry for this book and for this research. This material was collected over a five year period from incarcerated youth since the beginning of the cultural program within a custody facility.

Treatment of The Ways of Life. The artwork and poetry were not critiqued. However, the work was arranged according to themes. A brief comment on each theme and a summary commentary highlighted the special needs of youth as they presented them. A committee of six youth from within the youth centre formally guided the organization and presentation of both the material and the summary commentary. A discussion with this committee of youth clarified institutional programming around the needs identified in their writings.

Further insights from this phase were included in phase four of this research. Miller (1990) emphasized:

If mistreated children are not to become criminals or mentally ill, it is essential that at least once in their life they come in contact with a person who knows without any doubt that the environment, not the helpless, battered child is at fault. In this regard, knowledge or ignorance on the part of society can be instrumental in either saving or destroying a life. Here lies the great opportunity for relatives, social workers, therapists, teachers, doctors, psychiatrists, officials and nurses to support the child and to believe her or him. (pp.168-9)

Third Phase: Interviews

In understanding how Traditional healing practices work and are impacted on by the bureaucratic system within the institution, it was imperative to hear from those who co-ordinated this programming and Traditional counsellors who must work within these systems. Two people who work in institutions in other provinces were chosen and interviewed in-depth. One institution was in Western Canada and the other in Eastern Canada.

Their permission was enlisted, they were visited, and their stories were tape recorded. The young offender institutions they work in were toured and we discussed in a sensitive and respectful way, their work with Traditional healing practices and incarcerated youth.

The experiences of the Native Program Co-ordinators who work within these systems provided valuable information. Often, these people were the teachers of the Traditional healing practices for all people who ask for them and respect these ways. Their words, their feelings, their descriptions, their questions teach us how to improve the system. Filstead (1970) explained that, "the researcher has 'to get to know well the persons involved and to see and hear what they do and say' if he hopes to come close to understanding human behaviour" (p. 7).

Treatment of the information. A brief description of the institution was provided and the physical interface of the Traditional healing ways was explained. A list of problems and successes, as interpreted by the co-ordinators was provided, including interviews with teachers in the academic programs (i.e., Native Studies). A summary analysis of these factors was given. Further recommendations for the inclusion of Traditional healing practices with incarcerated youth were gathered from the comments made from these interviews, as well as information from this section of the survey in the first phase. In other words, the anecdotal information gathered from the problems and successes section of the survey added to the two in-depth interviews and vice versa.

Fourth Phase: Integration

This step of the research integrated information gained throughout the phases. Interpretation of the data in this sense was what Eisner (1991) termed "structural corroboration" where "multiple types of data are related to each other to support or contradict the interpretation and evaluation" (p. 110).

Treatment of the results. A summary of the research provided an overview of the use of Traditional healing practices in the counselling of young offenders within custody facilities. Comments on recommendations and future considerations were included.

Dissemination

Since this research was supported and encouraged by the Young Offenders Branch of the provincial government and as the researcher's employer, they are to receive copies of this investigation. As well, if any responding institution in the survey step was interested in a copy of

the completed research they are to receive a copy of this investigation.

Approvals from Aboriginal and University Communities

A very important aspect of this research was the permission from the Aboriginal community. This research was valuable only in that the youth and the Aboriginal community see it as such. For this, I asked their permission. Blumer (1970) commented:

One has to have the possibilities of establishing the place and role of the specific content in the empirical world in order for the empirical content to enter into theory about the world. A specific procedure may yield a stable finding, sometimes necessarily so by the internal mechanics of the procedure. Unless this finding is shown to have a relevant place in the empirical world under study, it has no value for theory. (p. 57)

The research must also heal (Colorado, 1989, Katz & Nunez-Molina, 1986).

A committee of four people from the Aboriginal community were involved in discussions and previewing this research. This included an Elder, a co-worker and Native Program Co-ordinator from within the youth centre, and two private counsellors who included Traditional practices in their methods. Traditional ways include cleansing and prayer through ceremonies, counsel with an Elder and the rebuilding of positive identity through positive cultural experiences. This research was only valid to treatment in that it respected and added to community healing through the knowledge it presented.

The role of this committee was to examine the language and concepts being used in the study. Their permission and prayers were sought in the compilation of the work as well as in the final draft of the study. They were relied upon for setting boundaries on the presentation of spiritual

material and to ensure that this research reflected sensitivity and respect for the needs of the Aboriginal community.

It was also recognized and respected that a person of Aboriginal ancestry sat on the academic committee governing this body of research. As well, the Cultural Program Co-ordinators who were interviewed in phase three of this research and are of Aboriginal ancestry were invited to guide and comment on the research.

As the present study concerned human subjects, approval was sought from the University Advisory Committee on Ethics in Human Experimentation in Behavioural Sciences. Approval for this research was obtained from this committee. Their letter of permission appears in Appendix D.

Summary

Although this study was an examination of the national picture of programming for young offender institutions and an introduction of incarcerated youth to the readers through their creative expressions, this investigation also emphasized the great need for counselling youth in our young offender institutions; advocating for choices in counselling method. The need for choice in counselling is even greater for Aboriginal offenders given the impact of historical injustices adding to generations of inherited pain. The inclusion of Traditional healing practices for all youth makes the circle stronger; honouring pain, experience, and health. This is an invitation to healthy community.

*The old ones knew that someone,
someday, would need the power of the
drums. So after solemn prayers for
guidance, they decided to whom the
drums should be given. A few were given
away immediately, for there are always
those who are in need of such strength.
Many more were saved for others who
would follow in the footprints of time.*

*Anna Lee Walters
(Come, My Sons, 1974)*

CHAPTER FOUR

INFORMATION, ANALYSIS, AND DISCUSSION

Information received from each of the four phases of research was compiled and presented in this chapter. Phase one of the research included a survey circulated to all young offender facilities in Canada. Participation was voluntary. Phase two of the research centered around the needs of youth. Their needs were determined from poetry and artwork gathered over a five year period from incarcerated youth. A youth committee assisted in the compilation of the work and in the interpretation of emerging themes.

In-depth interviews with two Cultural Program Co-ordinators within facilities outside of Saskatchewan were the focus of phase three of the research. Their names and facilities remain anonymous. The last phase of this research provided an overview, integrating all parts of the analyses. Personal insights gained throughout this research process were explored. Experiences in the role as a Teacher-Therapist at a young offenders secure custody facility connected to the insights.

Phase One: The Survey Information and Analysis

A total of 43 surveys were sent to young offender institutions across Canada. For the most part, they were open custody or secure custody facilities with sentencing boundaries represented by the Y.O.A. Youth aged 12 to 17 years may be sentenced by the courts to these facilities for up to three years in custody with an additional two years' probation. Both females and males are in custody facilities, although not all the institutions responding to the survey held

female young offenders.

The survey (Appendix A) was a questionnaire format providing information about the Canadian trend of cultural programs and/or Native studies academic programs in young offenders facilities. The purpose of the survey was to investigate cross-cultural programs and cross-cultural counselling options within young offender custody facilities.

The survey gave data on programming, as well as anecdotal reports by the co-ordinators. Similarities and differences across the provinces emphasized the problems and successes of the inclusion of Traditional healing programs in a custody setting.

The rate of return on the survey was 65% as indicated by a response from 28 facilities. Responses were received from each province and including the territories. The fact that so many provinces replied indicated a willingness to share information and, as well, provided a fairly accurate national picture for cultural programming in young offender institutions.

Demographic Information

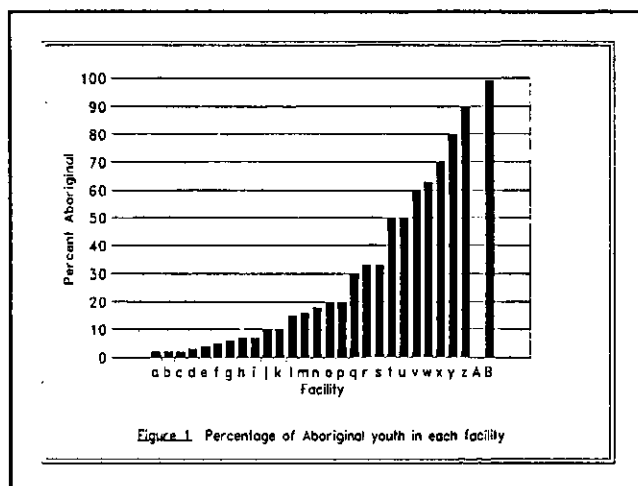
Male/female. In general, survey responses regarding the ages for incarcerated youth were in keeping with the YOA. Institutions held both male and female youth between the ages of 12 to 18 years. The total number of female young offenders was 147 compared to a total of 1,055 male young offenders. Figures were not available for five of the facilities. According to this sample, the ratio of female young offenders in custody to male young offenders in custody was 1:7. Only one facility reporting was a secure custody female facility placed within an adult female correctional centre. Combination male/female facilities were 61% compared to 36% all-male custody facilities.

Open/secure. Of the 28 institutions reporting, 47% were secure custody and 28% were

open custody. The percentage of institutions sharing both open and secure custody was 25%. For the most part, then, we were hearing about secure custody facility programs for male and female youth with a variety of sentence lengths, including long term.

Non-Aboriginal/Aboriginal youth.

The range of Aboriginal youth present within Canadian young offender custody facilities, according to the survey, was between 2% to 99% of the youth population. The mean for Aboriginal youth present in young offender institutions reporting on the survey was 27%.



Three institutions (10%) each reported 2% Aboriginal youth in attendance. Two institutions each reported 7%, 10%, 20%, 33%, 50% and one institution reported 99% of incarcerated Aboriginal youth (Figure 1).

All institutions reported the percentage of Aboriginal youth to non-Aboriginal youth. However, five institutions did not report exact numbers of incarcerated youth. Of those who did, it was found that out of a total of 1,022 incarcerated youth, 481 were of Aboriginal ancestry. This means that at the time of the survey, 40% of the young offenders in Canadian institutions were of Aboriginal ancestry. Statistics Canada (1986) reported that less than two percent of the population in Canada was of Aboriginal ancestry. Although the accuracy of this statistic was questionable due to on-Reserve/off-Reserve reporting, the numbers of Aboriginal youth in custody facilities is high by comparison.

It may be helpful in terms of program needs of Aboriginal incarcerated youth to look at

regions. It was interesting to note those institutions where Aboriginal youth were in the high range and little cultural programming was offered. The reverse of this was also noted where Aboriginal youth were low in numbers and programming in the cultural area was comprehensive.

It was found that the range of Aboriginal groups present within custody facilities was related to the geographical location of the facility. For example, Micmac and Maliseet were found in the east while Nootka and Shuswap were found in the west. The anecdotal reports explained that the Aboriginal group impacted on the Native language studied in the cultural program. However, all cultural programs contained similar elements. These were: counsel with an Elder, sweat lodge and sweetgrass ceremonies. Table 1 lists the Aboriginal groups indicated through the survey step. For the most part, all institutions reported a least represented and a most represented Aboriginal group with many groups being represented in each institution. It was also found that the cultural program was based, to a certain extent, on the availability of local resource people and Traditional healing practitioners.

Table 1

Aboriginal Groups Represented in Aboriginal Incarcerated Youth

Aboriginal Groups				
Assiniboine	Dene	Kwoquitl	Nuchalnulith	Shuswap
Blackfoot	Haida	Maliseet	Ojibway	Sioux
Carrier	Inuit	Metis	Oji-Cree	Six Nations
Coast Salish	Iroquois	Micmac	Okanagan	Tsmishian
Cree	Kuaknital	Nootka	Saulteaux	Wootica

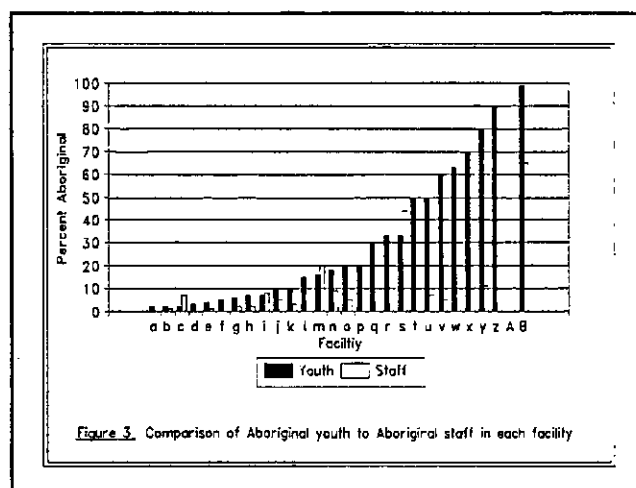
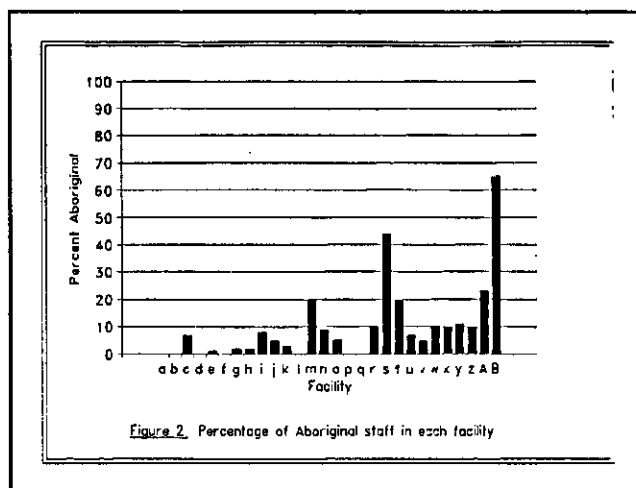
Native staff: The range of percentage of Aboriginal staff employed in young offender custody facilities was between 0% to 65%. The percentage of institutions reporting no Aboriginal staff was 21.4. Another 10.7% reported 5% and 9% Aboriginal staff respectively. One institution reported 30%

Aboriginal staff and the next institution had the highest percentage of 65 (Figure 2).

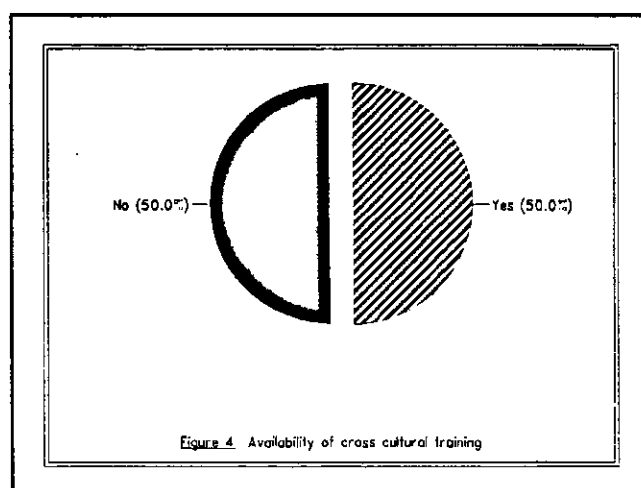
Six institutions reported having no Aboriginal staff employed within the facility. Of note, two of these institutions reported 30% and 20% Aboriginal youth within the facility. On the other hand, two institutions reporting 10% Aboriginal staff had the high percentage of incarcerated Aboriginal youth, 70 and 80. Staff training was not occurring at these facilities. See Figure 3 for a comparison of Aboriginal incarcerated youth to employed Aboriginal staff in the facility.

70 and 80. Staff training was not occurring at these facilities. See Figure 3 for a comparison of Aboriginal incarcerated youth to employed Aboriginal staff in the facility.

Cross-cultural training. In the area of staff training, 50% of the respondents indicated some form of cross-cultural training (Figure 4). The anecdotal reporting gave varied descriptions of the training programs. Training in this area began recently within the last few years. In some cases, this training had been cut recently due to lack of funds and cutbacks.



One facility reported that they had a plan to train management in the next two years. However, front line staff would not receive this training. On the other hand, some facilities reported limited training for temporary staff and more extensive training for full-time staff.



The training time ranged from a few hours to three days and included workshops, cultural camps, and ceremonial practices. Some facilities referred to this training as "Racism," while in other cases, it was called "Native Awareness." In some instances, this training was one part incorporated into young offender staff training. One facility listed this training specifically as mandatory re-training.

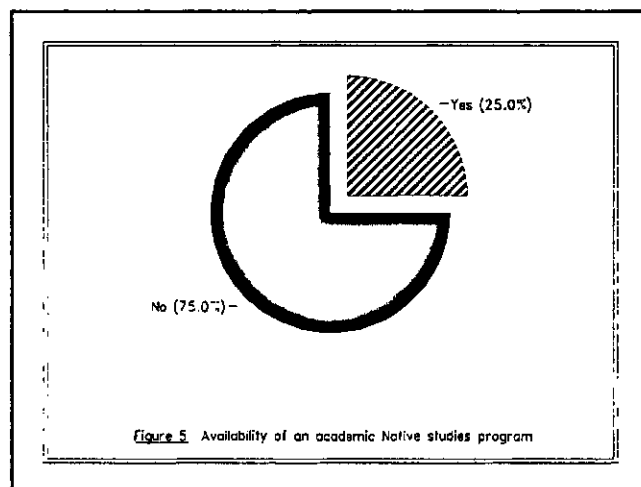
One institution reported there was no budget for staff training and that "Racism Awareness" was the only training offered. This particular facility had the funding for this training even with a count of 2% Aboriginal youth incarcerated and a ratio of 1:13 Aboriginal staff to non-Aboriginal staff.

All institutions reporting a cross-cultural training package explained that funding was a concern for the future. One institution explained that in addition to the two day cross-cultural training package, staff were encouraged to attend individual training on their own. Also under the heading of training was an invitation to staff to participate in cultural activities and Traditional ceremonies that were attended by the youth in the facility in the cultural program.

Program Information

Academics: Native studies program.

It was found that in 25% of the institutions a Native Studies program was included in the academic portion of young offender programming (Figure 5). Institutions from three of the provinces responding explained that the Provincial Educational Curriculum



Guidelines were the resources and, perhaps, the impetus for the inclusion of the program within the facility. It should be noted that it was not known if institutions in other provinces have Native Studies Curriculum Guidelines.

One respondent answered that they did not offer a Native Studies course as such. However, it was included in the Social Studies program. One facility answered that they did offer a Native Studies program under the title of a Native Literature Program. Another facility described this program under the heading of Academic Native Studies and as being provided on a "weekly basis, experiential, dealing with current issues that relate to Aboriginal people and including cultural activities." It was not entirely clear from some of the responses whether or not a youth attending school in a young offender facility could actually receive a credit towards their education through their participation in this program.

The issue of Native language instruction was addressed by two respondents under this heading of Native Studies, Academics. However, under the heading of Cultural Program, five facilities listed Native language instruction as part of this program. Funding for the Native

language programs was described as being limited, creating a problem for some institutions. It was also recognized that the cultural diversity of the Aboriginal groups included within the facility may have had an effect on which Native language was offered. This may be perceived as a difficulty placing a qualifier on this program.

On the other hand, if an outside agency was providing the program or contracting out to a third party to deliver the program, Native language instruction may indeed be taking place. However, this was not indicated on the survey. At any rate, at least seven (25%) institutions responding were offering Native language instruction and saw the need to continue funding this program.

The percentage of institutions who responded negatively on the issue of Native Studies being offered in the academic area of educational programming for incarcerated youth was 75. Two respondents indicated that education was provided by an outside source as in either community schools and/or an education complex. The question of Native Studies was not clarified in these situations. A little less than half of the respondents (42%) expressed a need for Native Studies programming in the academic area and perhaps some extension to the program.

In one instance, it was found that where a facility held 70% Aboriginal youth, a Native Studies school credit program was not offered and, in fact, they expressed difficulty in accessing Native programming. They also reported that a Native Advisory Committee was in place. This institution also explained that the number of youth had doubled. However, the operating budget had remained the same.

Of the institutions reporting a high Aboriginal youth to non-Aboriginal youth ratio, it seems that there was about an equal number who offered the Native Studies program in the

academic area as opposed to those who did not offer it. Some indicated a need for the program while others did not. See Figure 6 for a comparison of numbers of Aboriginal incarcerated youth and Native Studies academic programming.

Of the institutions reporting 30% or lower Aboriginal youth within the facility, it was found that very few offered a Native Studies program to youth. Of note, one of these institutions recorded that the Native Studies credit program had been offered at this institution since the inception of the institution and that they responded to the Native Studies Provincial Curriculum Guidelines.

In another instance, where the province has a Native Studies Curriculum Guide for Grades 9, 10 and 11, it was found that none of the institutions who responded to the survey from this province offered the Native Studies program for credit in the education program. This province also had a very high number of incarcerated Aboriginal youth (90%).

Cultural program. Of the institutions responding to the survey, a high number (75%) offered some form of cultural programming to young offenders (Figure 7). The institutions responding covered the range of very few youth who were of Aboriginal ancestry in the facility to places where

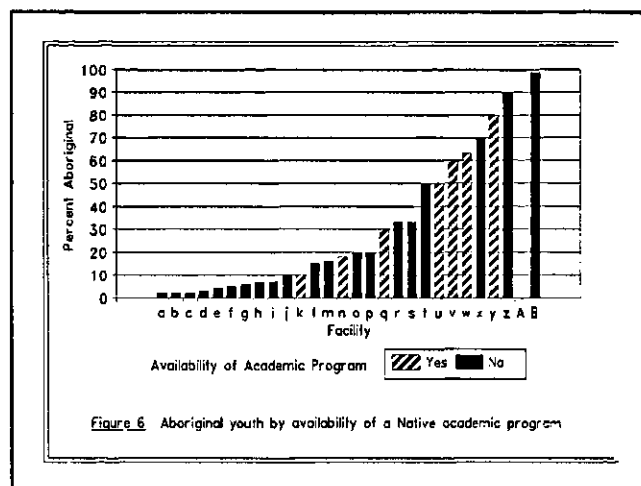


Figure 6 Aboriginal youth by availability of a Native academic program

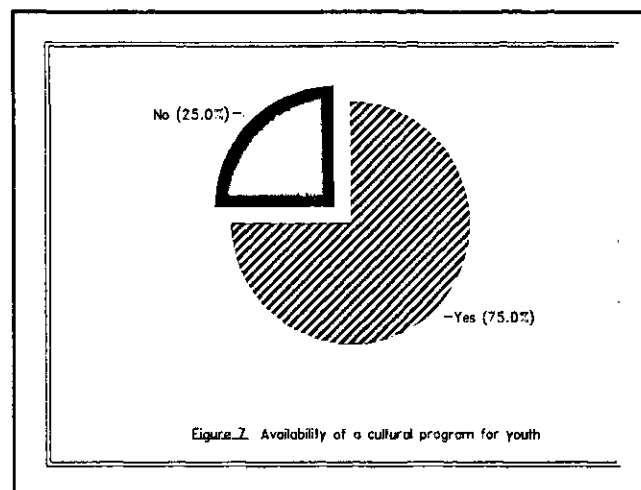
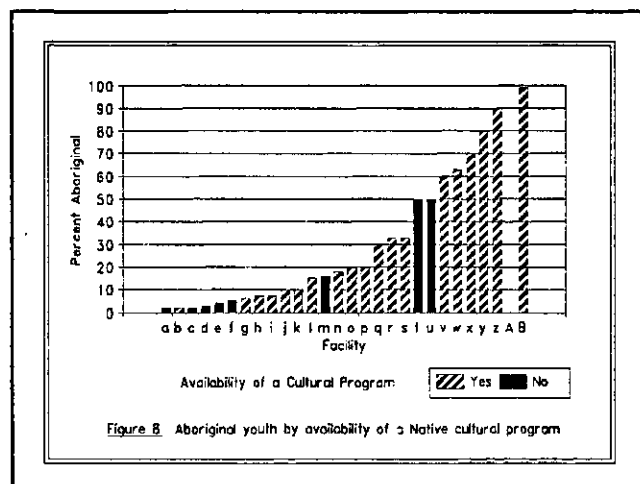


Figure 7 Availability of a cultural program for youth

Aboriginal youth were found in high numbers. See Figure 8 for further comparison. Of note

was the lack of cultural programming where numbers of Aboriginal incarcerated youth were high.

The sweat lodge ceremony, sweetgrass ceremony and talking with Elders were listed as being part of this program. Other institutions reported the inclusion of talking circles, healing circles, spiritual awareness, and pipe ceremonies. Storytelling, drumming, dancing, singing, chanting,



beadwork, totem carving, traditional cooking, quilt-making, and arts and crafts were also listed. In some cases, these programs were offered within the facility and sometimes outside of the facility at an appropriate site. A few institutions reported that they held Pow Wows at the custody facility and other respondents indicated that youth were allowed to attend community cultural activities, depending on the level of security of the youth attending.

In many instances, the program was connected to, or contracted out to, a Friendship Centre or another community-based helping agency, such as the John Howard Society. Sometimes, the program connected with the Native Community Agencies i.e., Reserve community programs. The use of many volunteers was listed as the key in providing programming.

Funding for the cultural program appeared to cover the range of all government funding through the institution, or co-sponsored funding between agencies and/or other departments i.e., the Band, the Friendship Centre, Health and Welfare, and some funding came directly from the youth who participated in certain events and outings. For most provinces, the cultural programs started up about two to three years ago with a few reporting that they had been in place for five

to six years. The funding was listed as a difficulty in almost all cases. The inconsistency in programming was largely due to the difficulty with established funds, fluctuating institutional needs, and the needs of the Aboriginal youth.

The difficulty with the existence of this program was listed as: fluctuating numbers of Aboriginal youth (low numbers indicating a lower emphasis on the program); limited funding for the institution in general, due to budget cutbacks, and, as well, an increase in the numbers of youth having an impact on the needs within the system. One institution responded that "all cultures need programs," while another custody facility expressed concern over "reverse discrimination," in other words, favouritism. It must be noted that one institution responded that they wanted to maintain the level of funding for the program and the level of participation for all youth in the program, although the number of Aboriginal youth in this custody facility was decreasing. They expressed the positive impact of this program and its effectiveness with all the youth.

Some institutions listed that the program was driven by the "high energy" of one particular individual and that once this person left, the cultural program died. A few of the respondents wrote that funding was limited for expansion of the existing program, resulting in the program being limited to a very few offerings. The program was not allowed to grow and perhaps not allowing for off-site events or a more flexible approach to the program. In other words, the funding of the program was not based on the actual needs of the program. Rather, it was based on what the institution could and was willing to provide.

A criticism of the program and one of the factors in the lack of funding appeared to centre around the "lack of commitment" of some of the resource people. Some institutions were

finding it difficult to find reliable people to deliver the program. They did not include how they did this. Rather, they seemed to assess the program around its structure, "follow through" and "Native clock". It was reported that there was a "tendency of some non-Aboriginals to take the program 'lightly,' not seriously."

One institution replied that "they are allowed to practice their ceremonies provided they do not compromise institutional order, security and safety". The issue of security was addressed in the anecdotal writings on the successes and difficulties of the cultural program and the counselling program. In most cases, youth who were a low security risk, youth who were eligible for temporary absences (in general these are allowed after youth have served 2/3 of their sentence) and outings, and youth who have earned a high level of privileges were the youth allowed to attend these programs. The event could involve something such as a sweat lodge ceremony or attendance at a community cultural event i.e., Pow Wow. One institution responded that a drawback in programming was that there was a "clash of aboriginal expectations and institution standards (rules)."

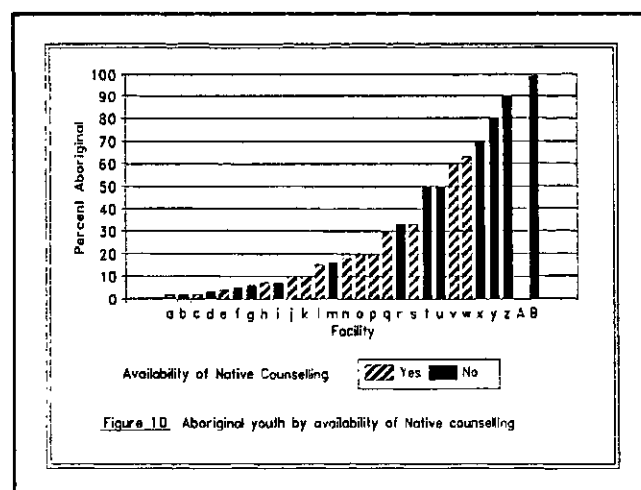
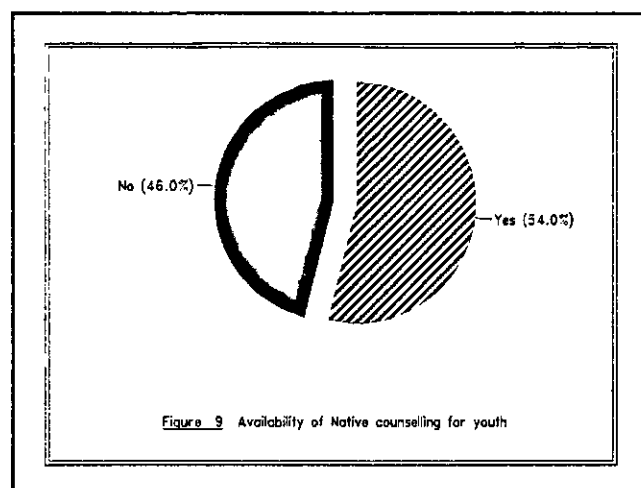
As shown in Figure 7, 25% of the institutions who responded to the survey indicated that they did not offer a cultural program in their facility. One of the facilities responding in this way indicated that they had volunteers and a Native Awareness Counsellor who did regular one-to-one counselling as well as provide a liaison to the Native community. This same institution responded that they did not provide Native Counselling. However, each request was considered individually and the youth were allowed access to the sweat lodge, counsel with an Elder, and sweetgrass ceremonies.

Another institution, that held female adult and young offenders indicated that cultural programming was available to the adult population and not to the youth population within the same facility. A few institutions who responded recorded that although they did not offer any

programming in this area, they did refer to some counselling by a Native Youth Worker from a nearby Reserve community or through resource people at the Friendship Centre.

Once again, a little less than half of the institutions reported a need for cultural programs and many indicated an expansion to existing programs. The successes of the programs included higher self-esteem, an understanding of ancestry and traditions, pride in themselves, and a connection to the community. The participation of non-Aboriginal youth in the program was seen as a success because it increased their cultural awareness and provided additional, alternative counselling.

Native counselling programs. It was found that 54% of the institutions who responded had included a Native Counselling program for youth (Figure 9). See Figure 10 for a further comparison of Native counselling programs to the number of incarcerated Aboriginal youth. The nature of this program was described similarly to the cultural program. Funding issues were equally difficult. Some institutions also included Drug and Alcohol Counselling in this program, and they mentioned Solvent Abuse Counselling and Family/Clinical Counselling in their future goals. On the



other hand, some institutions wrote that they included family in Traditional counselling.

In some cases, Native Courtworkers, Native Social Workers and Native Probation Officers were listed as resource people for the Native Counselling program. An Aboriginal United Church Minister and Lay readers were also included in a list of personnel involved with Aboriginal counselling. One institution wrote that this program was added to the facility programs because the director was exposed to the sweat lodge ceremony. Through the survey, it was not clear if justice inquiries were responsible for emphasizing the inclusion of cultural programs.

The Native counselling program relied heavily on volunteers and outside agencies, such as local Band programs and/or Friendship Centres. One institution indicated that the Native Counselling Program was a government-wide initiative. Some institutions indicated that they had Native Counsellors within the facility and that youth were seen on a referral basis. Of the 15 institutions who responded affirmatively to the inclusion of a Native Counselling Program, only nine listed a Native Traditional Healing Practitioner in the list of counselling personnel available to youth.

This difference in perception was demonstrated again within the number of institutions who indicated they did not offer Native Counselling. Although 46% said they did not, some replied that counsel with an Elder and attendance at ceremonies was considered on an individual basis. This reply highlighted the issue: "You could consider our Native Spirituality Cultural Awareness Program as a counselling program as our programs use the holistic model where the entire person is considered - spiritual, physical, emotional and mental."

The majority of respondents (82%) indicated that facility psychologists, facility social

workers, clinical psychologists and private practitioners were among the counselling personnel available to youth. It was not clear in the survey the degree of choice or the amount of access to Native Counselling programs or to any of the counselling personnel.

Phase Two: The Ways of Life

This phase involved the examination of the needs of youth as defined by the youth and presented in their poetry and artwork. This work was collected over a five year period from the time that the Cultural Program first began at this youth centre (1989-1994). Youth voluntarily submitted their work.

In order that the presentation of this work remain "pure" a committee of youth from within the youth centre guided the process of compiling the works according to theme. This committee was made up of six youth with two from each unit participating in the school program. Meetings were held with two youth at a time and several times over a two-month period. Five of the youth were First Nations youth and the sixth was Euro-Canadian. This was an accurate reflection of the ratio of Aboriginal youth to non-Aboriginal youth within this youth centre.

Four boys and two girls made up this committee. With the exception of one youth, all were repeat offenders and had been in several custody facilities throughout the province. One of the youths had been in several young offender institutions in another province, as well.

The youth who were chosen either expressed a desire to be on the committee through the English class or they were recommended to the committee by their case workers. Three of the youth had previously submitted their own work to the book. Because of security concerns and

institutional structure, we did not meet as a group since they came from different units.

The youth advised on the organizational and technical aspects of the presentation of the material (i.e., should the spelling mistakes remain? and if the handwriting is illegible should this be rewritten?, etc.). After this process, a discussion took place on matching the themes with specific needs. Decisions were reached by consensus.

The youth renamed this book The Ways of Life and it is included with this research (Appendix B). This poetry and artwork is the communication of the youth in their need to heal and to reclaim themselves. In reading through their messages, we become witnesses to their growth. The basis of community is the relationship between each of us and this sharing process maintains a "living" connection between us. Communication is the key to establishing a true community. Peck (1987) stated:

The rules of community-making are the rules for effective communication. Since communication is the bedrock of all human relationships, the principles of community have profound application to any situation in which two or more people are gathered together. Peacemaking and reconciliation - community-making - is not just a global matter; it is a matter of concern within any business, any church, any neighbourhood, any family. The overall purpose of human communication is - or should be - reconciliation. It should ultimately serve to lower or remove the walls and barriers of misunderstanding that unduly separate us human beings one from another. (pp. 257-8)

The establishment of communication provided the opportunity for empowerment for the youth. In reading through their words, policy makers can also be empowered through their own awareness and are further supported in their efforts for true reform. The issue of healing is not

political - it is universal and a co-joining process.

Each of the themes were discussed in this section and included the needs as the youth committee expressed them. The Ways of Life was included with this research and the reader is humbly invited to be a witness to the voices and the drawings of incarcerated youth.

Spelling mistakes in the poetry were directed to be kept and the researcher was instructed to rewrite some of the poems in order that they may be legible. The names of the youth who submitted work and those who served on the youth committee remain anonymous and protected under the YOA. The summary section contains the results of a discussion in answer to how the custody facilities' programs meet these needs.

Themes

Confusion. This theme included emotions which youth found problematic and difficult to experience. Many, in their aloneness, feel they can not allow these to be expressed. The four emotions they discussed were: pain, anger, frustration and loneliness. The youth committee summarized that incarcerated youth needed: (a) someone to talk to; (b) someone who loves me; (c) someone to take care of me; (d) help me to know why; (e) someone to accept me; (f) respect; and (g) someone to understand.

Understanding yourself. This theme included the self in relation to the self as well as in relation to others. The youth committee highlighted the difficulties this presented in their lives. They expressed their needs: (a) does not need people telling him he/she's no good; (b) need good friends; (c) need support; (d) a chance; (e) feel good about yourself to understand yourself; (f) caring for people around you; and (g) know someone cares about you.

Life within the walls. Youth wrote of their criminal experiences, the loss of freedom and

the pain of confusion around these issues. Not only did they express their thoughts and feelings of being incarcerated, they also refer to their life after custody. They made a connection between these states of being. This was clear in the discussion of needs as presented by the youth committee. They said they needed: (a) more contact with others with the same problems; (b) someone to talk to; (c) space and your own space; (d) protection; (e) more ways to education on the outside; and (f) life skills - real life - such as parenting, survival for the outside.

Native style - Indian way. This section is the largest of all the chapters in the book and it also contains the most artwork. A conversation between two incarcerated youth during an art period within a custody facility bears repetition here. The first youth was experiencing frustration while trying to draw a particular image. He explained to the other youth that it was "too hard and I can't get it right;" to which the second youth encouraged him by saying "Yes you can, this is art - it's Indian."

The poetry and artwork in this section tends to be of a spiritual nature. Poetry that was not specifically about Native Traditional ways was placed in this section by the youth committee, making a connection between a way of life and spiritual support. In other words, this spiritual support was seen as being included in the Indian Way.

The youth committee explained that incarcerated youth needed: (a) contact with Elders; (b) inner spirit; (c) someone to teach these ways; (d) feel good about yourself; (e) sweat lodge to purify your soul; (f) family; (g) self-government; (h) sweetgrass ceremony; and (h) healing and talking circles.

Nature. This section, as well as the next section, shared a second place with an abundance of work. However, the youth committee was able to say the least about their needs on

this topic since incarceration is problematic in the youth's need for contact with nature. They said they needed: (a) freedom; (b) to be outside; (c) to quit crime; (d) to feel better, as in good health; and (e) to be close to animals.

Love and friendship. This theme also included the depth of longing for relationship including caring for others and receiving loving care from others. The youth committee commented on their needs as including: (a) friends; (b) care; (c) contact with friends by phone, letters and visits; (d) more people eligible to be on their phone contact list than two; and (e) support from others such as family and friends.

Discussion

The question of how do young offenders institutional programs address the special needs of youth remains. We must go back to the youth within the institution and see the programming through their eyes. Each institution has both formal and informal means of addressing these issues. We were, for the most part, looking at formal programming that was within the institution. It must be noted that at times the programming was outside the institution, when youth were eligible for access to, for example, the Anger Management Program. This programming was based on individual case plans.

The youth committee was presented with the question: how do the institutional programs meet needs as expressed in the poetry and the artwork? Before they could answer this, we made a list of the programs these youth had experienced in young offender institutions. The list included: (a) school program, (b) activity program, (c) group meeting, (d) level books, (e) work program, (f) physical education program, (g) outside work program, (h) swimming program, (i) media education, and (j) critical thinking program.

Some of these were outings based on their level of privilege and the eligibility for a temporary absence (i.e., swimming program). Programs connected to the educational component were available to all youth and attendance was not optional. The group meeting centered around the mechanism of "positive peer culture," which was employed within this secure custody facility.

Each theme was discussed and, in many cases, we veered away from the program as such and individual ideas and experiences emerged. The youth often referred to the fact that programming was in need of development. They compared institutions and came up with individual differences that impacted on their experiences. For example, one facility allowed youth access to their rooms because the doors were left unlocked during the day. This gave them a little independence and an option to come and go on their own, at least to their rooms.

However, another facility required that the room doors be locked during the day and if a youth wished to spend a short period of time in their room, the door must be unlocked by staff and the youth must stay the full recess period. Staff then unlock the door and let the youth out when the time was up. Sometimes the youth experienced these differences acutely.

The issue of family visits and phone calls and contact with friends was referred to so many times in the meeting of the needs that we began to call it the "visiting program." The visiting time was short, they said, one hour unless they have a child and then it was two hours. Visiting occurred too infrequently, according to the youth. They were to follow rules, policy and restrictions around visits. All visitors must be approved by the youth worker outside the facility and the case worker within the facility.

It came as a revelation to the researcher just how much these youth relied on their family visits and individual contact with certain staff whom they trusted and respected to meet many of

the needs expressed in their poetry and artwork. The formal programs did not accomplish this. One youth pointed out that many times they missed family activities, rituals, celebrations because they were not eligible for a temporary absence. The "protection of society" issue was raised and they saw this as affecting the ability to participate in healthy activities with family members while impacting negatively on the ability to establish and maintain positive and healing relationships with their family.

In many cases, the time away from the family helped them to value their family relationships more, and, at the same time, they missed the opportunity to demonstrate their care for them. They were particularly hurt when told by a staff that there was "no need" for them to attend a particular family event.

They discussed the possibility of escape during incarceration and that although the locks and the fences made it difficult, someone really could escape if they really wanted to. One youth explained that each individual youth was actually making a choice to be locked up and to serve their sentence.

Two important stories were told. One youth told a story of his first temporary absence to his home after several months. He had a four hour temporary absence and was to take the two-hour bus trip out of town to where his mother lived, visit the four hours and return the same day. He went unescorted on the provincial transit system. He went on to describe the difficulty he had getting back on the bus to return to the custody facility. There was just a wave to his mother because he had a lump in his throat as he struggled with his emotions. In the telling of this story, his eyes teared up and he laughed nervously.

The other story included a staff member who allowed a youth to accompany him to return

some clothing items to the youth's home. The youth had not been out for several months and as he told the story of how the sight of the front door to his home impacted on him he showed some tender emotions. He had not discussed the effect at the time.

The other ideas that were shared in these discussions about programs at the institution were divided according to the themes presented in the earlier portion of this work.

Confusion. The youth explained that they felt they were expected to share their feelings and problems in the daily group meetings. However, they often did not because either they did not know everyone and/or they couldn't be trusted with personal information. Most times, the group meetings addressed group issues and personal issues were held inside. At the same time, they said that it meant a lot to be accepted by their own peers and they had to have inner strength. Opportunities for talking one-on-one with another youth were very limited. This might happen if the youths were fortunate to be roommates. However, during a crisis, the youths were encouraged to talk with a staff member rather than another youth. The youth did not usually decide who were to be partners together in a room. According to the youth, there were always some youth with whom they didn't get along as well.

In answer to the need of "help me know why," the youth responded similarly. Many felt they did this on their own, especially when they spent long periods by themselves in their rooms. They explained that staff try to help. However, they felt uncomfortable with some because they either did not know them or they felt that staff did not really understand them. It was brought up that at times staff expected too much of them and were, at times, "perfectionists". On the other hand, there were particular staff in whom they trusted, who knew them and who listened to them. They expressed the need to have more contact with this person, i.e., a female staff or a respected

teacher. They wanted more genuine feedback from staff in general and feedback that was nonjudgemental and not "bossy." They felt defensive when given negative options, such as "do this or go sit in your room." They explained the good feelings they experienced when staff smiled at them, joked with them, noticed them when they walked past and treated them with politeness and with manners.

They recognized that the nurse and the visiting doctor cared for their physical needs. However, they wanted more programs to deal with their emotional needs. They listed: (a) drug and alcohol programs, (b) family programs, and (c) anger management programs. They particularly enjoyed the privilege of being on the work program because it gave them a sense of responsibility and they felt the trust that was given to them. Knowing that they earned the privilege was important to them.

They emphasized the need for more family visits because sometimes they lose contact with them and feel rejected by them. They felt that some youth came to these facilities because sometimes they didn't have anywhere to go. They came because they didn't feel accepted by other peers or family on the outside. The opposite of this was that they sometimes worked hard to stay out of custody so that they didn't lose contact with their friends. Many had friends within the facility. However, they were not always allowed contact with them because they were in another unit.

The outing privileges were restricted by the level system and also by boundaries. The outings must be out of town because of the protection of society principle. One youth said this made him feel like he was not a human being and not part of society. The phone calls and the visits then became even more important to the youth.

Understanding yourself. This was a difficult subject to discuss in terms of programming within the institution. Several issues were similar to the first theme and the discussion. One youth explained how he "freaked out" often when he first came into custody because he felt this brought him respect and protection. On the other hand, youth did not want to be judged by their past behaviour or past incarceration times. They wanted the opportunity to show staff that they had changed and grown since the last time they were in custody.

The youth committee explained that they needed more opportunities to "care in your heart" which they often saw as an exchange of respect and understanding. They wanted people to get to know them personally and not through their file or because of their charges. They saw themselves with respect to relationships and the need for genuine exchange, in other words, interrelationship.

They talked of the inner hurt that came from being incarcerated and the need for normal contact with family, i.e. times of birthdays or funerals. They wanted more phone calls with friends and longer visits with family.

They found support, a chance and a good feeling about oneself from the school program where they chose to work for themselves and sometimes helped others; the work program because this also gave some time away from the group; and through earning individual temporary absences away from the institution.

Sometimes the group meetings focused on individual problem areas and though this was not always so intensive, these understandings could be helpful, they said, and provided an opportunity for change. This was providing that the feedback was genuine and not a "set up."

Life within the walls. The youth expressed the need for more Life Skills programs

where parenting skills and survival skills were taught. They also wanted Alcoholics Anonymous meetings held in the building. They felt that the school program, the work program and the "visiting program" were the most important for helping them.

They wanted life cycles addressed as well. They found some assistance through basic hygiene and physical education programs. However, they felt this was very limited. In their past experiences, they said they had "learned the hard way or starve" in caring for themselves.

They expressed a similar attitude towards protection and safety issues. They wanted more opportunities to learn how to protect themselves. Sometimes they entered into custody for safety and that "just being in here" provided contact with others who were experiencing similar problems. The bottom line, however, was that they saw themselves as being on their own and that only they could help themselves. This was what created pressure for them: the need to be safe, to be in contact with others and to remain independent of others' needs if they became too debilitating for them. They also wanted some opportunity to be away from others while incarcerated. However, this was very limited. This was defined as negative and not acceptable by the institutional structure unless the youth booked sick and chose to stay in their room for twenty-four hours. The youth were encouraged to remain in the "general population" and this was not always easy.

Native style - Indian way. The youth discussed the need for more contact with Elders and purification ceremonies: sweetgrass and sweat lodge ceremonies. The youth recalled many past experiences when the cultural program was more available to them. It was interesting to note that when questioned why this program was not going on as much today, the youth expressed their understanding that it was not happening anymore because there had been too

many escapes. They were not aware of the fact that this was really due to lack of funds. They were ready to take the blame themselves for the lack of program. They understood this program to be a privilege.

They spoke at great length on the importance of the cultural program and the need for Cree language instruction. They had some experience with learning about self-government issues in the classroom, however, they heard much more from their families and their communities. For some youth, this was a very important issue and they wanted more opportunities to be involved with understanding these concepts.

The Traditional teachings were something they wanted as well and said these were the ways to gaining inner spirit. Since many of these ways are based on family definitions of the traditions, the visiting program and the phone calls were especially important. They expressed the need for more "Indian doctoring" opportunities. They explained that it was difficult for some of the Traditional practitioners they knew in these areas to visit either due to funding, their requests were not being taken seriously or the sessions require burning or taking certain Traditional medicines and these would be difficult to accommodate in the institutional setting. They felt that sacred objects that were given to them might be difficult to take care of in the institutional setting as well. The youth did not think that Traditional foods could be brought in by family when visiting either. However, they enjoyed making some in the institution when they had the opportunity.

Most of the youth on the committee had experienced the Traditional ways and teachings at some point, though many did not know their Native languages. Those youth who did not know some of the teachings wanted to learn. Some youth had not been given permission to attend

ceremonies if they asked to attend to someone in their own community. The girls expressed the need for Healing and Talking Circles and remembered the impact of them in the past when it was included in the program.

Nature. This section came as a surprise to the writer. However, the youths' need for contact with nature was very normal - they are children. They listed: physical education programs outside and inside, health programs, hygiene, activity periods and outings as the programs most attending to these needs.

With regard to the outings, the youth having to be in close proximity to staff who also had a radio was the least enjoyable. Outings that involved either physical recreation such as swimming or hiking were described as the most enjoyable. Outside activities performed within the fences still gave some the idea of being "caged." They wanted some outside activities that also gave them some freedom just to walk around together within the fenced-in area rather than performing some activity with the group. They felt the need to work in some independence.

Some youth chose to work on sports or weights to assist them in achieving a healthier lifestyle. Many said that the experience of being in custody made them think about their criminal behaviour and that they wanted to quit "just being here." In regards to the question of the contact with animals, there was no program to address this.

Love and friendship. The visiting program was paramount to the youths' need for contact with friends and family. It was interesting to note that institutional programs or personnel were not discussed in this section. However, they were discussed at great length under the themes of confusion and understanding the self. The discussion of needing contact with friends and family was consistently referred to under most themes except nature. Family visits were not

conducted outside of the building or on the grounds.

Many restrictions were mentioned as necessary before accessing the contact with friends and family. For example, both the probation officer outside the facility and the case worker within the facility must agree to the people. The number of friends was limited and boyfriends or girlfriends visits were connected to the youth's level system. Certain rules and regulations applied to family members or friends within the adult correctional facilities. Access to phone calls were according to level of privilege and were limited in length.

In many cases, the youth must be eligible for a temporary absence if they wanted access to a Traditional Healing Practitioner who cannot come to the building and often if the youth wanted to attend a funeral, as well. It was explained here that youth were escorted to psychologists' appointments when necessary. However, this same access did not apply to Traditional Healing Practitioners. The youth explained that their case workers must lobby on their behalf to attend this type of counselling.

Sometimes youth were handcuffed and escorted to funerals and returned immediately after. This often caused difficulties for the community and the youth. The youth gave examples of when they or other youth they knew of within the institution were not allowed to attend a funeral. In some cases, this was a parent or a brother/sister or a grandparent who raised them.

In the Aboriginal community, the grieving process is a community process and involves ceremonies and time with each other. The number of deaths that First Nations Peoples youth experience are comparatively high. Often travel is involved to the Reserve community. The misunderstandings of the importance of this grieving together created a gap in the growth experience for the youth. This was expressed as a concern for them, as well as other family

members who needed their support. This was seen as something much beyond their criminal circumstances.

Conclusion

The youth committee assisted in the organizational process of finding the themes within the poetry and the artwork. They also discussed the needs of youth within these themes. A discussion followed which addressed the question of formal institutional programming around the needs of incarcerated youth. It was found that formal programming was limited and that the visiting program was most important in addressing the needs of youth. Issues around respect were highlighted. The education program and the institutional work program were the only programs that brought some development of their self-esteem.

How much of the youths' experiences, as evidenced by their communication, were a product of their dysfunctional home life, or of an experience in a society that devalued their childhood and teenage experience and instead, valued materialism and "capital gain behaviour"? How much of their experiences were due to normal puberty and social development? Their poems were conspicuous in their lack of judging their families and parents for their problems.

Phase Three: Interviews

This phase concentrated on information gathered from interviewing two Native Program Co-ordinators within young offender custody facilities in two Canadian provinces. These interviews led to further discussions with academic staff within these facilities. A brief description of the institutional environment, as well as an introduction to the Native Program Co-ordinator within each facility, gives an understanding of the information following it.

Western Facility

This young offender facility is located in a western province in Canada. The institution is set on the outskirts of the city and is characterized by brightly coloured rooftops on many pod-like structures. The youth are organized in these pods according to their sentence and behavioural disposition. There are eight units, including one female unit. Each unit has thirty youth in double occupancy rooms. There are two staff per unit with fifteen youth being out of their rooms at one time. However, the staff are also responsible for the fifteen youth left in their rooms. The yard is fenced very much like an adult correctional facility.

When I entered the building, I was greeted by a receptionist who sat beside a structure similar to an airport security gate - a metal detector. I was instructed to place my belongings in a locker and was given the key. I walked through the security entrance and emerged at the central control station. The person there monitored many cameras and an extensive system of air locks for all the doors. I signed in.

While awaiting my host, a very tall and muscular staff member with much equipment attached to his belt (radio, gloves, handcuffs, etc.) began chatting with me. He mistook me for belonging to a tour group of casual teaching staff. The issue of budget and staffing cuts was the topic of his discussion with me and he seemed to have a need to share his concern over recent provincial cuts and his job. He told me that someone in charge outside of the facility was examining how private security companies were being hired to work in the correctional facilities in the United States as a cost saving measure. They could implement this here, he explained.

Although his position involved mainly security, he was also a youth worker, which indicated he had some training in youth care concepts and counselling. When I asked for more

details on his concerns, he explained that this was a great fear for many workers and that the youth would suffer because of the greater emphasis on security rather than on a sensitivity to their needs. I experienced this facility to be a maximum security place, much like an adult correctional facility and was concerned that 248 youth-children were housed here.

I was warmly greeted by the woman who was the Native Program Co-ordinator and she introduced me to staff and youth along the way to her office. This showed me that relationship is important to her. We began the meeting with a sweetgrass ceremony and I was invited to participate in two more sweetgrass ceremonies performed in the chapel with the youth.

Ceremonies are conducted on a daily basis by this Native Program Co-ordinator and as she introduced me to the youth and shared my purpose for visiting, I sensed the respect and the care that went between this woman and the youth. She provided warmth, a genuineness, an openness and a respect for who they are and I too became part of this circle. We were all working very hard together and she trusted our strengths. The prayers encouraged trust and faith.

After the ceremony, she introduced me to several youth, pointing out various skills that the youth were proud of, i.e., he participates in the boxing program, or personal information - he's from Saskatchewan. She was connected to the youth and shared this community with me. The youth, in turn, felt comfortable talking to me about where I worked and some of the youth they know.

There are 60% Aboriginal youth in this facility within a provincial background of 5% Aboriginal people in the general population. The centre began with 140 youth and has almost doubled in the last few years to 248 youth. The building has not been added onto nor has there been an increase in staff; instead, there have been "key reductions." The institution is under the

jurisdiction of the Department of Justice - Corrections.

Very few staff are of Aboriginal ancestry, "we have one visible Indian that works in this institution on the floor, that's all". There are two Aboriginal teachers out of nineteen teachers within the academic department of the facility. They teach the Native Studies program, Cree Language instruction, Computers and Arts and Crafts. The Drumming program is also part of the school day as an extra-curricular activity.

The position of Native Program Co-ordinator started four years ago in response to the Chiefs and Metis Leadership within the province approaching the government with their concerns. They wanted to reduce the recidivism rate for the high numbers of Aboriginals in the Corrections system. A woman was hired as the Provincial Director of Native Initiatives. Six Native Program Co-ordinators were hired in response to the Aboriginal Justice Report and they were placed in jails throughout the province. The Native Program Co-ordinator in this young offenders facility was one of them.

The Native Program Co-ordinator of this young offenders facility sits in a management position and also belongs to the provincial body of Native Program Co-ordinators. She meets regularly with management and also with the provincial body of co-ordinators. The work she does within the institution covers many, many functions. She is in very close contact with Elders, volunteers and, as well, all the youth.

She defined her work in terms of the Native community and as a way of life.

"I work 12 to 16 hours a day, because you have to as an Aboriginal person because these are our children and the mothers don't stop working you know ... it will get better once I find out where we can get funding ... but you have to - you just have to. You see, culturally, as an Aboriginal

woman, I am responsible for each child in here - each child. But you see these people, some of them do not recognize these children as children or youth, it's a business and that's the bottom line - there's a major difference there. It's up to the people to try to understand about the healing, that is what we're really fighting for. So we have the sweat lodges, we have the sweetgrass ceremonies, we have the pipe ceremony, we have the Elder for one day a week . . . We have to look at the emotional, the spiritual, the physical and the intellectual. So you can't just limit it to a Cultural Program per se because it can very easily slip into tokenism. If we're really looking at it and using an Aboriginal approach, we must address the individual holistically."

"We're really into community development and it must come from the people."

"So you know it's a long haul. It's hard when you're alone because it's threatening for people, they don't understand and it's their jobs. If you say this Indian stuff is valid and people get healed - I believe they are - we are never totally healed and there will always be people to feed into the system so what are we worried about, there will always be people coming in because you know we're not going to heal the world yet."

". . . You see because we're only in the beginning of the program development and you know, I've been here for four years . . . The whole thing, it's a process and that's what the Elders said, 'Trust in the process of life, my girl, trust in the process of life'."

Eastern Facility

This young offender institution is located in an eastern province. Like the first institution, it is a secure custody facility and located on the outskirts of town. This facility houses several cottages characterized by coloured roofs and is as equally fenced in as the first facility. Each

cottage has 15 - 19 youth and four staff members. The doors to the rooms lock on the outside but do not lock on the inside. Each cottage has recreational space in the basement and their own laundry facilities. Beds are made of colourful moulded plastic. The windows are covered with a wire mesh.

I rang a doorbell and spoke into a telephone to gain access to the person I was to interview. He greeted me with warmth and kindness. I was taken to a security area where I signed in and was given a tag to wear. The Native Program Co-ordinator explained that the move to more intensive security was recent.

We sat comfortably in his office in the main building. The main building has administrative offices, the classrooms, the dining room and assessment rooms for those in need of intensive supervision. I appreciated the genuine interest that the Native Program Co-ordinator had in sharing information about Cultural Programs. He very quickly established a supportive attitude in the initial long distance telephone contact several weeks earlier. I felt this support again upon my arrival. This person was described by another worker as having a great deal of respect from the staff, as well as the youth.

The interview process included two teachers from the Academic Program. Both teachers were non-Native. However, their teaching areas included Native content. One was, in fact, the Native Studies teacher following the provincial curriculum guidelines and including the Friendship Centre as a resource for the program. The other teacher included Aboriginal content in his Geography program in an attempt to make the material more relevant. He was as enthusiastic about the program as he said the students were. There are no Aboriginal teachers for this nineteen teacher facility.

The youth within this facility are, for the most part, males. However, there is one cottage for females. The population of this facility is approximately 100 youth and the percentage of Aboriginal youth is about 25%. The statistic for the Aboriginal population is 2.4% in this province.

I felt at ease in this facility as I was taken around to the classrooms, the chapel and the cottage. I was given the freedom to speak with several youth workers as well. The interview with the Native Program Co-ordinator was given an added dimension as we talked in the dining room and both inside the building and outside the building. The setting for this facility is in amongst the tall pine trees and birch trees characteristic of this province. I observed the respect and the acknowledgement that was given to this man by staff and youth. He responded to the youth who wanted his attention or assistance and showed that his care for their needs came first.

The program has been in place for three years and was initiated by the Ministry of Correctional Services to "ensure that programming was culture specific to the population." It was also partly in response to an internal review of the operations at the youth centre. This review "showed a need for looking at more culture-based programs." In the first year, the position of Native Program Co-ordinator was a secondment and during the next two years, the position was under a career development assignment. The process has been slow he said:

"So it has been a slow process trying to get programs going because for the first year that they seconded me to the position, no one was really clear as to what the parameters of the position were and I basically worked up my own job specs."

"... so basically my stand was that I was going to do as much as possible under the framework they had given me until they told me to stop. As soon as I hit that part of it I would just draw

back a little bit but, to be honest with you, in three years, I still don't have any firm job specs., however, I feel a little more comfortable in the job I've been doing because I have more of an idea of what the position should be myself and I'm trying to co-ordinate program development with existing programs and with what we generally feel or assess the kids require for the time that they are here. I saw the position as a tool for finally being able to realize some of the concerns that I had myself over the years in dealing with these Native kids that were going through the penal system."

"I'm allowed to go in and say to them, 'Look, there's a need for us to improve Native services in this area'. I get to have a look at the programs they're doing and say, 'Well, I don't know if they are going to be as well accepted as you feel they will be because you haven't been able to look at the way that Native people think in general'."

In this position, the Co-ordinator sits on the management committee and meets with institutional Program Co-ordinators as well. In this province, the Native Program Co-ordinators throughout the provincial custody facilities meet regularly too.

One very key factor in establishing the Cultural Program is the sense that the staff are part of the community and that staff training is the key.

"I think it was very fortunate that I was able to convince the institution here, that in order to put any kind of programming in place for Natives, specifically, you have to first make the staff who are non-Native aware of why you're putting those positions into place, what the positions are based on and the systemology behind it and be able to say that this is the need, this is why we're putting it into place, this is what it is all about and this is what we hope to get from it. And by doing that, the programs would be accepted a little bit better by staff who are having to sit back

and basically oversee them as they are being done. Because we only have a limited number of Native staff, it becomes necessary at times to put non-Native staff overseeing the programs that are being done, not necessarily running them themselves but just overseeing to provide the security and to avoid the natural concerns, fears, I don't know how else to put it except basic ignorance about what's going on. And to make sure that they feel comfortable doing that, you have to spend a lot of time ensuring people understand what you're doing."

". . . after having worked here for 22 years now and having to live under those restrictions, I suppose I understand where they are coming from a little more . . . I grew up with these guys and worked side by side with these guys for 20 years or more so it is a little bit easier for me to say to them, 'Hey, this is what we are trying to do here and you're making it a little more difficult than necessary'. It's been a lot easier for me to get things going without too much backlash, because I did 13 years as a line staff and then six years as Unit Manager and managed to have a unit that was very cohesive. I had half female youth and half male youth, cause I ran a co-ed group, and we became a lot like a big family and it was really easy for me to institute a lot of programs, because the staff really respected me and I was able to explain to them what the programs were doing more specifically for the kids. It's nice to have the ability to work with staff members who see you as an equal." Seeing the staff as participating in the community is an important element in the work of integrating programs that meet the needs of the youth.

The Native Program Co-ordinator within this facility has dedicated many years to the inclusion of Traditional ways in the programs at this facility. He continued to describe it as a slow process. He told me that he is looking forward to having the sweat lodge passed on to him as he is now learning the teachings. Then he will provide the sweat lodge ceremony on a

consistent basis to the youth according to his teachers.

I was humbled and honoured when he presented me with a pouch of tobacco and cloth for this research endeavour at the conclusion of our time together.

"The work that you're doing is going to certainly affect a lot of Native kids in the institutions and somewhere along the line, you're going to end up in a situation where you can use that tobacco and offer it yourself at a sweat lodge or whatever and it will give you the inner strength in order to keep going."

"You'll touch other people somewhere along the line and hopefully those people that you touch will be able to look at themselves to see if maybe we have to look at this programming in a different light."

"So I want to wish you all the luck in being able to deal with this with words to tell all those people."

In a sense of community and love, I am grateful to these two "teachers" and for the work that they have dedicated themselves to. Together we share a bond, as all do who work for youth and Aboriginal justice.

Discussion of Issues

The following discussion highlighted the themes that arose from these two interviews. Similar issues surfaced in the discussions. The anecdotal information in the last question of the survey step in phase one of this research also confirmed the difficulties in funding, the issue of staff training, the inclusion of all youth in the program, concern for security and the interface of Traditional ways within the institutional structure.

Funding and budget concerns. The western facility has a small budget and since the

increase in the numbers of youth, this budget has not changed. This created a major drain on funding. Another added strain on the system is that other services to youth outside the facility were cut. This impacted on the ability of the youth to survive on the outside making a return to the facility more likely.

The Indian Affairs went into agreement with the Feds - The Solicitor General of Canada and they've agreed not to pay for treaty rights if the kids are incarcerated or adults. So what happened is Indian Affairs then also arbitrarily imposed that on the provincial jails as well, so we can't get counselling in here for kids or anything. So technically, there is not a whole lot going on here in terms of treatment for the kids. Many of our kids in here have got serious addictions problems, have been severely abused in all forms, both sexually, verbally, emotionally, you know. Many of them have serious grieving issues. All of these things have to be addressed, so how does one do that? With - given the cuts in resources, the cuts in staff . . . (West Co-ordinator)

Programs for the 16 and 17 year olds upon release have been cut in this province, adding to this difficulty in treatment. This issue was raised in the eastern facility, as well, when the Friendship Centre decided to cut services through a job loss. The youth were affected through the destruction of the bridge between community and custody.

We had a Native institutional liaison person and they decided not to renew the contract and the person behind their reasoning was non-Native, she's the Assistant Director of the Friendship Centre. . . . say you take a firm stand over here and the Minister of Corrections is taking a firm stand over there, the kids are in the

middle receiving no services whatsoever, simply because you've got a political agenda that you want satisfied and the ones you're hurting the most are the people who need the services. I said if you want to understand Native peoples, you go in and talk to those kids and ask them how they feel about not getting the services . . . see what they want to get out of the service from the Friendship Centre. (East Co-ordinator)

The cutback in funding within the community agencies impacted negatively on the services provided for those most in need. Outside agency support, either in the form of direct service or in the way of volunteers, was a major aspect of the cultural program within these custody facilities and for those reporting on the survey.

One of the most time-consuming tasks of the Native Program Co-ordinator's position in the western facility was the soliciting of funds from community and government agencies. She sits on many boards and task forces and must spend a great deal of time outside the work place in the evenings seeking the much needed funds for cultural programming within the institution.

She was also responsible for all individual planning for individual Aboriginal youth. This meant driving to appointments with them, taking groups out to the sweat lodge, etc. The workload doubled because the numbers of youth increased. This position encompassed everything to do with Aboriginal youth and Aboriginal programming in this facility from counselling, staff training, funding, management meetings, treaty numbers and paperwork, pre-release planning, ceremonies, maintaining resource people, monitoring and soliciting for volunteers, treatment interviews and release planning for youth, medical services to youth, community program development to address the needs of high risk youth, community school

meetings, etc. Funding was a major issue for services.

The issue of funding focused directly on the maintenance of the position, as well as the provision of services for Aboriginal youth. The Native Program Co-ordinator for the eastern facility put it this way:

I guess the only drawback is with all these cutbacks that happened with the Government, there is a danger that my position here won't be supported. I'm kind of hoping that Administration, along with the Regional Office, will look at our track record for the last couple of years and say, 'Look, this has shown some positive results, let's maintain this program - if we do nothing else let's maintain this program'. (East Co-ordinator)

Money was indeed an issue in the maintaining of the Cultural Programs and the position of Program Co-ordinators. This was not the only issue, however. Sometimes it is an attitude that blocks these programs. Long time staff or outdated policies and regulations allow an "it can't be done" attitude.

The Cree language instructor who also taught Computer Science within the western facility explained that "there are lots of things we can do without money" and that "materialism is not everything. Education is a tool to employment and just a way to get a meal ticket. Culture is a sure way to be yourself and to find yourself." When the cultural teachings are incorporated and integrated with everything that a person does, then one is living a balanced life.

Too much emphasis is on the academics. The youth are overeducated to the point they don't want to be overeducated. In a therapeutic way, culture develops the understanding of the child. (West - Teacher)

Her strong message was "teachers we want you to help us bring the culture out of these kids" and that "the best thing to do is to work together."

In the eastern facility, the budget for youth programs was considered very good.

No, I'm very fortunate because it is basically a pilot project and they are trying to see whether it will be effective in the institutions. We were very surprised in getting everything that we asked for. As a result, we were able to start initiating some programs that we wouldn't have been able to initiate had I not asked for a substantial budget. Since I've been in the program, I've been able to amalgamate a lot of the services that were being done piecemeal throughout the institution and as a result, I think that a lot of the services that we have, have been improved . . .

(East Co-ordinator)

The issue of funding, however, hit the school program in this facility. The different departments who are involved in these institutions complicated the issue and impacted on the 'client-driven' approach. The teacher of Native Studies programs explained:

. . . we don't have the funds . . . we have to use the cheapest methods that we can because our budget is not going to help us out a lot . . . provincial politics . . . everything has been cut back. . . . there are so many ministries involved here that - see we work for the School Board but we get funded by - our wages and so on come from the Ministry of Education. The Ministry of Education contracts the services out to Corrections and Corrections buys them from them but the teachers and the training and all that is provided by the School Board. (East - Teacher)

The issue of co-funding was complicated through the many different components both within the

institution and within the system of delivery of services. In other words, the needs of the youth must be relevant from an interagency perspective.

Funding for staff training in this facility was found to be problematic ultimately causing difficulties for the number one goal in the adequate implementation of the cultural programs within the facility - staff awareness. However, it seems that negative issues such as racism and discrimination workshops must take precedence through the staff training dollars rather than awareness and the teaching of the Traditional ways to staff.

I would have to say the Administration and the academic staff are very good now in supporting the program. I think there is a lot more work that needs to be done with our front line staff because there is still a lot of confusion and a lot of inability on my part to be able to get the necessary training that is required for staffing. Because of the staffing numbers and the way we utilize our staff it is very difficult to put on training sessions. Just when I started getting on the road to putting together some staff training in Native Awareness and cross-cultural training, we got hit with the workplace discrimination harassment, which all of a sudden took top priority and you had to get people across, there are no ifs, ands or buts about it so we kind of took second place to those programs so we have to bite our tongues and say we'll be patient and wait until this is over so we can get it done. Hopefully, in the meantime, they won't get lost in the shuffle and pushed too far aside . . . (East Co-ordinator)

Clearly, the issue of funding was connected to attitudes, and negative attitudes foster further abuse. The youth were left out of the process.

Staff attitudes and racism. Educating staff about cultural ways was a major goal for the Native Program Co-ordinators within these institutions. In addition to formal training, all Native staff within the facilities saw the teaching of staff as an ongoing, additional task in the performing of their job. Staff training was both formal and informal. The opportunity for training existed as in separate from the youth or as in inviting or encouraging staff to participate in the programming that was provided for the youth, i.e. attendance at a sweat lodge ceremony. In this way, they experience firsthand the healing effects of the Traditional teachings and they have the opportunity to observe the positive effects on the youth.

Many problems of staff participation around this seem to be a direct result of a racist attitude, lack of compassion, or lack of confidence.

It was kind of interesting afterwards because we have an opening circle and we used the sweetgrass and the sage to open the ceremony. It was explained that it was used as a means of being able to cleanse your body and open your mind to different ideas and after this session was over, one of the academic staff came and said, 'Look we don't appreciate having to be forced to be involved in these pagan ceremonies'. . . . I imagine by one of the staff members and maybe even some of the non-Native clientele, they may see it as a frill and as soon as you start delivering programs that are specific to any cultural group, there is always that danger that people are saying, 'Well, you're being treated better than I am.' That's always the challenge when you're developing new programs - putting them into place without having the big backlash of people saying, 'Well, you're being treated differently and you're getting better treatment than I am. I don't have any

programs specifically for my culture, but you do'. You have to sit down and say, 'Well, there's a reason for that . . . (East Co-ordinator)

In discussions with Native Program Co-ordinators and teachers, the impact of the residential school system, the loss of traditions and "missing" generations was referred to time and time again. The need to grieve, heal and learn through the Native language, ceremonies, drumming and the arts, as well as contact with the Elders and the teachings was paramount to reducing the incarceration rate of Aboriginal youth. One teacher defined the process of incarceration as a process of further assimilation: "government assimilation failed so now they keep incarcerating them until they don't know who they are."

Racism came in many forms as subtle or blatant ignorance. Racism was also systemic, ongoing and the dollars spent on the Cultural Programs were under close scrutiny. The giving and the taking of these programs was frustrating to both the staff, as well as the youth and this was experienced as another form of oppression. The cultural programs were seen as tentative and the lack of training added to the lack of support.

The conferences are getting better and better and I've noticed that there is more and more young offender input and there is more and more Native input each year.

The first years we went, it was all white adult education - all white adult inmate education and it's been moving more and more - but now the problem is that next year we just discovered we were written out of the budget. (West - Teacher)

In the western facility it was pointed out that under the title of religion, Satanism was included on the admittance form for youth. However, there was no space for the recording of Traditional way or First Nations Culture. The system, through these forms, did not recognize or

validate cultural identity and spirituality. There also was a noticeable lack of Aboriginal staff within these institutions whether they were front line or teaching staff. A staff member was described:

She doesn't want there to be white, she wants there to be only human beings. She doesn't want there to be a Native culture, she just wants there to be a people who love each other . . . but the reality is there are some cultural differences which people haven't seen and which have caused a lot of grief in the past and we're trying to address those things and it's hurting her to have to acknowledge that yes, there are some differences that I simply can't comprehend. She doesn't like to not comprehend. . . . There are so many people who have no spiritual context and so they can't understand the language you're speaking. Their paradigm is so far removed . . . right now the feeling or the sense that I got from some of the people is the feeling that the Indian or the Metis culture is being foisted - or rammed down their throat - and so when you're dealing with people who are in stressful situations, stressing about the job, whether they are going to have jobs, whether Indians are going to take over or not, it's very hard . . . (West - Teacher)

True and healthy communities recognize individuals and value difference. The sharing of each other's strengths and healing within community, values the skills and uniqueness of each individual, their gift. This is their gift to the community. The youth within these facilities were directly affected by the attitudes of the staff working there. When staff did not seize the opportunity for their own personal growth or assist the youth in meeting their developmental needs, the youth continued to suffer. Sometimes this was because the staff exhibited a racist attitude, or a lack of compassion for the issues surrounding the youth's incarceration and criminal

behaviour, or through ignorance of the issues that surround youth. In other words, youth were devalued. Their survival skills and their strengths were missed impacting further through systemic oppression. The Native Cultural Program Co-ordinator explained:

For some reason, people in life they always have to be right and they always have to know what to do and they cannot put themselves in a situation where they look like they don't know and they don't want to know and a lot of them don't want to go in [the sweat lodge] with the kids because they don't view these kids as people. . . . they still don't have the understanding of - that it's valid. So it's a slow process. . . . Maybe we should look at it as that being okay with who you are culturally is the first step in being okay with who you are in the world and just allow us to be part of the process. Some people care. Some people don't care.

(West Co-ordinator)

In a discussion with the teachers, some facility workers' lack of compassion for the youth was an issue and they emphasized the need to see things through the eyes of the youth who were most in need.

They don't look at what's good in a place like this. These people have been conditioned by the system that is so punitive and that's all they operate on and they don't think. . . . Because they don't show any compassion at all. But it's interesting because the ones who do, you hear them talking about their kids too. That's true, like their more human. It's interesting there are a lot of inhumane people here. It's interesting how that happens. . . . One of the things that we lack in here on the culture side is the fact that these staff now have the opportunity to

have self-care, never do they have a moment for self-care. Oh yeah, they have the rah rah hockey league for the men and I think the women have had the occasional women's weekend, but there is never anything that's for healing and I think one of the things you know that they could do something like an exchange or submerge them into something that is a positive thing since they have different culture and that would help. Like that Pow Wow we had . . . a lot of it is just viewed as work . . . You see, I think if - unless people can do their own self-care, how in the heck can they understand that kids need that too? You know how can they understand about the grieving process when they haven't dealt with their own issues of if they've been abused or they are abusive. How do they understand how the kids should be when they don't know and I believe that's half the problem. You have to look at the child holistically to really truly want to teach . . .

(West - Teacher)

Sixty percent of the youth in the western facility are Aboriginal and since only 7% of the Aboriginal youth in the Alternatives Program avoid incarceration, the focus of the programs needs to be on healing. Hoffman (1994) reported:

Only 19 percent of Native youth were referred to so-called 'alternative measures' programs, which keeps youth out of the formal court system. In contrast, 80 percent of white youths received referrals. (p. 3)

This research suggested that healing from the Native perspective was not emphasized in the custody facilities. Traditional teachings are more compatible to the Aboriginal community that exists within the institutions. The communal and holistic approach to healing includes

cultural concerns of those within the community. If the staff do not acknowledge this or show respect and compassion for these teachings, then they become a negative factor inhibiting the healing. This allows for systemic abuse to continue fostering a racist attitude.

Money spent on staff training had the potential to address this concern and validate the programming within the custody facilities. The inclusion of staff within the programming with youth was paramount to understanding the teachings because the youth were involved. When the issue of positive cultural experience was addressed, participation in the Cultural Program had the potential for greater positive impact. In the east:

If you're going to be a spokesperson for the Native peoples I don't think you can ever fully understand what is required for Native peoples without making sure that you have full partnership with somebody who can work with you.

(East Co-ordinator)

Security concerns and program structure. It was found that the Cultural Program and Traditional Counselling were programs that could not be defined in institutional terms. The principle of "protection of society" was used in upholding security and unfortunately those youth most in need of the Traditional counselling program were often not able to attend to ceremonies. Security concerns and the structure of the institution were valued more than the child care principles of the youth model.

This often centered around the attendance at the sweat lodge ceremony or around the use of sweetgrass. Both of the institutions visited had sweat lodges on their grounds within the fenced-in area. Even then, it was difficult to have the youth who were experiencing a crisis or were in an isolation cell attend the sweat lodge. The Native Program Co-ordinator in the western

facility found that she had to defend her position after she accompanied a youth from the isolation area to the sweat lodge.

I said, 'Well, if a child is sick do you not have him see a doctor, or if a child needs to be taught, do we not provide a teacher, or if a child needs some spiritual counselling, do we not bring him to a priest, or if a child's heart is heavy and emotionally affected do we not bring him to a psychologist?' And he said, 'Yes, but we would never take him out of the centre. I said, 'Well, we can't bring the sweat lodge here and if I had my way, I would build the sweat lodge entirely - just open up this entire centre. . . (West Co-ordinator)

The Native Program Director at the eastern facility also experienced difficulty about security issues and the sweat lodge.

I worked for over a year and a half before I finally got my first sweat directed here on the grounds. It's not the most ideal location. We have a wooded area just outside of the fence but because of our secure custody guidelines, to date, the institution won't look at setting it up in the wooded area behind us. It's an excellent location and perfect for it and I have a strong suspicion there may be one percent of the group that we put out there who would even consider running away from the program because it's a program that's delivered specifically for them.

But being able to convince Administration, that's going to be another thing . . .

(East Co-ordinator)

The philosophy under the JDA was care for the child. Under the YOA, justice issues reflect on a model of punishment and, unfortunately, security takes energy away from the

programs addressing the needs of the youth. In the western facility, not only did the drumming program have to change rooms several times because staff did not like the noise level, the youth who most needed to attend this extra-curricular activity were not able to because of their level within the institution.

The Native Studies teacher emphasized the fact that this program must be a "living" program and not simply a study of history. The cultural programs were not a frill. They address the basic needs of Aboriginal youth and their healing.

We had a real issue with drumming where the staff here simply would not allow us to do drumming as an extra-curricular activity, because so many of our people are on a level one or level two and can't drum. I haven't got a clue how one guy who does nothing but sleeps in his unit all day can be level four. Well, I know how. It's because he's not a threat. But another guy, who is active in school, does well and is doing lots of things can be pressed to a level one - . . . these are the people who really need the healing and what they're saying is, no you can't go heal because you're not healed. . . . it becomes a game. . . . This is a right, this is a cultural right and this is where it's been recommended.

(West - Teacher)

Another teacher responded with: "I don't even like to consider it a right. I just like to look at it and say, this is good. Why wouldn't we want to do this?"

The Native Language Program experienced similar resistance because of staffs' security concerns. Language is key in reclaiming the culture. Language is a reflection of world view, attitude, and thought processes. The staff had to be reassured that when the youth were practising their language on the units for homework they were not planning an escape or to harm staff.

This staff reassuring became an additional duty for the Native Language instructor.

In the eastern institution, an Aboriginal staff member shared his frustration when a language policy was established because of pressure from the Francophone community where the French Canadian youth must be addressed in the French language at all times. Yet the Native youth did not have the same right to speak in their own language.

In the western facility the sweetgrass ceremony was performed on a daily basis for one unit. This meant two ceremonies - 15 youth at a time per morning. The chaplain and the Native Program Co-ordinator worked together. However, this was not enough in servicing the needs of 248 youth.

The sweetgrass ceremony was performed, at times, in the chapel at the eastern facility. However, there was difficulty in implementing this on a daily basis. This was a future goal. Sweetgrass is extremely valid when working with troubled youth. This gives the youth opportunity for prayer, calmness, silent knowing and cleansing - purification. It was not necessary that these ceremonies be done in the chapel. However, under Occupational Health concerns, the ventilation was best in the chapel.

Change does not come about easily in an institution. This is antithetical in a society that is based on change and a "bigger and better" product philosophy. Unfortunately, institutions resist deep change and, instead, value resistance.

The difficulty in making a change within the institution by including cultural programs was referred to in both the interview sessions.

I can't fault Corrections for the idea of getting programming in place for Native peoples. I can't fault the fact that they have given monies up for it. One of the

things I can fault them for is for the fact that maybe they are a little too reluctant to be involved in changing the programs at the institutions. (West Co-ordinator)

This was added to through the discussion in the western institution where, "any kind of a change is a threat for these people who are really enmeshed, they're institutionalized" (West - Teacher). And again in the discussion with the Native Program Co-ordinator it was explained further that this was a matter of listening and hearing.

I think that a lot of times with Native culture, people are saying go ahead, tell me. So you tell them and they don't hear because there is no basis for them to hear it - they have no foundation. . . . And so, in fact, they haven't really heard it because there is no foundation and I think as we talk very often about spiritual foundations, many people don't have that and they might even be founded on a material foundation and they can't hear your language and they can't hear your solutions and to say, write it down, is like an absurdity really. . . . I don't think that they recognize the special needs of youth because they can't, but I think that they do recognize some and are trying to address some - there are some well-meaning people. But I think that outside of the cultural realm, it's very difficult to meet those needs. . . . And now we've got things that we're trying to do through the curriculum in the schools but it is a slow, tedious process because people don't like change. You know, human nature doesn't like changes, especially when it is something that is not congruent with how you've been raised or been socialized in the system. (West - Teacher)

The misperception of the program was a difficulty in establishing the programs.

Similarly, the inclusion of sweetgrass, the use of tobacco in approaching an Elder in a spiritual manner and the material needs around the Traditional Counselling Programs were often misunderstood. Security became a factor instead.

The fear around sweetgrass centred around the misunderstanding that the youth may "smoke" it. It was difficult to understand the need for tobacco in a nonsmoking environment. Staff training was directly related to the effective delivery of the cultural programs and in addressing the needs of youth for Traditional Counselling.

In the eastern institution, the Native Program Co-ordinator was fighting a battle over the security policy of searching the Native resource people who deliver the programs in the institutions.

. . . say to them, 'Look, the kind of respect that you give to a chaplain when they come into the centre or a psychologist or a doctor who's carrying a medical bag when he comes into the institution, the kind of respect that you give them, you have to give to these people because they're - in the Native community, they are at the same level as these people are. . . . If you don't show the proper respect to these people what are you doing to them? It's like saying, 'Well, okay, we understand your people respect you as a medicine man or as a spiritualist, but we don't respect you in the same way, we think you may be carrying contraband. You may be coming in to destroy our security systems'. So in that way its getting past the basic lack of knowledge of what's going on, so that's why I feel it's extremely important to educate them. (East Co-ordinator)

The eastern facility was attempting to have sweetgrass ceremonies for the youth in the

morning and in the evening on a daily basis. In the western facility, the Native Program Co-ordinator was trying to perform sweetgrass ceremonies daily to meet the needs of 248 youth. This facility was calling for more Native teaching staff. They were told they needed "someone who can be productive, a person who can do the orientation, do the testing, etc." To which they replied, "No, we need someone who will do sweetgrass and who will just be there for the moral support for the kids."

The security and the institutional structure, as well as the lack of understanding of the Traditional ways, impacted on the ability to enlist resource people to work on the programs. They, too, experienced racism and they were often not respected as professionals. Both institutions explained that this was an issue in their discussions and they both agreed that this impacted negatively on the ability to deliver the programs.

There was a great concern by the Native Program Co-ordinator in the west that "healthy" Elders and resource people were needed. Otherwise, this, too, impacted negatively on the attitude towards the program and its relevance.

It's difficult to work in an institution that is so security oriented and it really goes against a lot of our traditional values. It is hard for people when they come in and they see so many Aboriginal youth in here and some of the children are very desperate and its troubling for them and several of them have indicated that they have experienced racism - the staff have. They see it sometimes inflicted on the children and also they have experienced it too. . . . if you select the wrong person that is negative and they don't work out then it negatively reinforces that negative stereotype about Indians are lazy or that Indians can't work or Indians aren't

dependable, reliable but also see what happens, some of the staff in here, they have already got jaded views about Aboriginal peoples simply because there is such a high number in here and they've never seen healthy Aboriginal people outside because you know, they don't either go to those places or whatever so you have - you know you're dealing with that all the time too and they think its threatening because people are scared for their jobs and that's the bottom line.

(West Co-ordinator)

The eastern Native Program Co-ordinator explained:

The Ministry of Corrections and Ministry of Community Social Services in general have a very bad reputation with Native people in general and you know they see them as a people who lock up their people so as a result its difficult to find people who are willing to come in and work with us under the kind of restrictions that we have to deal with . . . As I said to one of my resource people at one time, its not kids who are in Corrections - Native kids who are in corrections that I'm concerned about who can go out and get temporary releases into the community because they can go and look for their own resources if they want, its the ones who are stuck here on detention awaiting trial for long periods of time, sometimes 18 months or more, who are the lost souls and who we need to do the most work with.

(East Co-ordinator)

Both Native Program Co-ordinators had experienced the concern within the Native community around limiting the Traditional ways through an institutional program.

So that our Elders don't come in - and that's one of the problems that the Elders

had in coming in here was we don't want to bring our ways, our culture, our Traditions in and have them institutionalized and make it theirs. Ours have to be the way that it was handed down to us from the Grandfathers. (West Co-ordinator)

The eastern Native Program Co-ordinator emphasized flexibility on the part of the Elders within the institutional structure as a solution.

My major job is trying to do that to encourage the Elders and the resource people to come and be able to work under those guidelines because there is real resistance by Native groups to allow Elders or resource people to come in and be flexible in the programs we deliver. We have to go back as Native people ourselves and explain to them, well, you know our own beliefs are that we are flexible people and if we are going to be inflexible in the way we deliver programs, then we are no different than Correctional Services. A lot of our resource people, unfortunately, lose the idea that its the kids you're working for and they get caught up in their own axe grinding or political agendas and they forget that the ones we're concerned with are the kids who are stuck in here. (East Co-ordinator)

These programs were in the process of development within the institutions and hopefully they will be allowed to continue to grow and to get past the structural and security issues that hold them back.

Healing principles, partnership and program definition. The westernized world seems to be predominantly based on product rather than on process. How is relationship valued in the human services field? The concept of education is different than learning a way of life and a quality of living. There are many ways to correct behaviour and seeing the time in the custody

facility as an opportunity for growth and healing is paramount to reducing the rate of recidivism and also for developing a positive cultural identity for Aboriginal youth.

The cultural programs and the teaching of Traditional ways define the unexplained generational pain and loss inherited by the Aboriginal youth. It was explained that the cultural programs provided the opportunity to grieve the losses through a community connection. This was the key and the teachings provided positive cultural experiences - rebirth and rebuilding for the youth and the community.

I think historically, Corrections was very much to address the criminality, but it was very punitive. And as Aboriginal people, we believe that if you want to make change you have to work the healing approach because all along the existing system that was first brought in didn't work. . . . different ideologies, it has to do with the healing versus the punishment. Also, the individualism versus co-operation, communal. . . . Throughout the province now, our people are - you know some of the Aboriginal people are saying let us do it - let us go through the self-government and let us take over what we want to do and look at our own people, these are our people and we know what to do when that system isn't helping and hasn't helped all along. You know the Department of Justice had told us that they want to work in partnership with the Aboriginal people. So we're saying good, then we will work in partnership. (West Co-ordinator)

This explained the community approach - recognition of individual strengths and a sharing in working together.

As explained in these interviews, the collaborative approach was central to healing on a

community level. The partnership should exist within the various departments of the institution and between all staff members. This meant that front line staff co-ordinate unit programs with the education programs and that the psychologists work with the caseworkers and so on. The Traditional programs covered all areas of interest, including academics, counselling and teaching a quality of life through the arts and communication. The opportunity for growth and development was immense within a facility that worked in partnership with the Traditional ways.

For the most part in the institutions that were interviewed, a foundation was laid between the education programs and the cultural programs. This was described by the Native Program Co-ordinator of the eastern institution:

I made a point to invite the academic staff to come in and sit in on some of our sessions and try to do a little bit more to give them the opportunity to see it from a different point of view. And I have been very successful, not only because the academic section has formed a partnership with me while we co-fund different events, a youth cultural days, Native Awareness days, cultural days for all youth so that we can begin to share a little bit better and understand each other a little bit better. (East Co-ordinator)

This collaboration was in the beginning stages and what seemed to be the most difficult at this time was developing a regular and lengthy amount of time to meet to discuss common goals. Unfortunately, because this involved different departments and different schedules, this might also involve organizational funds in order to access this time together. However, if all the departments agreed to the partnership approach, this may not be so difficult or costly to organize. Finding the forum to agree and the mechanism for discussion was sometimes described as the

inhibiting factor. This was discussed with the teachers from the western facility.

It's more like crisis programming and that's how we kind of evolved - it's becoming more evident that we are going to have to do something, especially given the conversations we've had . . .

A description of a person who was impeding the process of partnership was provided.

She's got it in her mind that if we can just write it down, the instructions anybody can teach culturally - relevant material to Native people if you just follow the step by step easy instructions and so many people have tried that before, this is how you teach an Indian, Step one - . . .

It is because there are people continually putting pressure on us to say come up with a solution, come up with a solution - when you try to tell people the solution might take time and the solution maybe can't be written down quite this way and maybe you need to feel certain things before you'll see the solution. A lot of people are still saying come up with a solution and its a burden in that way ... Expectations are much higher . . .

I was supposed to come to work with braids and whatnot . . . and you know everybody is expecting the perfect congenial Indian.

See, I think one of the things we have to look at is when the Elder spoke the other day - he's one of the key Elders that I have as an advisor for us in here, and they were talking about answers, the Elder leaned over to me and he said but do they know the questions? (West Discussion)

Looking for answers again reflects the Euro-centric need for conclusion and product, rather than

valuing process and relationship.

The teachers and the Native Program Co-ordinators in both institutions expressed this need to spend time together co-ordinating their approach and services. It was clear that all people in the departments at least need to be open to sharing in a genuine manner. Both Native Program Co-ordinators expressed the support they felt from the overall administrators within the facilities.

The ability to reach the front line staff, as well as the resident psychologists, was explained to be the most difficult at this time for these institutions. This was partly because of the lack of staff training, invalidation of the Traditional ways and the attitudes of the staff within an institutional setting. There was an over-reliance on psychotherapeutic methods, although it was recognized in one institution that two psychologists working with 248 youth was very difficult and "they don't have time either, they're like me they're running like gerbils in a little cage, you know you're trying to address everything."

The professionals firstly agreeing to work together for the common good of all the institutional community with a client-driven approach was the key. The unique talents of all people involved can be relied upon to promote the healing of the youth. However, the drawback came when one way was valued over another. This was explained in the eastern facility:

We keep all lines of communication open, however, first meetings with the kids will always be done by the social worker, psychiatrist or psychologist where there is a problem, unless the kids specifically ask for me. Like a Native kid will be treated just exactly the same as they treat every other kid unless they make a request to see me, the Native Program Co-ordinator, specifically. When they come in they are told who I am and what part of the system I represent. . . . in general the kids

have access - I wouldn't say that they are given the option to do that solely, but they still have to go through the psychological process with the psychologist or psychiatrist here if they have an anger control problem or if they have a sexual abuse problem or a physical abuse problem at home. They have to deal with this through the regular departments along with myself. (East Co-ordinator)

This Native Program Co-ordinator also recognized the need to establish a better system of greeting youth upon admission and addressing the needs of youth who were not visibly Native or able to identify themselves as Native and, in fact, needing access to the Native counselling services. This facility's province does not have a provincial department for Native counselling services.

The western province, however, does have a recognized provincial Native counselling service and the Aboriginal youth within the western facility continued to experience difficulty because of bureaucratic expectations placed on the youth. Among these was the expectation that youth request access to the institutional program. The Native Program Co-ordinator expressed her frustration:

You think that the kid who feels so low about himself is going to go and ask the staff to write a request for an interview? He can't. So, of course, you know, if I, can I go in to the units and say, yeah drop in and see me. . . . 'they don't have an appointment'. I said, appointment, Native people don't do appointments. And she says. 'Well they should you know' . . . You see so we have to change that whole kind of way of thinking and being and they were scared of the kids . . . It hasn't come totally to a clash between the Elders and the psychologists here but I think

the department probably recognizes psychologists as being more valid. I think a lot of it was they're trying to find a multi-cultural solution to a cultural problem and I believe that because to me Goldstein is multi-cultural . . . we have some psychologists that are really familiar with Aboriginal culture and they work with us and I think the Goldstein model has to be run by them . . . see the unfortunate thing in dominant society is that people who have numbers and letters behind their names are the experts. They don't recognize our Elders as experts and why would they, because you have to maintain the pre base, want to maintain the status quo, okay so if we bring in something that is not legitimized by our western science from the university then its not recognized. . . . See, we still have to get to the psychology to understand. That's very hard because that's very much based on the medical model and that's a very hard big oak tree to shake a bit.

(West Co-ordinator)

Communication and looking at the holistic model of healing was the key to developing programs that were centered around a way of life. "Marry the two so that we get a program that's as close to being as holistic as possible under the parameters of that system that's in place." The common goal becomes assisting the youth in staying out of the institutions by experiencing a positive quality of life and a community connectedness through the healing. This means connecting them back to a healthy community outside the institution.

The inclusion of all youth in the Traditional programs including the ceremonies and the teachings, was described by the Native Program Co-ordinators as a success. This came directly from the guidance of the Elders and their teachings. The anecdotal information gained in the

survey step emphasized this point as well. In the east:

Of course, all of my resource people are solicited with the idea that they are coming in to deliver programs specifically for the Native kids, but that others will be allowed to come in, in keeping with the Three Fires belief that, you know, its open to everyone, Native and non-Native. (East Co-ordinator)

And in the west:

Our programs are not exclusive to Aboriginals, they are open to everyone. So if non-Aboriginals want to come to the sweat lodge, that's fine. They're welcome because that's part of our culture. Our Elders said we must be colour blind and that's key so we do that. That way, it also reduced or works towards attempting to reduce the racism here. (West Co-ordinator)

The Traditional programs were a successful means to healing and all departments within the young offender institutions have the opportunity to work within a common goal.

The Traditional programs were the key to healing the youth within the system. The principles of these programs within the two institutions were very similar and they shared common goals for future programming. The programs were present in the academic areas of the institution through a Native Studies program and, in the case of the eastern facility, they collaborated with the Friendship Centre and many volunteers. The western facility included a drumming program and a Native Arts and Crafts component in their Native Studies program.

Collaboration existed within the facility and also with the various agencies and community programs outside the institutions having a comprehensive level of Traditional programs. Other agencies that needed to be involved are the police and mental health agencies. The inclusion of

Traditional programs was cultural and communal in the sense that Traditional ways were taught through the foundation of Elders and including community activities such as Pow Wows.

The Traditional counselling was done in these facilities through the Native Program Co-ordinators' input into the individual case plans for the youth and through the ceremonies, sweat lodge and sweetgrass on a regular basis. The Elder was the key in all areas of Traditional programming.

Community healing was emphasized through the ceremonies and also through the drumming, singing and the art. Native Language was also vital. Although the Native language program was not in the eastern facility, it was recently in the media that the university and the community college in this city were receiving grants to establish courses that not only teach the Native language but other courses which can be taught in the Native language. A Traditional cooking class will be taught through the community college, as well.

These types of institutional programs develop pride:

The Aboriginal kids are feeling more - are feeling, you know, proud of being who they are . . . It builds the positive, it builds a culture, once they have that and they know who they are they can move on and they can battle, they can fight whatever block they reach. If they go to the university and they get people who treat them shabbily, if they know who they are they can go on, they won't be discouraged, they won't turn away in shame because they will have a strong sense of themselves and that's what we have to do. Its important that you see other than just the western philosophy - have respect for it. Our Elders tell us that our youth must be educated, but they must not lose their Indianness. I also want to talk about the

environment in terms of Aboriginal issues and our medicines and how we must respect the environment and mother earth and the water and we need health and nutrition and all that - that is the part of the holistic thing. We're not done yet, we're going to speak up and we're going to continue and these kids are going to start to learn, but its going to be a slow process because they're going to run away. Relapse is a big thing - people from other cultures who haven't had experience with addictions view relapse as failure as opposed to a lesson that hasn't been learned. I don't view it as a failure, it's a process. My Elders tell me trust in the process of life . . . (West Co-ordinator)

These programs have been operating for three and four years within these institutions and the survey indicated some cultural programs began five and six years ago. These programs were about process and meeting the needs of the varied and changing population within the facilities. These programs remain in their infancy because of institutional restrictions on program development. In some instances, the cultural program funds were needed to cover other institutional needs. More collaboration within departments was the only method to comprehensive programming.

Future goals for these programs included environmental issues and also family counselling programs. Although the institutions provided residential psychologists for the youth on a limited basis, these psychologists did not work with the families. The institutional youth workers did not work with the families either. This was also key to community healing because these youth in many cases return to unhealthy situations, making the healing very difficult. Through the teachings and the community connection, the youth bring the healing to their families.

The frustration felt by the co-ordinators was due to the threat that these programs must meet the bureaucratic principles causing the position of the Native Program Co-ordinator to be tentative, along with the programs. In the east:

We've been doing a lot of program development to institute a lot of the programs that are ready to go but still haven't been able to get through policy. Like our drum group is all set to go, we have all the material, we have the drum, the resource people are willing to come in and do it, its just being able to get it through policy . . . We have a native family dynamics group that will be dealing with physical, sexual, mental, substance abuse in the family . . . I guess the only drawback is with all these cutbacks . . . there is a danger that my position won't be supported. (East Co-ordinator)

It needs to be remembered that these programs are not political. When they are, they become "token." When they are implemented with respect, they address the basic needs of Aboriginal youth and all youth benefitted from learning about a quality of life. As these interviews indicated, these programs are "good." The institutions have the opportunity to put back what the residential schools took away from the Native people. In refusing to do this through ignorance and rigidity, further oppression is created continuing the discrimination process. The institutions in our society were set up to enable us to cope in a demanding society, and now, instead of moving beyond this coping mechanism, we as a people are obstructed by them.

A teacher interviewed in the eastern institution questioned why so many Aboriginal youth ended up in custody. Perhaps the Native Program Co-ordinator from the western facility can

answer his question:

It used to be that we had natural resources now we have human resources and industry and for us, though, its our children and our grandchildren and our great-grandchildren. . . . Adults and youth, because its all the same, the culture is very valid and if these youth in here were living according to our culture and our traditions, they wouldn't be in jail. . . . The longest journey that a person ever takes is from his head to his heart. . . (West Co-ordinator)

I am very grateful to the two Native Program Co-ordinators for the opportunity to spend some time with them and to learn from their experiences and wisdom. I honour them and their work.

Phase Four: Integration

All the phases of this research come to the point of supporting the inclusion of Traditional Healing/Counselling in working with young offenders. These programs were shown to be paramount for Aboriginal youth. The programs worked best in collaboration with all departments within the institution, as well as the outside agencies and community services. The sharing provided a true community and a healthy environment where learning could take place. This was a key in program development.

In the first phase of this research, we found through the survey of Canadian young offender institutions that 75% had responded partly to Aboriginal justice issues by including Cultural programs and Traditional Counselling programs. These programs addressed both the individual needs of the Aboriginal youth and also included group activities where all youth were included. The success of the programs was in providing positive cultural experiences for

Aboriginal youth and including all youth in the program. Many institutions explained that the drawbacks included financial restraints and that this, combined with a negative attitude towards the programs made them tentative. A discrepancy between institutional needs and the needs of youth also impacted on the legitimacy of the programs. Several recommendations surrounding these programs based on the information received from this research appear in Chapter Five.

The second phase of research addressed the needs of the youth as defined by the youth within the young offender custody facilities. The reader is given the opportunity to experience firsthand the outpourings of the youth through their poetry and artwork as presented in the book they titled: The Ways of Life (Appendix B). In this way, the reader becomes a witness to the youth by acknowledging their pain. They support the youth's hope in the struggle to grow in a healthy and loving manner. In reading through this poetry, my tears shared their prayers for hope and healing.

Following is a summary of my own experience of having read through and interacted with the voices of incarcerated youth through their poetry and their artwork as presented in The Ways of Life. The nature of this section is: What I learned or "Insights Gained" which is a heading borrowed from the document compiled by the Edmonton Community and Family Services entitled: Listening to Aboriginal Youth at Edmonton Young Offenders Centre (1993).

The poetry was submitted by Aboriginal and non-Aboriginal incarcerated youth. I have chosen to include a summary here rather than within phase two for two reasons. First, my personal insights about the outpourings of incarcerated youth were distinguished from the themes that the youth themselves chose and the discussions surrounding them. At the same time, each insight is followed by two or three examples from the written work of the youth for clarification.

Second, these insights summarized here, not by thematic organization, emphasize the circular nature of growth and perception. Poems about spirituality, poems about love, poems about anger, etc. were scattered throughout the thematic categories. The themes have the potential to compartmentalize the work and it needed to be stressed that this was not the nature of the creative process or the growth process. The holistic process is more than the sum of its parts. By organizing these insights in this way, it is hoped that the reader will feel encouraged to read through The Ways of Life and formulate their own insights. (This book is provided in Appendix B.)

What I Learned or Insights Gained

1. Youth experience difficulty in expressing their emotions. In some cases, they are numb yet aware of the need to grieve. Often they must do this alone.

"Why don't I cry

Everyone has a reason to cry."

(p. 222)

"Can I cry

I cry for you

I will

but not with

tears

I cry

"Grieving in a hungry pain

crying in the lonely distance

so no living thing could know . . ." (p. 223)

cry

my soul" (p. 219)

2. In expressing their emotions, they believe that in some cases they will be seen as weak or vulnerable and left open to more hurt. In other cases, the expression of their emotions is empowering.

"But what happens if I let fear out,
What if I let it over ride common sense.
I'll most likely get hurt." (p. 251)

"I don't have to be silent, I have a voice to speak.
I can feel so good, it's like a mountain
Has been taken off of me." (p. 231)

"I am a tiger
A mean tiger
NO ONE is allowed to touch
ME! I'm afraid." (p. 237)

3. Several youth see suicide as a way out of feeling the pain. In some cases, this act is the ultimate sacrifice for others and in other cases, it is the only way to gain control. For others, suicide is a necessary yet futile act. For many youth, just thinking of suicide is a coping mechanism. However, many more have attempted it at one time or another in their lives.

"But it's too late you already cut yourself.

You are not dead but much worse. You are a
soul with no future." (p. 218)

"So I dive far. Far away from the building
Plunging to my death. But I will no longer
Have to listen to my cries of sadness . . ." (p. 219)

". . . But the darkness is gone and
I realize I have no future. Just the rope
around my neck and the razor I have to my
wrist. I care for only one thing to end my life
And start a different future." (p. 253)

4. Youth struggle with their anger, their hurt and the insanity of their lives. Awareness does not necessarily mean they have the motivation or the ability to change. Many feel lost.

"His emotions are no longer tender.
For he has been beaten.
He finds a cruel, dark world within
Himself. His emotions are trapped

Tightly and locked for eternity." (p. 218)

"I understand now why it is so easy to continue this life style.

You don't grow remorse or regret

You build up anger

So what is the most common thing that goes

through your mind?

Revenge!

And again . . .

It's just one more problem to deal with." (p. 224)

5. Youth write about wearing a mask. In some cases, this is a criminal mask and in other cases they present a "happy face". The face they expose to the world shields them and protects their vulnerability.

"Don't you hate it when you wear a mask inside,

You take your feelings and you put them behind.

You want to show your feelings but you just can't do it."

(p. 221)

"So behind the mask of a con

Lies an innocent human . . ." (p. 251)

"I love to deceive

You see my anger, my shadow is like

a stranger." (p. 254)

"Temporary smile covers the gentleness of the unbalanced upbringing." (p. 224)

6. Many youth have experienced abuse and the cycle of abuse.

"The painful cycle behind the

Make believe image of the hurt one

Still lurks everyday,

Painfully . . ." (p. 224)

"I have stopped the abuse

I have the power to say no." (p. 236)

"Being abused is like having a scar;

For life." (p. 228)

7. Youth deal with the abuse in a variety of ways. Some try to forget, some rage, and some hurt others. Few fight back by charging the person and if this person is a family member, they experience more pain and anxiety. Some fight back by telling about the

abuse. Some will not tell and remain fiercely loyal to the abuser. Several are aware that they will not tell and that keeping the secret is very hard.

Many youth are afraid, blame themselves and/or lose trust in others. All youth expressed their search over and over for someone to care for them. For some, physical and emotional touch of any nature is feared and they do not let others close to them. Some experience further abuse by the system that is supposed to help them. They have feelings of betrayal and abandonment.

Many youth experience the abuse as internal, external and eternal pain. Several youth maintain relationships that continue the abuse choosing to externalize the pain. Some youth realize how much life they have missed out on because of the abuse. A few youth expressed seeing the beauty in spite of their pain. Several want to help others through their pain because they understand their hurt.

"Deep inside I love my daddy,
Whom I hardly ever saw,
And who put so many scars on my heart!
But why did my daddy have to leave me?" (p. 235)

"All I ever heard was 'don't tell or else . . .'
So I just kept sealing so many secrets and,
Emotions in the bottle in my stomach." (p. 222)

Do you get courage
do you get pride
are you just proud
when you beat that child
are you that low? (p. 232)

"Have we really been taught?
Or were we just being used for examples.
To show society our imperfections." (p. 247)

8. The youth experience confusion and want to understand why these things had to happen to them. Others believe that they can be teachers to others because they now understand.

"Well, I'm not really a hero because I was put
in this world to help others." (p. 234)

"So for all you abusive people,
Look at your issues and deal with them,
Instead of making others suffer,
From your hurt and anger." (p. 222)

"Dragging a life style that I thought was only mine but
In realness its 'Many too who suffered'." (p. 249)

9. Some youth see that self-realization brings hope.

"You gotta believe yourselves
and reach far down
And realize your lives are important." (p. 242)

"For everyone has a light. This light is the great endeavour of yourself." (p. 226)

10. Some youth reach out to others for help while others experience the negative and
hurtful impact of the judgement of others.

"Mistakes are real and a chance to grow
From them is the beauty of being
Ourselves . . . but why do people judge from them?" (p. 256)

"He wants to find a life
but everybody is scared to help him." (p. 245)

"I sit here like a rock
People see me as just another Indian
For they don't know the life I live
For I am human." (p. 243)

11. They search to understand the meaning of life and if there is a purpose to their pain.
They also want to understand the pain that exists for others.

"He's not perfect like any of us
Just another human
Being living for that strange and mysterious reason . . ." (p. 226)

"We're here to do are depth to society.
We are marked as criminals.
'Behind the walls' we're humans just like you!" (p. 253)

"Facing the mirror everyday but to only
Find your still here.
There must be a purpose or is it
'The thought of being human . . .'" (p. 227)

12. Safety is an issue that may bring youth to be incarcerated. Some find power in the negative image a criminal lifestyle brings. Some are afraid of being out of jail.

"All you need is Criminal pride. Just
To survive, on the inside." (p. 250)

"I feel so safe when there are locked doors around me,
No one can hurt me.
I can't hurt myself,
And I can't hurt anyone else,
But do I really need to be
Incarcerated for this to happen?" (p. 244)

"Your time has come to face your greatest fear,
As the gates open you take your first step into the
Thing that has haunted you since the first day
You came . . . 'Freedom'." (p. 249)

13. For other youth, the experience of being incarcerated is cruel and they experience despair. For several youth, the incarceration experience is their fate and their destiny having learned that incarceration has been a multigenerational occurrence. In their prison language, they see themselves as becoming adult offenders. Their "school system" is the

system of incarceration (young offender, adult correctional, penitentiary or psychiatric centre). This is acute for the Aboriginal young offender.

"Living here is Just like hell

This is how it is in my 12 by 9 cell." (p. 248)

"I lie awake at night in my cell.

Staring at the wall wondering why?" (p. 247)

"The big fence stands tall while the people

Inside are doing their own business

It's a very depressing day for the 'Lifer' as

He thinks about the past he once had." (p. 254)

14. For some youth, choosing a healthy lifestyle means that they will be alone. It means rejecting others' opinions of him or her. For some, this journey to healing is lonely and frightening.

"Some say I will die in a car

Others say I will live in a Bar." (p. 241)

"I don't have to be the person that people
See me as being, or want me to be." (p. 236)

"All I want is to meet healthy people!
And be accepted by them.
I don't want to be judged,
By the way I dress,
The way I look,
Or the way I talk!
I want to overcome this fear of being alone." (p. 225)

"I hurt as a criminal
But, I hurt more as a lover.
As a criminal, I know I can change.
I'll be able to join society again.
But, for love . . .
Can a person repair the scars?" (p. 302)

15. Youth search for someone to talk to, someone they can trust. Many believe that a loving relationship with one person who cares is the support they need. Sometimes this means an intimate relationship with another human being. Sometimes the relationship is with a loyal friend or with a family member. At other times, this respect comes from the

self or from a teacher or another professional. These are issues that face all of humanity and they are felt more acutely by youth in crisis.

"We came through a lot and are helpless
Without each other. We are two different people
But when we're together, we make one." (p. 295)

"Usually we have our own favourite
teacher. That we respect." (p. 232)

"I will do as my people tell me
I can listen and give love
I am normal
For I am a human." (p. 243)

16. Sometimes the search for healing brings the youth to connecting to community or in connecting to their spirituality.

"Nobody really knows who . . . a higher power.
So with my word of prayer and sorrowness
May I find peace within the sorrounds
of this great 'creation'. . ." (p. 266)

"It's the love of God and all mankind
That makes a better world you'll find." (p. 274)

"Then theirs always respect for
Elders for what they taught us." (p. 239)

17. Some youth find comfort in the creative process.

"He paints to be free from his emotions and
Bring out his true self." (p. 226)

"I write my poems everyday
Knowing that it's o.k." (p. 248)

18. Youth experience a fear of further abandonment by friends and family while spending time in the custody facility.

"I look forward to your letters
And hearing your voice
So please don't forget me." (p. 304)

"Just remember my friend,
Even though you can't see me,
I'm always with you!

So keep talking to me,
Cause I hear you!
And some day soon,
We'll be together once again." (p. 294)

"Please understand me mom!
Don't push me away,
I need your hand to help guide me!
And I need your love." (p. 301)

19. Some youth find comfort in the friendships that they make while they are incarcerated and others miss those friends to whom they provided support and comfort on the outside.

"Weird ways of meeting a friend
Falling down
Calling for help
Losing loved ones." (p. 305)

"A fellow man has become in my dream, he once passed
Through my path of life,
He made a great deal of serenity behind
The mask of a con." (p. 249)

"We've walked on the thin line

We made it all the way

Won't you help me out now

We'll take it day by day." (p. 305)

20. To youth, Nature and Mother Earth are seen and felt to be nurturing: providing love, protection and guidance. Freedom is often seen as being a bird and the joys of being free are being outside and being part of all living things.

"We take Nature for granted but never

Stop to think we need it there for

Us, Think what if we had no water

What would happen? We surely would

Die slowly.

So without love we are weak

And helpless . . ." (p. 295)

"I see an eagle but . . .

I just see my name.

The eagle drawing is a warrior bird.

He flies.

He flies and he will fly again. (p. 265)

"When I was first born my body right at birth
I felt like a whole new growing earth." (p. 270)

21. Youth make the connection between the destruction of Mother Earth and their own unhealthy lifestyle of "booze and drugs".

"Why comes to why in a common lifestyle
Among this destructed Earth we live in." (p. 265)

"The sun itself has its own
Requirements but does it ever not
Shine?" (p. 295)

22. Youth are aware of their happy childhood memories of enjoying the seasons. They explore the ideas of life and death and rebirth through writing about the changes in the seasons. They also write of the light and dark.

"I remember the days when I used to run free
and always climbed trees." (p. 221)

"All my life is proud of spring." (p. 288)

"Life is like a light bulb
Because you have to be created." (p. 220)

"I pray to the Great Spirit for help, to help me fight this darkness his only reply is my
 Child in order for this
 Darkness to believe in yourself,
 In time it will fade." (p. 268)

23. Youth write of their pride in their culture and the Traditional ways. Some write of the problems they experienced in the loss of culture.

"I like to dance fancy dancing
 Because it's so beautiful
 It flows from your heart
 And goes by the spirit." (p. 282)

"But I'm proud of who I am
 I'm stuck in white language
 I wish I could talk my language
 I only know a few words." (p. 263)

"His freedom is slowly
 coming to an end.
 His species has little
 hope to mend." (p. 207)

24. Aboriginal and non-Aboriginal youth write of the powerful and connective experience of participating in a sweat lodge ceremony.

"Finding an inner power

You never knew existed.

Helping others by sharing your strength

To become a stronger spirit.

You pray for others and yourself." (p. 280)

"Because you felt like you were going to

become powerful, and made you happy

Because you done something for the Indian Culture." (p. 259)

"But I felt I had everything

I had wanted to say about my

prayers I said it. And after

that I felt good. And I like

that culture it's a good religion.

And I would do that again anytime." (p. 279)

25. Youth explore their school experiences, discuss their teenage development, and examine the confusion within a society that values materialism. Some are searching for a

way out of trouble.

"You gotta stay out of trouble

Go find a job and work or

Go to school." (p. 242)

"And then there's the most feared thing

about all of thing

It's the report card. Afraid of the

F's. But best of all are the A's

On top of that this tells you if

you pass on to anything grade.

Or if you failed.

Failed is a feared word.

Passing to the next grade

Is like pass on to a next generation." (p. 232)

"When we hit the teenage years

We experience what life is about.

And how fast it could be destroyed

From drugs, booze, divorce, fights

And most of all crime. . . .

Every youth goes through one of
these pain sometime in his/her
youth years." (p. 239)

26. Through connecting with the inner child and the sacred centre, the youth find the way
to their voices. They speak of the pain and the hurt and the loss of their childhood: and
the hope in rebirth.

"Youths we start out young;
Learning to speak and are very playful." (p. 239)

"The thought of being human is burning
The inner most precious spot, the spot
Of emptiness." (p. 227)

"It was a feeling I had never felt before.
It was my voice I had never heard.
And it was my inner child.
It was finally talking, crying and letting,
These built up forgotten feelings out." (p. 231)

"And to let people hear my voice.

I can't take that first drink,
When I walk out the door,
Or that first toke,
And that one line.
Those are so similar to a bomb fire.
All they do is burn my self worth,
Into a pile of ashes,
Waiting to be stepped on.
I have come to realize,
I'm a good person." (p. 244)

Discussion

My interaction with the poetry and artwork was summarized in this section on What I Learned. I bring the accumulation of my own experiences and interactions with incarcerated youth as a Teacher-Therapist in a custody facility for eight years to these insights. I am thankful for the "gifts" these youth bring through their poems and artwork - their survival.

I was shown that youth learn how to pray through the cultural program and the Traditional ways. Without these programs, the influence of negative peer association and an unhealthy lifestyle increases and is legitimized as an influential factor in criminal behaviour. With the Traditional programs, the youth experienced a light at the end of the tunnel and the institutional incarceration experience became a catalyst and a positive motivator for change. The interface of old world values and the impact of materialism in new world values was shown to them. School programs that are holistic and include the culture and experience of the youth were

revealed as the most influential in fostering growth and self-worth.

Programming around Traditional ways was not intended to be political, or a privilege or a "frill" or a "carrot" to be provided to a select few. The integration of community healing experiences, the introduction of sacred self-worth within the foundation of all of creation, brings the integration of the Self. Creativity and not destruction was taught, experienced, honoured, valued and shared. Youth were appreciated and supported through true community and through true community values. The experience of pain provided an opportunity for teaching, providing there was the "right" teacher.

In the Traditional teachings, the experience of personhood was seen as connecting to those who came before us and to those who come after us. This included the seen world and the unseen world. These programs teach a way of life and being. Each individual brings a gift in themselves to their community and the Traditional ways teach that the children are valued, the youth are valued and through them the adult is valued and the grandmothers and grandfathers are valued.

Through the programs around Traditional ways, First Nations People claim their heritage in all directions and gain respect through all their teachings in education, economics, politics, community development, the arts, housing, health, etc. Without this opportunity for integration, further destruction of the circle occurs, providing more adults for the correctional facilities. Their poems reflected this fear.

The youth filling our young offender systems today are really the survivors. They have chosen the criminal behaviours in an effort to exist within some form of dysfunctionality. This was how they did it. Society, can choose to hear their voices, honour their pain, teach them to

grow creatively and positively and learn from them about the world's suffering and choose to show them the love of life instead. This comes more through tears, prayers, dancing, singing and feasts, etc. than through isolation or even academics.

A discussion with youth in regards to the programs that addressed their needs within the custody facilities revealed the importance of the visiting by family and friends and the need for respectful and genuine contact with staff who care about them. This was highlighted in a comment made by one of the teachers from within the western facility when he said:

The key is your spirit has to feel good and if it doesn't feel good, you need to do some work. The only thing I can say is that when some of them turn to me and say, hi Mr. _____. That's my success, I like it and if they just give me a friendly acknowledgement, that's it. . . . I don't want anymore than that, anything else is like a complete surprise and a wonderful gift, gift wrapped and everything because I just want people to feel happy enough that they can actually say that.

(West Teacher)

The youth need to feel good about themselves and these programs address all parts of the youth: the physical, the emotional, the spiritual and the intellectual. It was found that when their stories and their survival were honoured, healing could take place. Healing is a process and not a product.

The youth explained that some formal programs addressed some of their needs, such as the education program, activity program or the work program. However, caring for the self and others was the most important factor in the delivery of these programs and the effect on the youth. When a staff member respected them and listened to them, then they connected with the

program. Traditional programming was very important to them and there was not enough for them. The loss of programming in this area they believed to be because of security issues. However, in actual fact, it was due to financial and attitudinal issues. In the five years that this program had been in operation within this facility, there had only been one escape by two youths and this was their first time out of the building. This was an incredible statistic when considering the number of escapes or attempted escapes from programming and escorted absences, etc. The security issue is invalidated when programming centers around a basic need. These points were emphasized by the Native program co-ordinators who were interviewed in phase three, and, also through anecdotal accounts in the survey.

This research indicated that the programs must be client-driven, experiential and participatory. This does not mean that the youth design the programs, rather that the programs were designed according to the needs that they expressed. This is an integrative approach. This is the Traditional way - one approaches an Elder with respect and in the proper way, with a gift of tobacco and with their questions or requests for assistance and prayers. The tobacco is used in a ceremony in the work of the Traditional Practitioner. The client requests the help.

The Elder, it was explained by the co-ordinators, was the foundation of the Traditional programs. However, he/she was not the program. When this person was hired, they should not be expected to develop the program or be the program because the Traditional way is the collaborative way with the client - in this case, the youth asking for assistance with a particular issue. The various people involved may also give direction as to the needs of the youth within the program. A mistaken judgement existed in hiring an Elder and then not opening the institution enough for his/her work and then cancelling the program when the resource person was

not being accessed. The survey step indicated a variety in cultural program delivery and access to the resource people. The program needs to be flexible.

The youth feel the oppression to a greater degree when the programs were offered and accessed, and then suddenly the programs were dropped. As was the case here in their discussions, the youth believed that they were responsible for this. They experienced further racism and a negative self-concept when the Traditional ways were "tried" and dropped or when the program was introduced, and it becomes extremely difficult to access the resource person. The survey information emphasized the tentative nature of the cultural programs over several years. This was indicated in institutions where cultural programming was extensive or just introduced.

In many cases, the connections made with the resource people were the only connections youth had to community and the only opportunity for healing. Measuring this process goes beyond the institution. In this way, the Traditional programs must be seen from a process perspective and not a product perspective. When the youth access the healing in these programs, they in turn become "producers" or healers to others. In this way, the healing grows through the community and is not confined by the idea that the healing resource is a limited resource.

The needs of the youth as seen by the youth were for community and self-worth. How are we addressing these needs in the custody facilities? The special needs of youth should be addressed by providing programs that allow for the witness of their pain, struggle and growth and that celebrate their survival, as well as their transformation. A quality of life was emphasized when the institutional experience least interfered with their growth at all levels - physical, emotional, intellectual and spiritual.

The Canadian people have an obligation to return what was taken from the Native people of this land. The Canadian young offender institutions must stop becoming another attempt at assimilating Native children like the residential schools. If we open our hearts and our eyes and our ears, we have the opportunity to share in a true community, recognizing diversity as well as unity rather than uniformity. The educational systems, the systems of health care, justice and care for the environment could all change as a result of working together in a genuine relationship with Aboriginal people and their teachings.

We can all benefit. Instead, more youth are facing longer terms of incarceration; more youth are disillusioned through participating in systems that dehumanize them through materialistic, competitive, and dispassionate foundations. This promotes denial and further violence, and, further demand on the system. This research emphasized that the Traditional programs required balance in their approach and more than one person carrying the load. This was emphasized by the interviews with the staff who work within these programs. Both female and male were respected for what they brought together in the programs. Through all the phases of the research, I was discovering similar components to the programs and similar goals.

These components and goals are summarized here. This is not intended to be a prescription for Traditional programs because that is exactly the point here. These programs should meet the needs of the youth within the facilities wanting these programs based on the Traditional teachings and about the healing process. The youth need to be able to say what they require.

From this research and through my own experience within the cultural program at a youth centre, I have gathered common program components. These components cover many topic

areas, and it must be realized that this is not an extensive list. Much more can be added.

Programming is for the group, as well as for the individual. As the youth and the co-ordinators agreed, the cultural programming should be offered regularly and consistently and allowed to grow with the needs of the youth as they grow within the Traditional teachings.

Program Components as Gathered from the Research

1. The Arts, creative expression and Traditional teachings.

- ▶ Drum Group
- ▶ Singing, chanting
- ▶ Dancing
- ▶ Traditional crafts such as beadwork, leatherwork, totem poles, quiltmaking, etc.
- ▶ Drawing and painting and learning about Native artists and Native art styles
- ▶ Mask making
- ▶ Storytelling through a Traditional storyteller and through reading and writing stories
- ▶ Opportunities for drama, performing as well as exposure to Native theatre
- ▶ The inclusion of writers from the First Nations community to read their work and talk about their work.

2. Classroom instruction.

- ▶ More focus in all subjects on holistic teaching and Aboriginal community values
- ▶ Native language instruction with opportunity to converse outside the classroom.
- ▶ Native literature, poetry and plays studied from an Aboriginal philosophy and world view, i.e., valuing the community rather than the individual hero

- ▶ Native studies including current issues
- ▶ History: Effects of boarding schools and assimilation by missionaries and the government
- ▶ Political and current issues experienced by Aboriginal youth, i.e. land claims, self-government
- ▶ Access to Native media programs and study of media expression. Many videos have been made about and for Native people and these need to be a resource. The First Nations Media Group was recently formed in Edmonton, Alberta including Indigenous people from all over the world.
- ▶ Traditional cooking
- ▶ Access to Native publications and newspapers.

3. Lifestyles intensive programs.

- ▶ Drug & Alcohol and addictions issues
- ▶ Family dynamics
- ▶ Inner child issues and abuse issues
- ▶ Male issues/female issues
- ▶ Talking circles, healing circles, sharing circles
- ▶ Sports and nutrition
- ▶ Parenting classes.

4. Opportunity for community.

- ▶ Feasts
- ▶ Pow Wow
- ▶ Lengthy stay and attendance at funerals

- ▶ Extended family contact and more opportunities for family to participate in the programs within the institution, i.e., a barbecue or a school meeting or a family sweat.
- ▶ A connection to the Reserve community through resource people or programs which include the community. In the western facility, for example, they had an "adopt the reserve program" where they collected gifts and delivered them at Christmas to the Reserve community.

5. Traditional ceremonies and nature.

- ▶ The sweat lodge ceremony on an often, regular and consistent basis
- ▶ The sweetgrass ceremony on a daily and regular, consistent basis
- ▶ Pipe ceremonies.

These ceremonies should include the youth through picking and braiding the sweetgrass, picking up the rocks and attending to the maintenance of the materials needed for the programs. These are all part of the process of learning the Traditional Ways and the resource people are cared for as well. A sweat lodge on the grounds and in the wooded areas is ideal. A tipi on the grounds must be utilized to meet the needs for the teachings around the tipi concept, as well as provide a place in nature while meeting the security needs of the institution. This could also be a "clean" place for the Elder and the Traditional Practitioner to work with the youth. The tipi affords some independence. Family visiting here would provide some comfort as well as security.

6. Health care.

- ▶ Doctoring with a Traditional doctor

- ▶ Learning about Traditional medicines
- ▶ Outdoor survival and living off the land
- ▶ One to one counselling with an Elder
- ▶ Environmental issues
- ▶ Access to a Traditional Practitioner in times that individual youth experience crisis, i.e., suicidal, death of a family member, etc.

These programs could be addressed through collaboration with other government agencies, community agencies, as well as education facilities and alternative schools. The Friendship Centre and the Reserve community were often listed as resources for cultural programs. However, a Native Program Co-ordinator position is the key to linking the agencies and the institution.

A youth committee within the institution can address the needs of the youth through regular communication. Elders are the foundation to the programs and Native language instruction is paramount in all programming. Language is about thought processing and attitude. Language is about definition and "truth." Staff training is a major part of maintaining a positive understanding of the Traditional programs. Not only are the youth supported by staff who understand the Traditional ways, the staff also have the opportunity for growth, healing and self-care.

Another area which needs to be addressed is security issues around the programs, those that specifically impede the process. Without collaboration, these programs are wasted. Usually the program is evaluated from a Euro-centric perspective. Since funds are limited, these programs either become minimal or they die. The programs need to be genuine, have committed funding and show respect for the teachings and the Traditional Practitioners through some

flexibility for their guidance. The programs should be client-driven and integrative in their approach. Clients need to be made aware of the programs and access for them must be available. This needs to be considered upon incarceration.

Healthy Elders are "born gifted." Youth who have not directly experienced the residential school system continue to be affected by the grief and the loss. Their parents and grandparents were often mistreated, ravaging cultural and family processes. Through the Elders and the teachings and the Traditional practitioners, youth have the opportunity to heal the pain. They connect with the lost generations and the lost childhood and experience love and connectedness to the cycle of life and healthy male/female roles. Community connection is the key.

The youth who experience health through the Traditional ways know this is a process. In connecting with the sacred self, their path in life is made more clear. Change takes time. However, the support both from within and through others can bring hope for a joy filled quality of life. Past, present and future are connected.

Change within institutions and systems is a difficult process. The programs within young offender institutions need to address youth who inhabit these places. The solution to juvenile crime comes through prevention programs. This research shows that Traditional programs can become prevention programs. The emphasis on the creative, the positive, and connectedness is the key; not destruction, negative/judgemental and isolation. The youth who have survived the many dysfunctional situations they come from - either street life or home life - should be honoured and their skills cultivated positively. The cultural program develops hope and values - the incarceration experience should include these if the recidivism rate is to drop instead of grow.

The youth need to be celebrated and empowered in their ability to learn. Their poetry in

this research is the evidence to that. Any cost cutting measures in the institutions should consider the long-term perspective, including the perspective of the needs of the youth. The vision for institutional programming should build on a collaborative approach.

With the evidence that educational programs are viable in custody facilities, the idea that the "teacher is a healer" should take precedence over the "teacher as technocrat" (Katz & St. Denis, 1991, p. 25). This research has shown that the focus of young offender education must be on the whole person: cognitive, emotional, physical, social, perceptual, intuitive and creative. This was emphasized by the teachers interviewed in this research. Global education and community education enlarges the boundaries and infuses moral-ethical development of the youth.

In focusing on the gifts that are inherent in the youth rather than the deficits, the institution can engage in motivating and impassioning the youth to develop the sacred self. This is for the benefit of the youth and for the entire community. The staff who work within the young offender facilities can learn through their interaction with the youth and the Traditional programs to develop a quality of work life through genuine and positive connection in a true community. This concept was discussed in the western facility in this study. The staff are also given tools for learning. If the locus of control within the institution is coming from the top down, the front line staff are at the bottom. This places them with the least amount of authority. However, the front line staff interact the most with the youth. If the organization is based on the web concept, then the youth are at the centre. Flexibility, as well as strength, is the key to making change within the institution.

This research has discussed Traditional programs as living programs and not an answer to questions. These programs take time to develop and the results are often exhibited outside the

institution and/or within the quality of inner life for the youth. This is difficult to measure. The Native Program Co-ordinators and the youth ask to be trusted. The growth of the program should be accommodated and not limited by the structure. The tools and mechanisms for communication, for research, for creativity and problem solving should be allowed in order for the infrastructure to provide support to all aspects of the cultural programs.

It was shown that while funding was sometimes the issue impeding the process, it was security, policy, racism and discrimination that were contributing factors to negative attitudes. These combined gave a tentative nature to the cultural programs. This is a degree of institutionalized violence - a continual process of oppression and dehumanization.

Through ignoring the cries of the youth and by devaluing staff through lack of training and support, further bureaucratic dysfunctionism is allowed. The cost is great, to both the system and the youth. The system that is not allowed to adapt or create or collaborate or witness, instead destroys. This research has shown that Traditional programs that are token, minimal and a modified version of the Traditional ways continue to devalue the youth, the teachings and the First Nations Peoples. This is another level of racism and denial, making change even more difficult.

The number of youth being incarcerated is growing, as evidenced through the number of institutions that are experiencing overcrowding. The number of young offender institutions has increased and almost doubled in the last six years. Aboriginal youth have three strikes against them within the system: they are youth, they are criminal and they are Aboriginal. Aboriginal youth experience systemic oppression under the guise of exclusive education and western analytical counselling as a form of rehabilitation. However, this study suggested that, for youth,

the incarceration experience needs to provide a focus for a long-term vision of "good health and happiness." This can be done by focusing on the youths' experiences and inclusion in community processes as well.

I wish that your grandmothers could see you now. I wish they could reach out and touch you. For they were the ones who gave their drums to you.

In the peaceful dark of yesterday, they lived strong and proud, wise and beautiful because of their drums. Life was long and well-lived. It died with dignity. The drums were the reason. They made life worth living.

*Anna Lee Walters
(Come, My Sons, 1974)*

CHAPTER FIVE

GETTING TO THE POINT

This is a critical time for researching the impact of programming around the YOA in Canada. The YOA is fast becoming a political football with the increase in media attention on violent crimes committed by youth. The need to respond to public outcry around the "protection of society" principle of the YOA allows for further negotiations around age and sentencing boundaries.

More attention is being given to lowering the age of incarceration to ten years old while at the same time, shifting the sixteen to eighteen year olds to the adult correctional facilities. The focus of the present research was on the inclusion of Aboriginal Traditional healing practices in the counselling and academic programs for incarcerated youth.

Phase one of the research centered around a survey sent to all young offender facilities in Canada (Appendix A). The impact of recent Aboriginal justice inquiries may be evident in the high number of young offender facilities reporting on the survey that they included a cultural program for youth (75%), as well as some form of cross-cultural training for the staff of these facilities (50%). The survey respondents also wrote about the successes and difficulties of this programming within the institutions.

Many programmers explained that the success of the program was in fostering a positive self identity for Aboriginal youth. The inclusion of all youth in the program was also a positive factor in a cultural exchange. This, in turn, introduced the healing concept of true community cohesion.

Through reclaiming their cultural heritage and the Traditional teachings, the youth

connected to themselves, as well as back to their families. The hope for change through the healing process was increased when the programming in the institutions included Native Studies for credit, cultural programs teaching the Traditional ways and counselling programs including ceremonial practices such as the sweat lodge and sweetgrass ceremony. Although funding for staff training in this area seemed to focus more on racism workshops, training was found to be very important in establishing a deeper understanding of cultural issues for Aboriginal youth and maintaining effective cultural programming.

The difficulties the survey information described were about the lack of funding for the programs as well as the need to balance the security structures of the institution with the treatment needs of some youth and aspects of the cultural program. In some cases, the youth experiencing the most crisis had the least access to the ceremonies and Traditional counselling because of their security restriction.

The type of working environment that was conducive for the Traditional healing practitioners was often in conflict with organizational precepts and security structures, and, therefore, an issue in maintaining the programs. The need for a collaborative effort within the institution and with other organizations outside the institutions who may be the advisors or the service providers for the cultural programs, for example, Friendship centres, was evident. The survey information confirmed that cultural programs relied heavily on volunteers and were in need of additional funding. This program needs to be firmly established rather than voluntary and tentative.

The second phase of research involved The Ways of Life, which was a compilation of poetry and artwork done by the youth in a secure custody facility. Their work was voluntarily

submitted over a five-year period covering the time that the cultural program was implemented in this institution. A youth committee from within the institution assisted in the process of arranging the work according to its themes and commenting on their needs. The themes they presented were: Confusion, which the youth defined as including pain, anger, frustration and hurt, Understanding Yourself, Life Within the Walls, Native Style - Indian Way, Nature and Love and Friendship. The youth committee also discussed the programs within the facility which addressed the needs included in these themes.

The Ways of Life was included with this research and the readers are invited to experience firsthand the outpourings of incarcerated youth (Appendix B). Through this interaction, we learn about the lives of youth incarcerated in custody facilities. "A life history, we learn, is but a particular form of life being lived. We cease being obsessed with accuracy and seek the truth instead" (Balter & Katz, 1991, p. xxi). We become witnesses: "by witnesses I mean people who are not afraid to stand up for children assertively and protect them from adults' abuse of power" (Miller, 1981, p. xiii).

Two in-depth interviews with Native Program Co-ordinators within institutions in two Canadian provinces were the focus of the third phase of this research (Appendix C). These interviews suggested that this position be managerial while at the same time being directly involved with the youth. This position was the most effective means to interaction in the organizational flow of this program. It was also suggested that a youth committee guide the needs identification process in the program enacting Traditional methods of seeking help.

The interviews emphasized that the position of Native Program Co-ordinator not be in addition to another full-time position, for example, a full-time case worker taking on the

additional job of Native Program Co-ordinator. Of note was the difficulty in transmitting the principles of Aboriginal Traditional counselling practices to other staff members, as well as to the other components of the institutional system. It was shown that all staff involved in the programs also experienced additional duties in educating staff. In order to maintain a positive attitude towards cultural programs, comprehensive staff training was a goal for the co-ordinators who were interviewed. The survey information also confirmed this need.

The co-ordinators had, at times, experienced sabotage and unnecessary and disrespectful bureaucratic restrictions in the delivery and organization of the program. It was noted that the respect for the Traditional healing practitioners by the system, through some staff, was often not shown. Instead, a misperception of the Traditional ways bordered on discrimination. Not only did the co-ordinators have to teach non-Aboriginal staff they also had to answer to other Aboriginal staff within the facility and their guiding Elders outside the facility as to the "purity" of the programs. I found the two co-ordinators whom I interviewed to be very dedicated, respectful, most sincere, and hardworking individuals who brought to their positions a tremendous amount of experience and commitment to youth. They honoured their commitment to their work, as well as their dedication to the spiritual path that they themselves are on. They explained that they were/are in constant contact with their own teachers.

Other staff who were interviewed in this phase included teachers in the Native Studies programs offered in the academic area of institutional programming. It was discovered that the Native teachers in one facility were also having to teach or educate other staff in other areas of the building in order to support the youth attending the programs. This was also needed to address the controversy that arose daily within the institution. A climate of discrimination, the

fear of economic cutbacks, and the loss of jobs for staff have impacted on the acceptance of Traditional counselling programs. This was both frustrating and difficult for the staff and the youth who accessed these programs.

I found the teachers to be very sensitive to the needs of the youth, stressing the importance of the program and the need to share and interpret for others who were suspicious of their motives. Their dedication was clear and though they at times wanted to advise the co-ordinator on some specifics of the program, they fully respected and supported his/her position both in the community and as the Native Program co-ordinator. Time for these staff to meet on a regular basis to support and share their work was also an important factor. At present, this was not available to them.

Here again, it was found that the teachers not only performed their primary role, they spent extra valuable time educating others and promoting the cultural needs of youth, focusing on the hope for healing. They also connected with and were committed to their own spiritual principles. The reality in this case was that "health and healing come more from love and respect, for oneself and others, than from any specific therapeutic technique . . . and this is how real healers practice, emphasizing this kind of heart-talk and heart-work" (Balter & Katz, 1991, pp. xiii, xv).

The non-Aboriginal teachers whom I found teaching in the eastern facility defined their positions a little differently. Funding was found to be a problem, however, as it was in the western facility. The non-Aboriginal teacher who was teaching the Native Studies program was sensitive to his own criticism that, though he had a great deal of teaching experience in this area and followed the provincial curriculum, he was not an Aboriginal person.

The second teacher interviewed was also non-Aboriginal. However, in a need to reach the youth in his Geography classroom, he incorporated more Native history, geography, etc. and was very excited about the learning that was taking place and the enthusiasm he and his students experienced in his classroom. Together they were making up a curriculum that was focused on the needs of the youth. The sensitivity of this issue for both teachers was evident and their sincerity and candidness was appreciated.

The fourth phase of the research was an examination of the network of findings from all phases of this research. The observations came from an "Indian Science" basis where all parts of the tree were studied and the whole is more than the sum of its parts. The environment of the programs being researched was important. This brings us back to the piece of legislature that governs the system like an umbrella: the YOA.

After almost ten years in practice of the YOA in Canada, the call for inquiry is loud. Although we live in a change-based society, it seems that policy makers revert back to familiar guiding philosophies. The two ideas are contradictory and confusing. When times are tough, the old and oftentimes dysfunctional habits naturally take over. So called "tried and true" childrearing practices emerge allowing for a punishment perspective to take over. Racism and a "blame the victim" mentality keeps society's demons at arms length supporting more incarceration of youth.

Canadian youth who are incarcerated, on the other hand, cry out in their need for trust, love, understanding, and self-identity; an acknowledgement of their pain and confusion; a witness to their internal and external imprisonment and the need for their connection to both community and nature in order to heal. The question of the nature of organizational needs and

deep change centres around the inherent difficulty of making changes when the guiding principles of the YOA are somewhat contradictory.

For the Aboriginal youth, the Traditional programs are a basic need. This is an important point that has been missed through the tentative nature of cultural programming. On the other hand, the tenacious nature of these programs responds to historical perspectives, past practice and the demands of the future. Although the Aboriginal population is approximately two percent of the Canadian population, 40% of incarcerated youth are Aboriginal. York (1990) explained:

In Saskatchewan, 10 percent of the population is Indian or Metis yet more than 60 percent of the Saskatchewan jail population is native. Consider the City of Prince Albert in northern Saskatchewan. Locking up Indian and Metis people is one of the town's biggest industries. The town has three jails, all of them filled with natives. There is the federal penitentiary where half of the prisoners are native. There is a provincial correctional centre where 75 percent of the inmates are native. And there is a women's jail where 85 percent of the inmates are native.

These statistics are bad enough, but there are signs that the native incarceration rate is growing worse. Across Canada, the proportion of Indian and Metis prisoners in federal jails has more than doubled in the past three decades and the number of native prisoners is increasing much faster than the number of non-native prisoners. Within a few years, natives in Saskatchewan will represent 80 percent of the prison population in Saskatchewan, according to one provincial official. One statistic, above all others, captures the full meaning of the great lock-up of aboriginal people in this country. It has

been calculated that an ordinary Indian boy in Saskatchewan who turned sixteen in 1976 had a 70 percent probability of being thrown into jail by the age of twenty-five. 'Prison has become, for young native men, the promise of a just society which high school and college represents for the rest of us,' a committee of the Canadian Bar Association concluded in 1988. 'Placed in a historical context, the prison has become for many young native people the contemporary equivalent of what the Indian residential school represented for their parents.' (pp. 146-7)

If the focus of the custody facility is on "protection of society" then we accept the punishment model and live in fear. If the focus is on "criminal psychology" then we validate the rehabilitative model and continue to isolate those in need of change. In looking at the special needs of youth, however, habilitation and prevention models centre on the web including youth and community. In any case, the change makers are in charge of the resources and the money for programs. Unfortunately, money becomes the resource enabling change rather than focusing on a quality of life for the young offender.

Balter and Katz (1991) explained the Traditional healers perspective on someone who needs help:

They relate to her or to him as a person living in community; they don't treat the person as a 'patient' or worse as a 'sickness' which must be isolated from the community. They emphasize health, not disease; and they do not see disease merely as something to be conquered and removed from life, but respect it as an intrinsic part of the person and of life itself. These healers are servants of the people, sharing their knowledge and expertise rather than hoarding it. Most

important, the spiritual dimension is the basis for all their healing work. The power of healing becomes a renewable resource; the more healing is received, the more there is to give. (p. xvi)

The gap between the principles of the YOA and reality is wide, and the youth who are incarcerated are falling through the cracks. We as a people suffer in the long run because with youth in crisis, isolated from the circle, there is no "true" community (Peck, 1987, p. 88). There is an imbalance between protection of society versus the needs of youth when youth are alienated from the community.

In a "habilitation" model, on the other hand, love, respect, and humility are exchanged and communicated. The institutional experience then becomes a catalyst for growth. This is through trust and faith in oneself, others and the facets of the system. There is a guiding principle within the YOA that is least understood and could be a bridge for change in addressing both the needs of youth and their community (Paul Hnatuk, personal communication, May, 1994.) Section 3.1(f)(YOA, 1985) states:

In the application of this Act, the rights and freedoms of young persons include a right to the least possible interference with freedom that is consistent with the protection of society, having regard to the needs of young persons and the interests of their families. (p. 618)

Unfortunately, the "protection of society" aspect shifts this back to a narrow definition of safety and security and away from health and healing. Braden (1994) quoted Healy as saying: "I hope we're at the end of the mistaken notion that jail earlier, jail more often and jail longer gives us a safer society" (p. 3). Unfortunately, corrections and social programs are flourishing

industries and materialism becomes the basis of community. Community protection should mean that delinquent youth are also valued through re-education. However, community is a larger issue today than it was in the time of our great grandparents. Community is more inclusive in the global community, the "human community" (Boldt, 1993). At the same time, this issue is more complex today in that the sense of community needs to focus on very basic, yet detailed, principles. The sense of interconnectedness and valuing community has somehow been lost in the age of information and technology inherent in the foundations of an industrial society. Peck (1987) talked about "true community" and Aboriginal people focus on healthy community.

In light of the findings of the present research, the need to examine the myths around social reform become apparent. Roesch and Foisy (1986) highlighted four myths around criminal justice reform.

One of the more popular myths of criminal justice reform is that most individuals in the system are provided some form of treatment or support. The fact is most do not . . . greater attention has to be paid to the extent to which reforms have an impact on the intended populations, or indeed even reached the population.

A second myth of criminal justice reform is that the focus of change should be on the individual, and that psychological treatment is appropriate for all, or nearly all offenders. There is an implicit assumption that in criminal justice reform that the individual is the source of the problem . . . society continues to pour more and more money into after-the-fact rehabilitation or punishment of offenders rather than try to understand and change the circumstances that brought those offenders to the attention of the criminal justice system . . . greater resources might be

placed in prevention efforts aimed at reducing the rates of crime.

Another myth of criminal justice reform is that psychological treatments, when appropriate, were provided in sufficient strength to have an impact . . . There is a need for a more narrow focus of psychological interventions as well as ensuring that treatment integrity questions are addressed . . . consider the advantages of focusing on the strengths rather than the deficits of individuals. This is more than simple rhetoric; it involves a significant change in how offenders are regarded once they enter the criminal justice system.

A final myth in criminal justice reform is that the criminal justice system is actually a system and that it can function independently of other systems. The parts of the criminal justice system (police, courts, jails, prisons) actually function semiautonomously. This fact makes true reform difficult because the parts do depend upon each other but often do not co-operate. Within systems change and between systems change. (pp. 202-213)

They made the suggestion that "reframing the questions" and researching both "immediate and long-term effects of an intervention" (p. 213) would assist in the process of reform in the criminal justice system. Their stories are meant to teach us something: to broaden our knowledge, to expand our awareness while at the same time taking us to the center of ourselves. The present research indicated that there is a difference between being self-centered - system-centered, and centering within relationship - centering self within 'true community'. This defines a spiritual dimension in action. In this regard, Helgesen (1990) described the organizational structures as an interconnecting web rather than a pyramid-like structure.

The strategy of the web employs different methods in order to achieve different goals. Since the most desirable spot in the web is the centre, the strategy of the web concentrates on drawing closer to that centre by drawing others closer and by strengthening the lines and orbs that knit the fabric together. Emphasizing inter-relationships, working to tighten them, building up strength, knitting loose ends into the fabric, it is a strategy that honours the feminine principles of inclusion, connection . . . emphasizing the continual drawing closer and strengthening of parts . . . orientation toward process . . . The strategy of the web is less direct, less focused on specific goals and so less driven by pure will than the strategy of the hierarchy. Thus, it is appropriate to the diffuse and growth-centered notions of success that women have been criticized for holding. Proceeding by means of strengthening the fabric as well as defining a series of objectives, it works in a less linear fashion than hierarchical strategies. Where am I supposed to be next: clearly an element of trust is at work here; also a sense of fate, a conviction of destiny that is anything but passive. The strategy of the web is guided by opportunity, proceeds by the use of intuition and is characterized by a patience that comes of waiting to see what comes next. (pp. 58-59)

It was suggested through this research that the nature of institutional change in the acceptance of Traditional counselling paradigms, be approached from both an inner perspective, as well as an outer network of collaborating systems. This means that programs address the needs of youth as they define them. The position of Native Program Co-ordinator is key in connecting with both the youth and the network of the justice system, including the institution. Traditional programs

are "guided by opportunity."

Further Discussion

Research into the issues surrounding youth, First Nations Peoples' concerns, and justice is varied. It is important that the institutions review some of these findings and relate these to their positive efforts for change. Communication is the key. Haig-Brown (1991) quoted the Latin American Jewish feminist, Judith Moschkovich: "It is not the duty of the oppressed to educate the oppressor" and that:

People should find and read existing materials, she says, so that when the opportunity arises, they can engage in informed conversations with those whose voices have been too long excluded from mainstream histories. (p. 10)

The present research addressed a process of health, living and experiencing a quality of life and learning to exchange feelings. Change, too, is about process.

Judge Sarich, in the Report on the Cariboo-Chilcotin Justice Inquiry (1993), provided recommendations in several areas. He spoke of the need for within agency and between agency change with a greater emphasis on the justice concerns of Native people. This change included provincial agencies. He outlined several detailed recommendations under these topic areas:

1. Government Agencies:
 - A. Land Claims and Preservation of Resources
 - B. Military Training Area
 - C. Alcohol
 - D. Security Guards
 - E. The Chilcotin Chiefs 1864
 - F. Interpreters
 - G. Emergency and Forensic Services
 - H. Native Programs
 - I. Other Specific Recommendations
2. Police:

- A. A Native Police Force
 - B. Peacekeepers
 - C. Communities Wishing to Retain the RCMP
 - D. Policing in the Urban Areas
 - E. Policing Generally
 - F. Public Complaints Process
3. Search and Rescue
 4. Courts:
 - A. Justices of the Peace
 - B. Court Sittings
 - C. Family Court
 - D. The Crown Office
 - E. Documentation
 5. Legal Aid:
 - A. Law Centre
 - B. Board of Directors
 - C. Director of the Law Centre
 - D. Special Duties of the Director Complaints
 - E. Duties of the Personnel at Law Centre
 - F. Duty Counsel
 6. Native Court Worker
 7. Community Law Centre, Quesnel (pp. 29-41)

This is one example clarifying the idea that comprehensive change must include all the interconnecting parts if it is to be true reform.

Although this research was not intended to be a committee of study on the issue of Traditional healing practices, this work calls for viable recommendations to assist in the change process for institutional programs. These are summarized here and are by no means prescriptive. Rather, they are given solely by this author and are intended to be a support for affirming the healing process within the system.

The following recommendations are based on research findings, as well as professional

experience. They are a summation of the findings and are intended to support the extension of cultural programming in the institutional setting. These recommendations are grouped according to the various program components.

Education Program

This research showed that some young offenders have access to educational programs that include Native Studies for credit. Wherever possible, some form of credit should be received for their work and participation. In some instances, youth have been out of school for some time or they have experienced a very troubled school history. In this case, their participation in the school program within the institution becomes paramount to enticing youth to positive learning and to a positive self-concept. Through a community awareness approach to education, Aboriginal youth are revitalized through relevant educational programs. Expanded programs in this area for all youth increase community and promote lifestyle changes. Hanson (1985) emphasized:

Action must be taken to develop the appropriate curriculum and educational structure which can effectively interface with the informal knowledge and experience transfer systems evident in each of the two realities. (p. 71)

In some provinces, the education program found within a custody facility is under the jurisdiction of the provincial Ministry or Department of Education while the institution itself is under the Ministry of Justice or Department of Corrections or the Department of Community and Social Services. In other provinces, while they employ certified teachers, the employer may be the Department of Social Services. This may or may not impact on the education programs

offered within the custody facility. However, interdepartmental networking is necessary, perhaps for program development and certainly in the area of funding or shared services.

Funding for Native Studies or Cultural Programs in custody facilities is very important. A case can be made for funding for educational programs that adds to the students' quality of life. The chances for educational survival for the young offender increases. This could make a big difference. Hanson (1985) explained in this regard.

An alternative but complementary educational process must be developed to serve the different needs of those in the other reality. Due to significant lifestyle differences, one stereotypical educational system cannot adequately serve both realities. (p. 72)

This may be the first time that education becomes relevant and has the opportunity to build a positive cultural identity. This promotes healing across the generations and also within systems.

Recommendations

1. Where a Native Studies program is offered through a provincial curriculum guideline, it should be offered to incarcerated youth. This is particularly important in institutions where numbers of Aboriginal youth are high.
2. The teaching of a Native language, both oral and written, should be included in the academic offerings in young offender facilities. Recognizing that the institutionalized loss of language for Aboriginal people was through the residential school system, it is very reasonable that funding be established and consistent for Native language programs for credit.
3. The Native Studies program needs to emphasize current issues and activities, as well as past history. In this way, it is a "living" program. This could mean including a

drumming program as an extra curricular activity available to all youth, for example.

4. It is suggested that programs in Social Studies, and Literature would include Aboriginal content.
5. Incarcerated Aboriginal youth need to have access to a Native Studies program for credit. When this program is not available through a provincial curriculum guide, a locally developed program could be designed and submitted to the Department of Education for accreditation.

Cultural Programs

This study found that some form of cultural programming was important in young offender facilities, as evidenced by the 75% of institutions responding on the survey as offering some form of the program. The programming in most cases was recently implemented and perhaps going through initial experimentation stages. This impacted on the funding of the program, as well as perceptions and, in some cases, the misperceptions of the program. The Native Program Co-ordinators who were interviewed in this study explained that for Aboriginal youth, the cultural program was paramount in providing inner direction and community connection.

It was found in the survey step that though the Aboriginal population in Canada was less than two percent of the general population, the Aboriginal youth population in custody facilities was 40%. Indian and Northern Affairs Canada (1993) has predicted that the Aboriginal population will increase at a rate two times faster than the national growth rate. Further to this, the majority of Aboriginal people were described as being under 30 years old, while in the non-Aboriginal Canadian population, the higher percentages were between 30 years old and 45 years

old, with the highest being over 65 years old. It follows, then, that Aboriginal programming in young offender custody facilities deserves much more attention. Aboriginal youth have a right to these programs.

The research showed in describing this program that it contained structural components from a Traditional point of view where genuine respect for the needs of youth was valued. It was indicated that more professional respect needed to be shown towards the Traditional practitioners who are trained and highly skilled. In addition to that, the institutional space they worked in should be "clean" in a spiritual sense and the institution needed to accommodate this request. When it does not, it becomes a "token" program showing another degree of racism.

The unhealthy aspects of the institutional community need to be recognized before a "true" community can emerge. We need to be aware of the developmental stage of the institution within the present organization. How do organizations make change? How does a cultural program that is based on being client-driven, experiential, participatory and not political fit into the perimeters of the institution that focuses on order, structure, and security? In this study, the Native Program Co-ordinators explained that focusing on the relationship with the youth is the key.

If we were to understand the impetus behind the forming of young offender custody facilities, we would see them based on what Kohlberg (1969) called stage one in moral development: Punishment and obedience orientation. Erikson (1968) called this stage Trust versus Mistrust. This would explain the emphasis on security, order, and boundaries for protection. The system is egocentric and Eurocentric, and control and structure provide the identity. This is not meant so much to be a criticism as it is a fact and effective organizational

change cannot take place without awareness.

Kegan (1982) and other developmental theorists discussed the stages of development. Kegan defined the culture of "embeddedness." This was described as the time of a perceptual and evolutionary sense where "the infant climbs out of a psychological amniotic environment" (p. 121) and the part that embedded him in the life force delivers him to a new evolutionary stage and balance. Kegan (1982) concluded:

Each new evolutionary truce further differentiates the self from its embeddedness in the world guaranteeing, in a qualitatively new way, the world's distinct integrity, and thereby creating a more integrated relationship to the world. Each new truce accomplishes this by the evolution of a reduced subject and a greater object for the subject to take, an evolution of lesser subjectivity and greater objectivity, an evolution that is more 'truthful'. (p. 294)

This understanding is helpful when speaking about systems and change. Enmeshed is not the same as embedded. As described by Kegan, the latter encourages growth, development, and interdependence, not co-dependency. Awareness of the developmental stages is effective for implementing organizational change in order to reach the stage of 'true community' and 'true reform'. The Saskatoon Adlerian Society Newsletter (1994) explained that Adlerian thought centers on four basic needs for developing self-esteem: belonging, uniqueness, power, and freedom of expression (p. 3). If the programming in young offender custody facilities promotes uniqueness, then the element of belonging can be positive rather than criminal or oppressive.

Traditional ways are not evolutionary nor linear. The character of the Traditional ways is in their embeddedness, as well as in the dynamics of interrelatedness. Brendtro, Brokenleg

and Van Bockern (1990) explained:

Treating others as related was a powerful social value that transformed human relationships. Drawing them into one's circle motivated one to show respect and concern, and live with the minimum of friction and a maximum of good will. To this day, one of the similarities among various Indian peoples is a quiet, soft-spoken manner of dealing with others which results from a world view that all belong to one another and should be treated accordingly. (p. 37)

Traditional ways exist in "the moment" and are not intended to be political. This is more than the sacredness of the "I" and "Thou" counselling relationship; this also includes "We" and "Us" and the Creator in a genuine relationship at the same moment. The community is included and spiritual energy grows. A relationship with the land is included also.

In order for cultural programs to "fit" within the institutional system, the system needs to become aware of its own infancy. The youth are akin to the "life force" within the institution. In their poetry, they invited the reader to understand their needs.

Katz (1993) talked of this process:

Through an act of what can be called moral exploration, the healer merges individual and sociocultural development (Katz, 1986; Katz & Kilner, 1987). The healer as moral explorer is sent as the community's emissary to uncharted realms of experience - areas of psychological, social and spiritual ambiguity for the community, areas in which the meaning and structure of reality are confused or underdeveloped. On their return, healers struggle to make meaning for the community as they interpret those realms and pose new questions; in short, they offer guidance in the central issues of individual and

cultural change. (p. 67)

The research findings emphasize a correct attitude and a genuine sense of relationship, as well as commitment as being needed for program development. The institution, in order to reflect genuine change or 'true reform', needs to be guided by integrity and build on a "correct" relationship to the youth that inhabit our custody facilities.

Recommendations

1. The needs of Aboriginal youth in custody facilities suggest the inclusion of a cultural program. This is vital and valid for the learning of lifestyle choices. This program is an effort in combating the recidivism rate.
2. An advisory committee of youth similar to the Indian Brotherhood and Indian Sisterhood movements found in adult correctional facilities needs to provide direction of the program. This ensures the Traditional approach that is "needs specific".
3. The cultural program is defined as "client-driven, experiential and not political" (John Cuthand, personal communication, February, 1994). This program is about relationship, community and healing.
4. The institution needs to have a recognized position such as a Cultural Program Co-ordinator. This position works well as a management position where this person does not have additional duties, other than interfacing with youth and the administering functions of the position. This person would be the liaison between the community, the institution and the youth. Together with the Traditional healing practitioners, he/she set the program according to the needs of the youth. The Cultural Program Co-ordinator should be of Aboriginal ancestry.

5. An Elder is a trained professional. The employment of this Traditional healing practitioner does not in itself constitute a "program." In other words, the Elder is not a program. However, an Elder needs to be one component of the cultural program.
6. The cultural program should be client-driven, i.e., by the needs of the youth within the facility. However, they do not design this program. The resource people in the cultural program need to reflect the cultural orientations of the Aboriginal youth within the facility.
7. Evaluation of the cultural program should come from a number of sources: the youth, the community youth workers connecting to the institutions, families of the youth, the community's assessment of the youth's behaviour, and the institutional case workers. These assessments need to include the youth's behaviour and lifestyle change, both within the institution as well as beyond the institution and including their rate of incarceration. These ongoing assessments need to be considered when it comes to rearranging programming for incarcerated youth.
8. The funding for the cultural program should be consistent, ongoing and equal to established budgets for other institutional programs. The funding could be co-sponsored from components within the institution (i.e. education, counselling) or this could be outside and interdepartmental (i.e. Health, Justice).
9. The outside agencies supporting the cultural program through resource people, programs, and funds need to be acknowledged as collaborating systems. These organizations should be included in the evaluation of the programs and in their search for additional funds. Letters of support and collaboration on funding projects should help maintain the

partnership.

10. Managers, administrators, and front-line staff need to be educated, through training, workshops, and staff participation, about the Traditional teachings and the components of the cultural program.
11. The issue of security concerns should be addressed and additional funds need to be accessed for the Aboriginal youth experiencing crisis and most in need to attend ceremonies outside of the building.
12. Payment for resource people within the cultural program should be according to labour standards. Perhaps the many volunteers need to be recognized and the "experimentation" period of the program needs to be over. This would mean recognized positions and sufficient funding.

Aboriginal Counselling Program

The recommendations for a cultural program also apply to a counselling program based on Traditional practices (i.e., counsel with an Elder and ceremonial practices). This allows for a matter of choice for the youth. This approach is to be client-driven, experiential and participatory. The institution is being requested to become a partner in the healing process. Out of respect and with an attitude of genuineness, the system needs to open up to trusting in the process.

If the system is to change and if the system is seen as an egocentric organization, how, then, can change with the inclusion of Traditional healing/counselling programs be experienced "safely" and without threat? Personnel responsible for the key components need to agree to dialogue and to work with the program. Kegan (1982) has asked "How many times is it the case

that our experience of being taken incorrectly is due to our having addressed the stage rather than the process" (p. 293)?

The institutional attitudes toward Aboriginal programs need to be examined. Hanson (1985) related that it should not be assumed that Aboriginal people all have the same goals. He explained further:

The Indian/Native situation, as seen by a programmer, is no longer a conflict between a white culture and an Indian culture, but rather a number of complex and interacting problems which develop as two contrasting lifestyles attempt to occupy the same environment. In a contemporary sense, the progress of Indian/Native people is not being judged by their progress as an aboriginal race, but rather on a basis of how they are responding to the insensitive process of acculturation. (pp. 5, 12)

Authentic change is not viable through "token" or "showcase" programs, as this only serves oppression further. If the egocentric organizational goals are dominant, then transmission rather than transformation is taking place.

Aboriginal counselling programs promote healing through learning a way of life. In many cases, a whole and complete identity is developed within the Traditional ways and the opportunity to grieve the losses through a community sense is the key for many incarcerated youth. Although many Aboriginal youth have not directly experienced colonization, the pain of this is very real today in the loss of healthy parents and family. In this regard, Boldt (1993) stated:

Indian youths are emerging as the most tragic legacy of Canadian injustice to Indians. From their childhood experiences of violence and destructiveness they have learned a

culture of violence and destructiveness towards themselves and others. The levels of social pathology would indicate that this generation of youth has experienced a level of dehumanization even greater than that of their parents, whose children of age five or six, were forcibly taken from their parents and communities and made to attend residential schools where they were robbed of their identity and spirit. (p. 61)

One could reason that if Indians were able to relinquish some of their bitterest memories, it would free them to concentrate on creating a better future for their children. But, such logic is misleading. It implies that Indians' sense of injustice is a function of their memories instead of a function of Canadian political, judicial, economic, and social processes, attitudes and actions. It disregards the fact that Canadian injustice to Indians is real and ongoing and it cannot be treated as a figment of Indian memory. It pervades all of Canada's social, political, economic and legal systems and it covers the entire time spectrum: past, present and future. How can Indians have confidence in future justice before past injustices have been corrected? Indian cultures place a heavy responsibility upon each generation to honour the design of the Creator, which is the essence of their Indian-ness and their identity. The present generation of Indians would betray their ancestors and they would be negligent of their survival of future generations if they did not insist on a redress of past injustices, because past injustices are also present and future injustices. (pp. 23-24)

Unlike the English, the French and other Canadian immigrant countries whose mother countries serve as a 'cultural preserve', Indians in Canada are the only repository of their cultures and if they are not empowered to save their cultures, they will disappear

completely. (p. 51)

Boldt referred to Indian "as a legal-racial category defined by the Indian Act" and the term *Indian* "which has reference to the fundamental philosophies and principles inherent in their ancestral customs and traditions." Boldt warned that "they will become extinct as *Indians*; they will survive only as Indians, that is the legal-racial category defined in the Indian Act" (p. xvi).

Recommendations

1. In institutions where the incarcerated Aboriginal youth population is midrange to high (30% - 90%), a full-time Traditional healing practitioner needs to be available for counselling. This person is to be funded and allowed the same professional respect as facility psychologists, i.e., an office, input into case planning, etc. In addition to this, ceremonial practices should be accessed by those youth in need and not based on a system of privileges. The practitioner could be accessed for family counselling. In institutions where the Aboriginal youth population is low (1% - 30%), youth should have access to community programs who employ Traditional healing practitioners.
2. The Aboriginal counselling program should include healing circles, talking circles, as well as purification ceremonies conducted by knowledgeable, skilled, recognized, and healthy traditional practitioners, and in some cases, private counsellors from the Aboriginal community.
3. Youth should be allowed a choice in the type of counselling they feel comfortable with. This effort may or may not be collaborative. However, it is hoped that some degree of shared participation take place either between the facility psychologist or the case worker for the youth and the Traditional healing practitioner.

4. In the case of where an Aboriginal youth is experiencing "other dimensional" difficulties, (i.e., ghosts, or bad medicine), a Traditional healing practitioner or an Elder should be employed for assisting this youth through this crisis. This concern is legitimate and must not be dismissed through a misunderstanding of cultural ways. In this same way, a youth requesting Traditional medicine for healing physical ailments needs to be respected and efforts must be made to accommodate this process. Funding for this could be co-sponsored through health and institutional medical funds.
5. Community involvement is part of the healing process and this should supercede concerns over control of this program. The link back to the community is the key to quality of life and providing support for the youth, eg., a family sweat.
6. It needs to be understood that the counselling program may include principles of psychotherapy. However, the nature of the program should not be evaluated on this basis. Activities involving storytelling, for example, or other components of the cultural program are also part of holistic healing ways.
7. This program and its methodology could be open to non-Aboriginal youth who choose this path based on its experiential nature and the spiritual honouring of pain. These youth, however, must demonstrate respect for these ways and the Traditional healing practitioner should be consulted in this regard.

Staffing, Numbers of Aboriginal Youth and Training

The survey in phase one of this research showed that numbers of Aboriginal staff in young offenders institutions are comparatively low in relation to both Euro-Canadian staff and Aboriginal youth. The survey also indicated that 75% of these custody facilities offered some

form of cultural programming.

Although these institutions also offered staff training (50%) in the areas of racism, discrimination, and cultural awareness, this training was explained by the Native program coordinators as being a continual priority for them. Additional time was being spent educating staff in order to maintain positive attitudes towards cultural programming. The survey confirmed that more staff training was needed. Staff training is a very necessary initiative in developing awareness and creating a true sense of community in the institution. Through the methods of sharing and honouring diversity, we gain unity in a human community.

Staff training can be two-fold for young offenders workers. They could participate in cultural programs and experience the variety of ceremonies and Traditional teachings along with the youth. In this way, they observe the learning with the youth and allow their own experiences to direct awareness and growth. Traditional teachings are based on personal experience and this is the most sensitive method to furthering education on cultural principles.

The second form of training should involve at least five days of training in the year covering a range of topics: racism, residential school experiences, spirituality, etc. This number is not unreasonable. In Basic facts about ... Corrections Canada (1993), it was explained that the Federal Human Resource Planning Branch averaged 7.5 training days for each corrections employee during 1992-93. This was excluding new corrections officer orientation (p. 51).

Recommendations

1. All staff including full-time, part-time, temporary and casual should receive the maximum of training on cultural issues for Aboriginal people. The training needs to be ongoing

and consistent. This is particularly important in institutions where numbers of Aboriginal youth are high.

2. In addition to the institutional cross-cultural training, staff should be funded for three to five training days to attend cross-cultural training of their choice.
3. The training co-ordinator for the institution could increase the training options through interagency and interdepartmental training sessions. This would maximize the dialogue between professionals, thereby sharing a wider systems orientation to the program and lessening ingrown rejection of the cultural programs. Additional funding can be achieved through a co-sponsoring effort.
4. A committee of interested staff within the institution could be formed within the facility to assist in supporting the cultural program within the institution. Hanson (1985) recommended that "the new strategy must ensure that the promoters of progressive change are also, in fact, the guardians" (p. 30).
5. The professional organization which supports staff working within young offenders facilities, i.e., the union, the social workers' association, etc., needs to participate in its own training programs on cross-cultural issues. An inner support organization should be formed to address the specific needs of Aboriginal staff and any difficulties they may experience, i.e., a Fairness Committee within the union. Discrimination and racism, whether it is overt or subtle or systemic, cannot be tolerated and needs to be addressed.
6. The youth within the custody facility should have access to a formal committee within the facility, including the Native Program Co-ordinator, where they can lodge any complaints in regard to staff being racist or discriminating against certain cultural practices. The

committee needs to be empowered to investigate and address the complaint. Some form of training for the staff needs to take place.

7. A professional library of articles, books, videos, etc. in the area of Aboriginal issues and counselling methods needs to be set up and available to staff.

Conclusion

Collaboration between programs in young offenders facilities allows for broader dimensions and quality choices for incarcerated youth. Collaboration, if it is genuine and available, is effective, as suggested by the present research. Ross (1992) spoke of the collaborative approach to treatment programs:

From what I have seen thus far, this combination of intellectual and spiritual healing seems to be a potentially powerful tool . . . success comes from the Native insistence that the whole family be involved. Another part involves putting a stamp of approval on the disclosure and discussion of private feelings and past traumatic events, together with learning how to speak of such things. The third part involves the use of traditional ceremonies (which may also be new to many Native people, thanks to our efforts to eradicate them) and the capacity of those ceremonies both to 'cleanse' each individual and to then prompt him or her to solemn re-dedication towards helping other family members in need. (p. 147)

This collaboration cannot be used in a prescriptive manner. Ross (1992) went on to conclude that resources needed to be used to further communications and that "we must understand how little we actually understand" (p. 186). This was reflected in the in-depth interviews in this research where the co-ordinators called for more staff training. The youth also educated us

about their needs through their poetry and artwork in The Ways of Life.

Hanson (1985) wrote a programmer's handbook that is a guide for understanding the variety of philosophies influencing the future of Aboriginal peoples' development. He based this handbook on two concepts:

'Socio-cultural stratification' is based on the fact that unlike the dominant society, human relationships within most Indian/Native communities are not based solely on economics, politics, socio-economic prestige or position within the hierarchical power system, but rather on a stabilized set of socio-cultural relationships. The second concept . . . was developed from the realization that various Indian/Native socio-cultural groups are reacting differently to the acculturation process whereby the aboriginal people are being pushed or pulled into the single reality dominated by the modern industrial society and its institutions. In contrast to this imposed process, there is increasing evidence that a significant number of Indian/Native people desire the opportunity to build upon and modernize the holistic subsistence-oriented lifestyle of their recent ancestors. (pp. 1-2).

In essence, he recognized the need to develop programs that address the needs of people who believe in the Traditional ways and that a different set of principles apply to Aboriginal people who orient themselves within the Traditional ways, as well as the industrial model or change-model. Hanson (1985) pointed out that a third group emerges as being marginal:

In a modern industrial-oriented reality, movement throughout the socio-economic structure is facilitated by a number of often inter-related factors such as money, power, race and political or religious affiliation. However, as the concept of

stratification within Indian/Native communities is based on social, cultural and psychological aspects, this middle group is in a marginal position between two contrasting but legitimate realities. (p. 32)

Understanding that the Traditional ways continue to provide a meaningful way of life today is paramount when designing programs that involve First Nations Peoples.

Considering all the factors is necessary in the study of organizational change, as well as reviewing what has worked. In problem solving, one needs to go back to the source. If the source is defined as money and funding, however, there is no easy method except to review past practice, listen to and learn from history, and to relate it to both short term and long term goals. York (1990) explained further:

To help aboriginal people understand their rights in the justice system, some provinces have introduced native courtworker and native court communicator programs. However, the funding for these programs has been cut back in recent years and Saskatchewan, Nova Scotia, New Brunswick and Prince Edward Island have eliminated their programs altogether. The program in Saskatchewan had been saving about 250 native people from jail terms each year, according to one estimate, yet it was killed by budget cuts. (p. 156)

What emerges here is a short-term gain with long-term painful effects philosophy with the continued suffering of First Nations' Peoples and with increased cost to the system. This is a cost to the human community in the long run.

How much does it cost the government to fund 250 inmates in a year either within the Federal prison system or the Provincial correctional system? Where did the research indicate

that the cut in this program would in fact be an appropriate cost saving action? This leads to the economic facts. These facts were alluded to in the present research. The justice and social systems are industries.

'The offender is not born in the Indian - the Indian is born into a system which offends,' Chief Louis Stevenson told the Manitoba aboriginal justice inquiry in 1988. 'In a free and democratic society, this system was to be 'just' for everyone. It was 'just' for the probation officers, because it gave them a livelihood. It was 'just' for the police officers because it gave them a sense of duty to lock up Indian people. It was 'just' for officers of the Crown, so they could close their files after another Indian is incarcerated. It was 'just' for the personnel of the jails ... The justice system thrives in this country, and the commodity that provides the fuel is Indian people'. (York, 1990, p. 174)

Webber (1991) emphasized the same point with reference to the youth:

It is hard to imagine many kids would be on the street if schools were committed to educating and guiding students at greatest risk for personal ruin; if public-assistance programs extended realistic financial support to families and individuals, including adolescents in need; if social services provided family counselling and community-based mental health clinics to help disturbed youngsters before they hit bottom; if the state guaranteed kids loving alternatives to dangerous homes; and if the corrections system were dedicated to rerouting budding delinquents. It is hard to imagine a street-kid problem would exist if male violence against women and children did not. (p. 248)

This research highlighted funding issues for cultural programs within custody facilities. Funds do not appear to be going into prevention programs or habilitation programs but, rather, costly incarceration. This cost is not only financial, however, as we pay an even greater cost with the loss of our youth and the loss of cultural diversity in our community. The very narrow focus of material security brings with it the expense of bankrupting society and a deficit in community values.

It seems that we have forgotten that incarceration of youth is the extreme measure under the provisions of the YOA. In reality, incarceration is used for many purposes other than justice. At times, a youth is sentenced in the absence of parental support in court and, at other times, a youth prefers to return to a custody facility for safety reasons. If custody is to address the habilitation needs of youth, then programming around the individual and specific needs of youth needs to be at the centre. The inclusion of Aboriginal Traditional healing/counselling programs speaks to justice within a true community.

Roesch and Corrado (1983) argued that "a program should justify why a selected intervention . . . should be presumed to have an effect on recidivism, the quality of life, or any other outcome variable" (p. 392). The Department of Justice, Canada is reviewing the YOA and they emphasized that "the solutions lie in a partnership approach" (Young Offenders Project, p. 24). Where do the youth fit into this and who are the recognized partners?

Instead of getting lost in blame, guilt, and yet another inquiry, let us first agree to an active partnership and that relationship is the key. This partnership needs to be seen as a marriage. It is a collaboration recognizing the relationship and interaction between individual and sacred pursuits. Only then is this a true and healthy community. Although each partner

has a role to play in the community, they are not two halves of the whole - there are many parts to this circle.

This research presented the needs of the youth through their poetry and artwork. Their need for understanding and empowerment is very real. The Native program co-ordinators and teachers within two Canadian custody facilities emphasized the support for healing and teaching programs that included Traditional teachings for incarcerated youth. The current trend in Canadian young offenders institutions, as evidenced by the survey, is to include some form of cultural programming. It is not enough. It is only a beginning. Now is the time for a commitment to the youth, to the community, and to healthy institutions; to allow the process of deep change to continue in its development with respect to all parts of the circle.

"ALL MY RELATIONS"

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APPENDICES

APPENDIX A: SURVEY

SURVEY

Please complete the following information. Your facility will be referenced by a code number to keep confidentiality and to ensure all answers are anonymous.

A. DEMOGRAPHIC INFORMATION

1. Please provide information regarding resident youth in the appropriate box(es) below.

	Males	Females	Age	Sentence Boundary*
Open Custody				
Secure Custody				

*Sentence Boundary - i.e. 3 months and under Secure Custody boys 12-18 yr. old.

2. What is the percentage of youth under the following categories resident in your facility?

a) Non-Aboriginal youth _____

b) Aboriginal youth _____

3. Please indicate the tribal heritage of Native youth at your facility by checking the appropriate categories listed below.

a) _____ Blackfoot

b) _____ Cree

c) _____ Dene

d) _____ Inuit

e) _____ Metis

f) _____ Ojibway

g) _____ Saulteaux

h) _____ Sioux

i) _____ Other

specify _____

4. Of the tribal heritage category of the group that is represented in question #3 which group in the Native population is:

a) most represented in the population _____

b) least represented in the population _____

5. What is the percentage of Native staff in your facility? _____

6. Do you offer Cross-Cultural Training to your staff?

a) Yes _____

b) No _____

7. If you answered "Yes" to the previous question please write a brief description of the program.

B. PROGRAM INFORMATION

8. Do you offer an accredited Native Studies component in the academic portion of your program?

a) Yes _____

b) No _____

9. If you answered "Yes" in question #8 please describe this program in terms of:

a) Resource material (give bibliographic details).

b) Texts used (please give complete bibliographic details).

c) Do you have a provincial curriculum guide?

A) Yes _____

B) No _____

10. Do you offer a Cultural Program to the youth in your facility?

a) Yes _____

b) No _____

11. If you do offer a Cultural Program please answer the following questions:

a) In what year did this program begin? _____

b) Please give details describing this program.

c) Please give details of the method of the delivery of this program.

d) Please write the name of the Cultural Program Co-ordinator.

e) Please write the name of the Resource Person.

12. If you answered "Yes" in question #10 then please check all those categories which apply to those components of the Cultural Program.

- a) _____ Bead Work
 - b) _____ Dancing
 - c) _____ Elders
 - d) _____ Healing Circle
 - e) _____ Language Instruction
 - f) _____ Music
 - g) _____ Pipe Ceremony
 - h) _____ Storytelling
 - i) _____ Sweatlodge
 - j) _____ Sweetgrass Ceremony
 - k) _____ Talking Circle
 - l) _____ Other (specify)
-

15. Please check those which are allowed by your facility at the request of an individual youth. You may check one or both of the sites indicated (whichever is appropriate). In the additional space please write a description of any other ceremonies that may be included.

	Within Facility	Outside Facility
counsel with an Elder		
counsel with a Pipe- carrier Sweatlodge Holder		
doctoring by an Indian Healer		
a Sweetgrass Ceremony		
attendance at a family sweat		
Hairburning Ceremony		
attendance at a Sundance		
attendance at a Women's Full Moon Ceremony		
attendance at a Name Giving Ceremony		
attendance at a Feast		
Other		

16. If you checked any of the categories in the previous question, then please answer the following questions.

a) How are the programs you checked funded?

A) Facility, specify. _____

B) Individual youth's expense, specify. _____

C) A combination of A and B, specify. _____

D) Other, specify. _____

17. If you answered "No" to one or more of questions #8, 10 and 13 then do you see a need for programming in the following areas within your facility at the present time?

a) _____ Academic - Native Studies Credits

b) _____ Cultural

c) _____ "Traditional" Healing/Counselling

18. Please check all those that apply to providing services to youth in your facility.

- a) _____ Art Therapist
- b) _____ Clinical Psychologist
- c) _____ Educational Psychologist
- d) _____ Facility Psychologist
- e) _____ Facility Social Worker
- f) _____ Native Traditional Healing Practitioners
- g) _____ Private Counsellors

19. Does your facility offer Native "Traditional" Healing/Counselling to the youth?

- a) Yes _____
- b) No _____

20. If you answered "Yes" in the previous question:

- a) What year did this program begin? _____
- b) Please write a brief explanation of what prompted the inclusion of this service to the youth.

21. I am very interested in your opinion and your experiences within Native programming at your facility. It is important to share your story. Please write several paragraphs reflecting on successes, drawbacks, effects and future goals of Native programming.

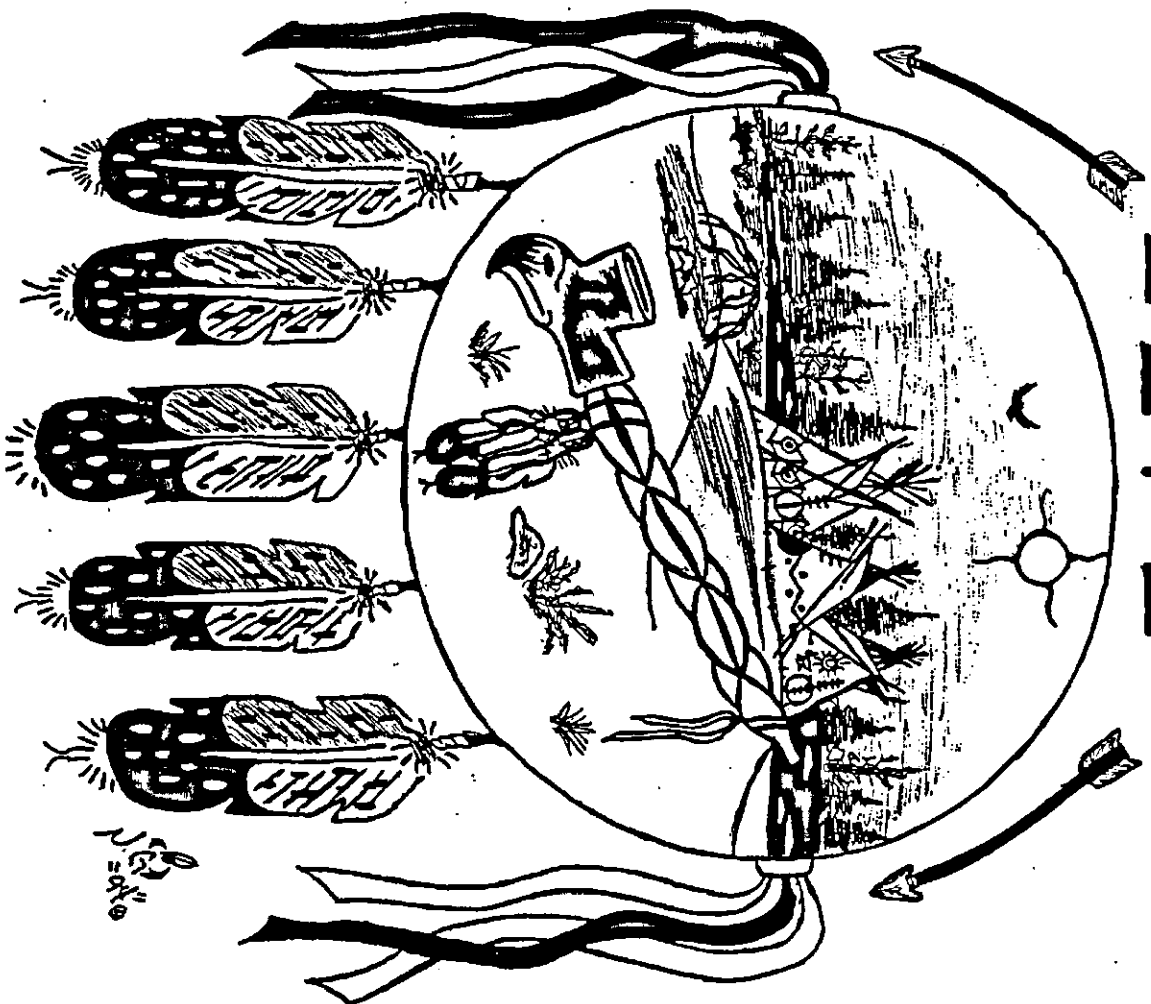
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22. Please indicate your interest in receiving a copy of the completed study.

- a) Yes _____
- b) No _____

APPENDIX B: WAYS OF LIFE

THE WAYS OF LIFE

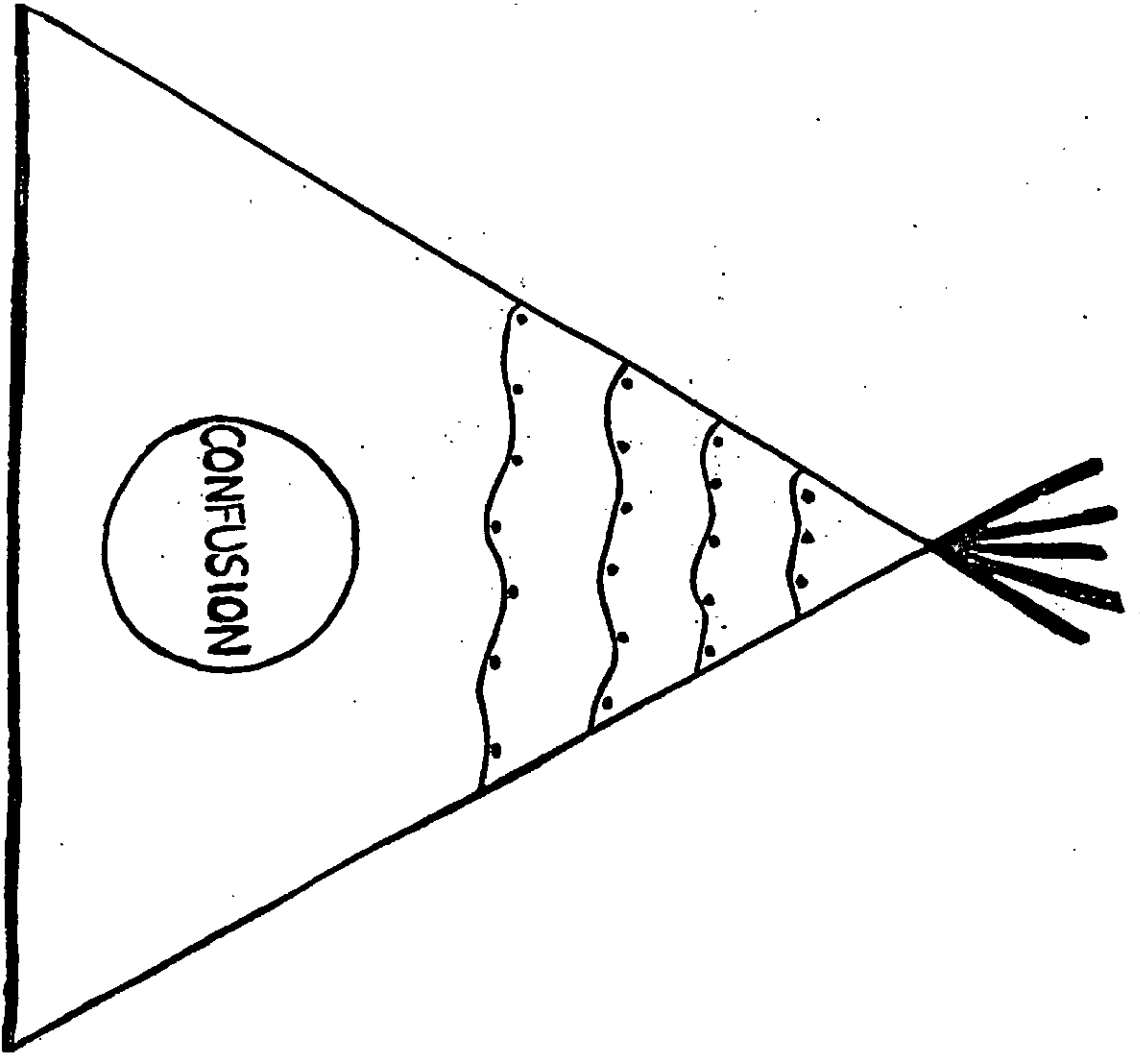


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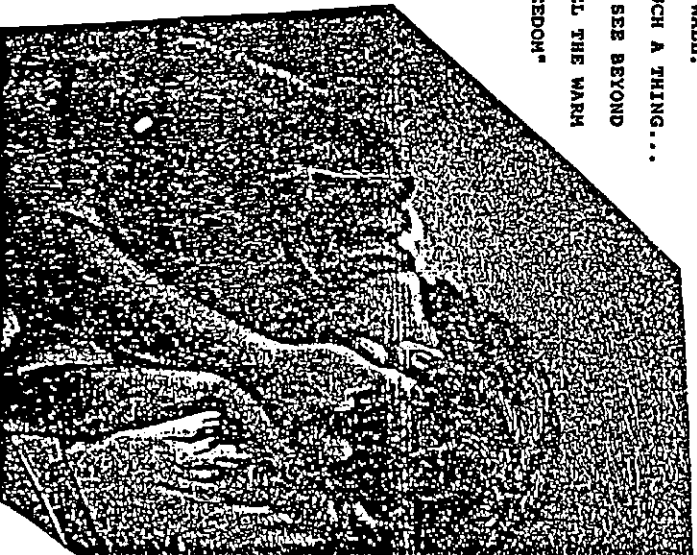
A CRY FROM THE LONELY

I'VE WALKED THE DISTANCE OF A HURTIN MAN.....
HE WAS GRIEVING IN A HUNGRY PAIN, WHICH
HE REMEMBERS VERY CLEARLY
HIS HEART WAS STRONG IN HATE BUT WAS WEAK IN
LOVE. HIS FREEDOM IS BEING ALONE WITH NO SURROUNDINGS
TO HELP HIM.
I HEAR HIM CRY IN A WEAKENED PAIN AS I LEAVE
HIM ALONE IN THE DARK AND LONELY CELL.
MAY GOD HAVE PITY ON THE HURTIN MAN.....

DOGGING IT HARD

AS I COUNT THE BRICKS ON THE WALL.
I THINK WHY DID MAN CREATE SUCH A THING....
I LOOK OUTSIDE MY WINDOW AND SEE BEYOND
THE BIG FENCE AND I COULD FEEL THE WARM
SWEET THING THEY CALL IT "FREEDOM"

J.C.



Death

211

Death is hard
Death looks easy to do.
But when on the inside;
There's alot of endless pain.

When people think of death.
They are just seeing the waste
That life that they were given.
Everyone on this earth in good
At something he could use to
Continue living.

When you come to death
Your body fades away
And turns to dust and when
But your soul continues to
live in a free flying place.
Where no one gets sick
And no one gets old.
If you lucky
You may come back
As a different person
And have different thoughts
And many different feelings
We all have two chances
If we are lucky enough!!!

SMALL WORLD OF HURT

CRYING, CRYING
THOUGHTS RUNNING THROUGH
HIS RESENTFUL MIND.

WHY?

HE THINKS TO HIMSELF AS A
TEAR RUNS DOWN HIS FACE....

AGAIN AND AGAIN AS MORE
TEARS RUN DOWN HIS BITTER FACE.
HE CRIES AND CRIES AS THE ECHOS
ARE TRAPPED IN HIS SENSITIVE HEART.
HE'S VERY QUIET AND DISTURBED IN
HIS "SMALL WORLD OF HURT"....
FOR HE FEELS CONFUSED AND INSECURE
AS HE SITS IN A DARK CORNER
FRIGHTENED, ALONE, HATEFUL, LONELY AND NERVOUS....

HIS EMOTIONS ARE NO LONGER TENDER,
FOR HE HAS BEEN BEATENED,
HE FINDS A CRUEL DARK WORLD WITHIN
HIMSELF. HIS EMOTIONS ARE TRAPPED
TIGHTLY AND LOCKED FOR ETERNITY.....

J.C.

AS THE RAZOR SLICES YOUR WRIST. YOU LAY THERE
WAITING TO DIE. A FIGURE AWAITS YOU TELLING YOU
THERE'S MORE TO LIFE SO LISTEN AND UNDERSTAND.
YOU FEEL SO HAPPY AND WANT LIFE MORE THAN YOU EVER
HAD. BUT IT'S TOO LATE YOU ALREADY CUT YOURSELF.
YOUR DEAD MORE DEAD THAN YOU EVER SEEN. YOU
HAD MADE THE WRONG CHOICE. SO DECIDE YOUR FATE
BEFORE YOU DO IT.....

ADVICE

B.S.

TRUST
Trust is some thing that
shouldn't Be Broke.
Trust means some thing.
Trust means having some one
there beside you.
It means having a friend.
Trust is like a Rock it can't
Be Broke.
See when you Trust some one
you can tell that person you
Trust anything.
That person you Trust can touch
you in a friendly way,
and you can't get hurt in any way.

Labyrinth

Too many things pop in to my head
it like a big mist

In my own world

Evil memories surround me

There is no way out of my life

until I reach the "END"

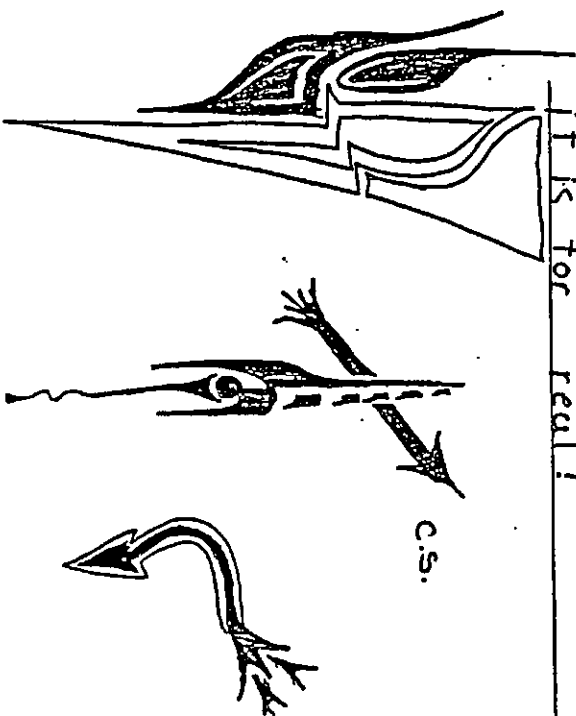
But I can't find the End

I wish I was at the Ocean

But I'm not

This time is not a dream

it is for real!



FEELINGS

YOU HEAR THE CRIES OF YOUR INNER SOUL.
WAITING TO BE RELEASED. WANTING THE
FREEDOM YOU'LL NEVER GET. SO YOU HAVE
A CHOICE LET YOUR CRIES OUT OR LIVE YOUR
LIFE IN AGONY FOREVER..

SO I DIVE FAR, FAR AWAY FROM THE BUILDING
PLUNGING TO MY DEATH. BUT I WILL NO LONGER
HAVE TO LISTEN TO MY CRIES OF SADNESS.....

T.W.

Can't cry
I cry for you
I will
but not with
tears
I cry
cry
my soul
cry
it may hurt
but it may feel
good or bad
I think I'm lost
am I
but I will try
to find my self
I'll try.

S.B.

End

Sometimes I wonder
 When this world is gonna end
 Will it be in my time
 or the next time
 we have people fighting
 over stupid things
 and people not trying to do anything
 We have a world that's addicted
 to violence.
 and people just keeping silent
 So now I have to make a decision
 about living or going on
 If I live will the world change
 or will it just stay the same
 but if I die
 will I go somewhere better
 who really cares about the weather
 we got people living on the streets
 who really have nothing
 but wishing one day dreaming one day
 that they'll have everything
 but that day will never come
 and we got people living wealthy
 not sharing a thing
 being greedy and greedy
 flashing their money
 at you sorry
 Sometimes I wish the world will
 just stop
 and all living species
 will come to an end!

A.D.

Lived like a Bubble!

Lived like a bubble!
 Life is like a light bulb
 Because you have to be created.
 And then you have to be tested;
 So see if you are working (healthy)
 when you are young;
 you are full of energy.
 And then as you get older;
 you run into problems.
 Like being broke or maybe burnt-out.
 It seems like when you are happy;
 you are bright.
 Also when you are old or feeling down;
 you are Dumb.
 And then as always;
 we get older and wear out over the
 years.
 So we fade away;
 just like a light bulb
 it gets old and fades away
 then dies...

W.H.

Emotional Mask

Don't you hate it when you
 wear a mask inside,
 you take your feelings and you put them behind,
 you want to show your feelings but you
 just can't do it,
 They know you want to but you just
 can't prove it,
 you should show your feelings it's not that
 hard,
 And maybe in the end you won't feel like
 such a board
 I should know believe me I've done it,
 And now that they know my feelings I
 just love it!

O.B.

Feeling of Time

As pain and suffering
 Brace each other
 Anger stands alone
 For the time being

You control your
 Life in fear
 without knowing it

The patterns continues
 To spin through time
 The weaver of time and hate
 Look down on you
 with pity ...

The Good Old Days

I remember the days
 when I used to run free
 and always climbed tree's
 the days where you could
 just walk free
 but now everything has changed
 everyone is so paranoid
 everyone is so worried
 everyone is so angry
 The days have changed from
 way back
 and all we can do is look back
 and remember the days
 when we could just have fun
 don't have to worry
 about getting beat or gunned
 but nowadays
 we have people shooting the gun
 thinking it's fun
 not really knowing what's
 really been done
 but now all we can do
 is just look back
 and remember the
 good old days
 we used to have.

C.O.

Abuse

I often ask myself,
What is it like to have a dad?
I never had one!
I always hear people talk about their dad.
I missed out on so much in life,
While some people were getting love, attention and happiness,
I was sitting in a corner,
Trying to protect myself,
From being hurt one more time!
There was no laughter and happiness,
Between me and my so called father!
Why did he pick me to hurt?
All I ever heard was "don't tell or else."
So I just kept sealing so many secrets and,
Emotions in the bottle in my stomach,
That I just couldn't hold it in any longer!
I grew so much anger and hate towards men,
I just wish I could kill them all!!
But that wouldn't solve anything,
I would just get my freedom taken away for life!
But after learning so much about abuse,
I finally came to terms with myself,
And found out that all men are not sick!
But why can't they just deal with there issues,
Instead of taking it out on innocent people!
So for all you abusive people,
Look at your issues and deal with them,
Instead of making others suffer,
From your hurt and anger!

N. Mc.

MY POEMS

AS I LAY IN MY BED AT LATE HOURS OF NIGHT,
I LOOK AT THE HUNDREDS OF BRICKS SURROUNDING ME.
THEY START LAUGHING. A LAUGH I NEVER HEARD BEFORE,
FOR THEY KNOW I AM HELPLESS, THERE'S NOTHING I CAN DO
TO MAKE THEM STOP, THEY JUST KEEP ON LAUGHING THEIR
EVIL LAUGH, SO I GIVE THEM WHAT THEY WANT, MY LIFE..

I WAKE UP IN THE MORNING THINKING IT'S JUST ANOTHER DAY.
I LOOK IN THE MIRROR REALIZING THE ROPE BURNS
AROUND MY NECK BUT I DON'T REMEMBER DOING ANYTHING
THE NIGHT BEFORE. I START CRYING NEVER STOPPING TILL
I FEEL THE COLD PRESENCE OF SOMEONE BEHIND ME. SO
I LOOK BEHIND ME AND STARE INTO THE COLD LONELY EYES
OF DEATH. NOW I UNDERSTAND I AM NOT ALIVE FOR I TOOK
MY OWN LIFE IN MISERABLE MADNESS THE ONLY WAY I
KNOW HOW.....

T.W.

Life is short

My life is short
Why don't I cry
Pencils get short when used
Everyone has a reason to cry
But I don't know why
I try very hard at times
But I never succeed
I gave up on it
My life is short
Why don't I cry
Pencils get short when used
Everyone has a reason to cry.

N.C.

THE COMFORT THAT SHOULD HAVE BEEN THERE
MANY YEARS HAVE PASSED,
NEVER HEARD, NEVER SAW,
WHAT TO THINK, WHAT TO FEEL.
I JUST DONT KNOW...

THE MEMORIES ARE THERE BUT
ONLY TO BE FORGOTTEN.
OFTEN THOUGHTS COME BY BUT
ONLY ANGER RESULTS.

THE COMFORT THAT HAVE BEEN THERE
WAS NEVER THERE.
THE QUESTION THAT CONFUSES US ALL
WHY?
I JUST DONT KNOW....

J.C.

THE UNKNOWN ANSWER
THE DAYS HAVE PASSED, EVER SO SLOWLY.
THE SUN SHONE IN THE MOST DEEPEST
AREA OF THE DEADLIEST CENTER.
HOW A COMPLETELY UNREAL BEING, LOOKING
FOR AN HONEST ANSWER... ANYWHERE.
THE REALINESS OF ONE SELF, IS
DEADLY TO THE HUMAN EAR.
CRYING IN THE LONELY DISTANCE
SO NO LIVING THING COULD KNOW...

J.C.

The little brown things
Arise from their
Underground lair
There will be no escape
From the little brown things
his mother was murdered
He witnessed their
hart feast five years ago
They have a weird sparkle
To their eyes
When you look at them
your body tenses
The blur of little brown things
lose to your
Hercules hand ...

A.D.

WHOLENESS OF THE HURT

TEMPORARY SMILE COVERS THE
GENTLENESS OF THE UNBALANCED
UPBRINGING.

A COAT OF ARMOR SURROUNDING
THE TENDER "WHOLENESS OF THE HURT"...

SPIRITUALLY, MENTALLY
THE PAINFUL CYCLE BEHIND THE
MAKE BELIEVE IMAGE OF THE HURT ONE
STILL LURKS EVERYDAY,
PAINFULLY...

J.C.

Born of Life

Life is nothing but a maze
To figure out
Taking a turn this way and that way
Ending up at the same spot you
you started from before
The confusion in life is weird
You can listen but not hear
To born of life is to die
Very painfully
But fast in ways
Express what you can
While you live ...

A.D.

Sanity

What is sanity?
Sitting in a square room with one big
window that is smashed.
With plexiglass in front.
One door with an electronic magnet lock.
Is sanity being able to sit in this room
without getting depressed,
or not talking to yourself.
Keeping positive thoughts.
Thinking about how great it would be
on the outside.

I understand now why it is so easy
to continue this lifestyle.
You don't grow remorse or regret.
You build up anger.
So what is the most common thing
that goes through your mind?
Revenge!
And again ...
It's just one more problem to deal with.

Pt. B.

Depression

Do you think you can
Feel?
To the blue skies and rain
To see through death
And Depression
An individual's life is
Delicate as rose petals
At bloom.
With care and love at the
Touch ...

Alone
I'm so scared to be alone.

I just don't know what I'm gonna do.

I don't wanna become lonely again,

But I don't wanna feel like
I always need some guy by my side.

I wish I had at least one true friend!
I find it so hard to walk alone,

Or go to school alone.
Even though, through my troubled time in life,
I actually was alone.

I always had people by me when
there was alcohol, drugs and money around!

But when it came to hard times,
Everyone ran away.

And I was left there standing alone
to handle it by myself.

All I want is to meet healthy people!
And be accepted by them.

I don't wanna be judged,
By the way I dress,

The way I look,
Or the way I talk!

I want to overcome this fear of being alone,
and this shyness that is,

Really stopping me from doing,
A lot of things in my life.

If I could only take that first step,
Through the doors of school,

A meeting, or any kind of a positive group.
Life would be so much easier!

But the time has come now,
For me to open my eyes wide,

And to use all the...
Positive power and energy.

That flows so strong through my body.
And reach out to the positives in life.

Because I have finally learnt,
That good things don't come by easy.

And if you want something,
You have to work for it.

So I have made the decision,
To achieve positives in my new life.

And push all negatives away.
I'm not gonna let people,

Push me and pull me down.
Because that was the past!

And now I have climbed out of my shell,
And been reborn.

I'm ready to reach out,
To positive people, places and things!

And to start all over again,
To create the life I really want.

N.H.C

Black and white.

The sky is Clear blue Colour.

With Green ground all around.

Just want to be free

Mist in the sky AND on the ground

blue berries all a round

Just think what life would be like

Running out in the green world

We think its all Just a dream

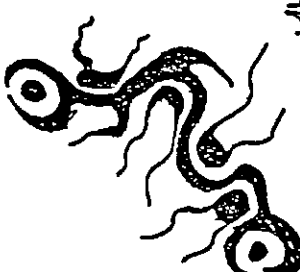
in our mind we see nothing

lovely death with no freedom

burn in hell with death

Make me up when it all Over

C.S.



N.H.C
ART



Death

Blackness the void of a homo sapiens horrors
and nightmares.
For he who understands death is death himself.
No one can compensate for another's mind.
For the blackness grips him and tears out the
terrifying nightmares, away from him and making
it real.
Cross the dimensional barrier and he who
understands gets life.

Life

Life is like a light
lights can turn a man crazy or show him
the path to eternal gratitude
For everyone has a light.
This light is the great
endeavor of yourself
it controls your emotions
and leads your life
to life or Death
Life is Death and
Death is life.

L.H.

- THE PAINTER -

LIFE IS THE BIG THING THAT WONDERS THROUGH
HIS FIERCE MEMORY.
MINUTE BY MINUTE. HOURS BY HOURS AND DAYS
BY DAYS HE DEVELOPS A STRONG EMOTION TO BE
FREE FROM THE PAST HE ONCE HAD.

HE PAINTS TO BE FREE FROM HIS EMOTIONS AND
BRING OUT HIS TRUE SELF.
HE'S NOT PERFECT LIKE ANY OF US. JUST ANOTHER HUMAN
BEING LIVING FOR THAT STRANGE AND MYSTERIOUS REASON...

River of Tears

Living and dreaming in a world
full of fear
playing with feelings that carried me
here.
Today lost in the memories of days gone
by.
Running on empty and the well run dry.
Today is so far away.
I could fade away.

I could hear thunder, but I couldn't
feel the rain.
I fell down under this game we play
But I'll "fly" over this river of
tears
Cause a lonely heart could die
in fears.

B.C.

J.C.

Frustration

I feel it inside.
It just keeps building up.
You can't always talk about it to
calm you down.
It's something you just have to
let out.
It may not be appropriate.
But it still has to be released.
It's a feeling that changes thoughts
about life.
Sometimes it's sadness.
Other times it is anger.
Most of the time your not sure what
it is.
I don't have control of it.
I wish I did.
I wish I could stop the feeling,
when it comes.
But I can't
I just have to let it go it's own
way.
It causes me to get frustrated.
I hurt peoples feelings.
I change to a different person.
I wish I could stop and think
before letting it out.

Rt.B.

THE THOUGHT OF BEING HUMAN

MINDS CRY FOR THE WANT,
THE DRIVEN THOUGHT TO BE HUMAN IS UNEXPLAINABLE.
TODAY WAS YESTERDAY NOTHING CHANGED, ONLY THE
UNWANTED IMAGE OF BEING HERE.
DAYS AWAY BUT STILL HERE, THE WORLD MUST HATE ME
OR IS IT THE THOUGHT OF BEING HUMAN?
CRAZY THOUGHTS COME TO A STOP BUT TO ONLY
REMEMBER WHY THEY DID.
THE THOUGHT OF BEING HUMAN IS BURNING
THE INNER MOST PRECIOUS SPOT, THE SPOT
OF EMPTINESS.
FACING THE MIRROR EVERYDAY BUT TO ONLY
FIND YOUR STILL HERE.
THERE MUST BE A PURPOSE OR IS IT
"THE THOUGHT OF BEING HUMAN"...

J.C.

Life

Life is weird to some people!
Life is a maze with turns
what is the purpose to live!
I think about it every day of my life.
Till I find out the meaning of life
Life is short of fun why
I don't know the answer to it!
Life is made up of different
feelings and emotions.
Life go's it's up's and down's
But from the way people acted
it doesn't mean anything to them!
What do I mean by them?
People who invited weapons to kill each other
over little things that happens.
That's why I'm short of writing
this poem! And the other reason
is I'm confused about life it's self
All my poetry is about life and emotion
That we feel every day of our lives.

A.D.

Abuse

Abuse is one of the most hated
 these days.
 Being abused is like having a scar;
 for life,
 it sticks to you for life,
 you have many memories of
 these things.
 You remember when it all
 happened and why.
 This is one of the most common
 things these days.
 you never forget the why
 you grew-up and wonder
 why it had to happen to you.
 you try to forget;
 But their's always something
 That reminds you of the pain
 And fears that you being going
 through.
 This could really effect someone's
 life as him/her gets older over
 the years.
 There is really no cure;
 For this, but do the best we can,
 To help ourselves to forget.
 Thiers usually someone around
 To talk to that cares about you,
 So give it a try and never give-up.
 it's worth it !!!!

Curtain of night

As you slip slowly away
 Deeper in a trance
 Reality is in your mind now
 All you face is death
 The blackness of night is overwhelming
 The beariness of your soul is
 Gone now
 You can no longer feel, see, touch
 The curtain of night is setting
 slowly you die
 a very painful life
 you go deeper and deeper
 until you're
 Dead ...

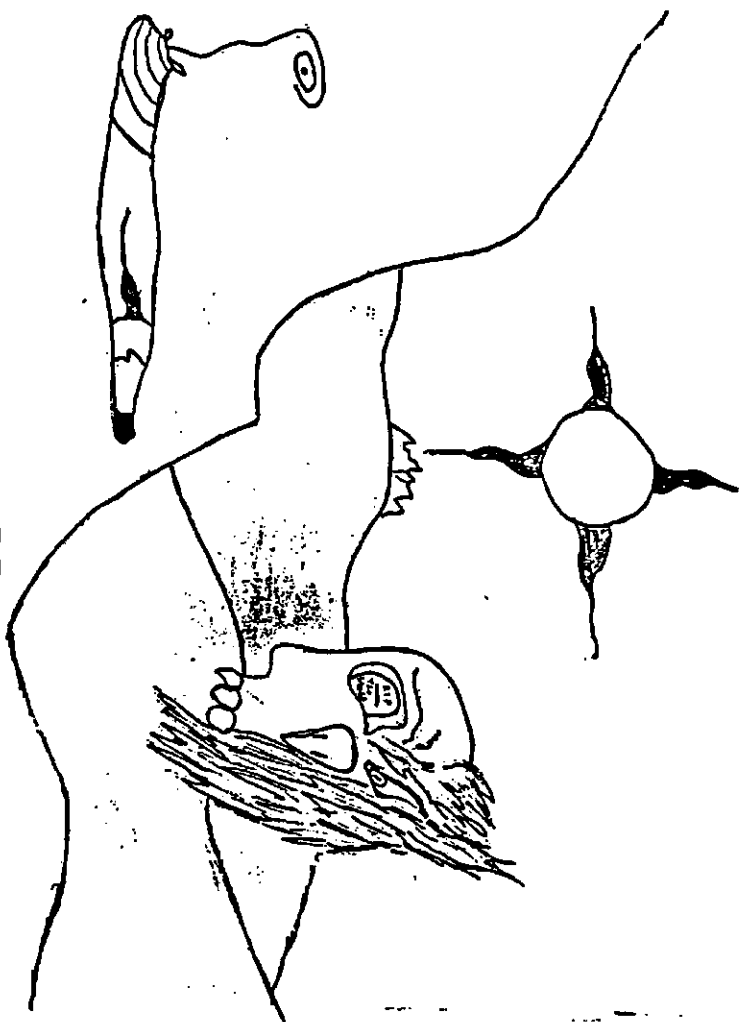
A.D.

- LONELY MAN -

AS YOU SLOWLY PUT THE BULLETS INTO THE GUN, YOUR
 BODY TREMBLES. FOR YOU KNOW YOU ARE GOING TO DIE.
 YOU FEEL THE WARRENSS OF THE BARREL RESTING IN
 YOUR MOUTH. YOUR FINGER SLOWLY SQUEEZES THE TRIGGER.
 YOU HEAR THE TURNING OF THE CHAMBER MOVING SLOW TO
 SLOW, SO YOU SQUEEZE HARD AND ALL YOU HEAR IS A CLICK.
 YOU ARE NOT DEAD BUT MUCH WORSE. YOU ARE A SOUL
 WITH NO FUTURE.....

T.W.

Execution of the World



I hear them cizzle
I smell their skin
I see their eyes
and the terror within
There mouths are open
never ending screams
it engulfs their world
and burns their dreams
Bodies of smoke
rise to the sky
where they once were
That's where they lie.

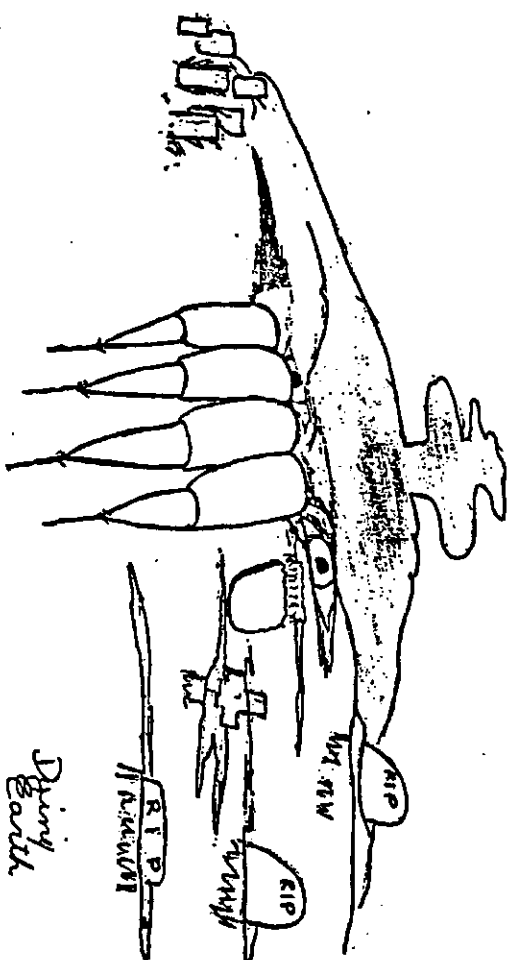
Explosion of fire
death fills the air
where you stand
you die right there
Call it ...

Destruction
Call it ...

Insane
You'll die to fast
to feel the pain
Execution of the world!

The world is tortured
I can't stand to watch
we fight so dirty
kicked her in the crotch
Doubled over in pain now

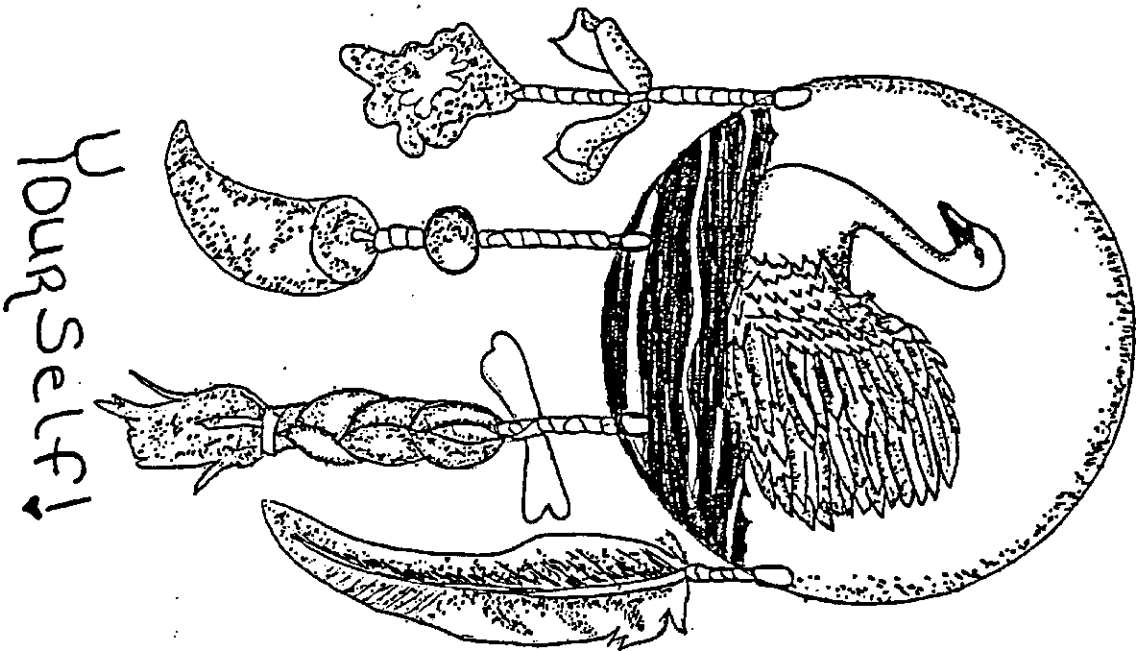
Let's stop the fight
I'm going to jump in
cause it doesn't seem right.
This world's demented
killing mother earth
Do all you're warfore
have any damn worth



Now it all over
None lives
The dust is cleared
Death it gives
Call it ...
Hurder
Call it ...
War
Take this sh—
right out my door
Execution of the world!

Dying
Earth
D.W.

Understanding



yourself!

Don't
be
a
chick

This poem is in dedication to a special person who has helped me through the healing process.

REALITY

I finally walked through it.
Through that big black wall.
I thought I could never do it!
I would constantly climb half way up....
Just to be pushed back down.
I would lie on my back, drowning myself in the tears,
That were flowing down my cheeks.
I would build up enough courage, to start crawling again,
But it was like there was a ball and chain on my leg.
I could never get anywhere in life.
I was always told to never talk, nor feel or see....
So what could I do, but be silent?
But it was too much for me.
It was time to break these chains that are around me!
I had to stop letting people steal my power!
I couldn't let men use me, abuse me, and throw me away!
So I finally got back on my feet.
I was very shaky, but managed to walk to that,
Big black wall and touch it.
I decided it was time to take some bricks down,
So I reached my lonely hand out,
And asked for help, and kept asking,
Until I received.
It was a feeling I had never felt before.
It was my voice I had never heard.
And it was my inner child.
It was finally talking, crying and letting,
These built up forgotten feeling out.
I started taking control of my life,
And standing up to people!
People who thought they could hurt me!
I spoke out and started letting people know,
How they hurt me and made me angry.
I don't have to be silent, I have a voice to speak.
I can feel and my eyes are open, so I can see!
I feel so good, it's like a mountain
Has been taken off of me.
It's like I gained a new strength!
I mounted wings like an eagle,
I can fly and not get tired,
And I can walk and not become weary!
It's a MIRACLE!!!

N.W.

Future

I look up at the sky
seeing what my future beholds
will I be the same lifer
or will I be a different man
who knows what I am
only those who really love me
but not those who really hate me
how can you hate me
when you don't know me
Sometimes I wish I can just go back
and change all that
and be all that
a Grade A student
a respected student
Someone who helps their community
thinking of other people
before thinking of myself
but that will never happen
that call me a menace to society
just for trying to have a little fun
but now all I do is run — away
from all my problems
it's like the gang ain't the same,
you got younger brothers pulling the
trigger bringing fame to their name
so my future beholds me
being six feet under
and now we hear the thunder
but now I plunder
into the ground
see you later
As I drowned!

C.D.

School

School is a place which teaches you many things.
 School is where you learn things that you remember for life
 School is where you met friend and have a love one.
 School is where you experience the principle office;
 Lines, straps, and getting kicked-out
 School is where you worry about studying for tests
 At least we get breaks at times will all the holidays.
 And then of course we have to go back. And face the same old things as before. Usually we have are own favorite teacher. That we respect.
 And theres the most feared thing about all thing
 It's the report card. Afraid of the F's. But best of all are the A's
 On top of that this tells you if you pass on to anything grade.
 Or if you failed.
 Failed is a feared word.
 Passing to the next grade
 Is like pass on to a next generation
 And the there's always summer holidays ...

Inside

Sometimes I wonder
 I wonder all the time
 why did I do that crime
 is it the drugs or is it the booze
 do I always have to love
 but no it's just me
 now all I see
 is just white walls
 and a bunch of halls
 now I'm in a room
 that's locked all the time
 now I'm left without a dime
 trying to make a name
 for myself
 but not trying to receive help
 cause I'm to proud
 to admit I have a problem
 that's worth solving
 do you get courage
 do you get pride
 are you just proud
 when you beat that child
 are you that low
 are you really that low
 but now I got to go
 cause now I know
 what really goes on
 in the inside.

The end

C.D.

Problem Solving

I have been wrong before
 but let me tell you this
 things work out for you
 things work out for me
 things always work out for everyone.
 It's very rare that things don't work out
 'cause they always work out
 if they don't
 you will just have to think it over
 until they do work out
 that's your problem
 that you should think it over
 but if you don't want
 to think it over well
 that's your own problem
 you will have to think about
 who did it?
 what happened?
 when did it happen?
 why did it happen?
 where did it happen?
 how did it happen?
 those are all the things to
 solving your problems.

R.S.

Disconnected

you look so lazy
 But now you're crazy
 the days have changed
 So now you range -
 from one personality to the next
 do you always have to flex
 you used to have nice dreams
 and now you have crazy dreams
 what does that mean
 but it seems
 that you are insane
 in your brain
 why does it rain
 you have voices talking to you
 but only a few you can hear
 so now you're near
 to self destruct
 they got you locked up
 and drugged all the time
 they say you're not fine
 to face society
 but you wanna cross that line
 from one world to the next
 they picture you as a looney
 but you say
 they don't know me
 so why do they show me
 all those pictures
 and give me lectures
 but I'm not sure what's right from wrong
 So I lodge away from the earth
 awaiting for rebirth ...

C.O.

ME

I AM ONE FUCKED UP GUY, I DON'T KNOW
WHAT TO DO ANY MORE. SHOULD I END MY LIFE IN EMORTAL
SIN OR IN ANGRY RAGE. I DON'T KNOW!! IF I HANG
MYSELF THEY'LL CUT ME DOWN. IF I SLASH UP THEY'LL
STICH ME BACK TOGETHER.

IS'NT THERE ANYWAY OUT OF THIS COLD AND LONELY
WORLD. WHY CAN'T I FIND PEACE IN MYSELF TO TAKE LIFE
AS IT IS. INSTEAD OF HOW IT IS? MY LIFE MUST END.
THERES NO ON TO GO TO. I'M SO SCARED BUT IT HAS TO
HAPPEN. I HAVE TO GIVE MY LIFE TO THE DEVIL. BYE MY
FRIENDS. DON'T TAKE THE EASY WAY OUT LIKE I WILL!!

T.W.

HATE THE UNKNOWN SHADOW

THE CREEPING OF THE UNKNOWN SHADOW IS
WITHIN US. WE ALL THINK WE'RE SECURE BUT
IN REALITY WE ARE WEAK.
THERE IS A DARK AND COLD SIDE WITHIN US ALL
BUT WE PRETEND ITS NOT THERE. THE EVIL LURKS
IN OUR MIND AND WEAKENED SOULS.
FOR WE TRY TO AVOID THE DARK SIDE BUT
IT'S STILL THERE TO HAUNT US UNTIL WE
PUT AN ENDING TO IT!
FOR WE MUST PUT LIGHT INTO "THE UNKNOWN SHADOW"
AND FIND A NEW WAY OF LIFE!!

J.C.

Myself i'm proud

I try and talk to people and get
to know them and be kind
i'm not shy to talk and
I know i'm a hero.

When someone's feeling, I run to them
I can't let anyone down
i'm kind to help slow ones
why am I so kind

I know i'm not really ahead
I just see who I am
not too proud because I just like to help
others if troubled.

I can talk about my problems
and don't feel shy
I talk about life and other's things
Well i'm not really a hero because I was put
in this world to help other's!

V.C.

The other side

I Look and Look
 trying to see the other side
 but there's always a tide
 of emotion and pride
 but I always hide
 all my feelings.
 and people are stealing
 and dealing the rocks
 and people full of shock
 so that's why I talk
 I'm not your preacher
 but your the teacher
 I always feature
 the outside but
 not the inside of me
 but what's there to see
 why are people afraid of me
 I wonder sometimes
 just who I'll be
 but now I have to
 wait and see
 I hope you understand
 not who you think I am
 now I'm certain
 that your just hurtin
 so now I close and shut
 the curtains....

C.O.

My Daddy
 I woke up one morning and he was gone!
 He was gone, my daddy!
 And he would never be home again!
 The one who I thought would always love me!
 He was the one who picked me up when I fell and skinned my knee!
 Oh my daddy!
 I still remember all the things he taught me....
 But he was gone!
 And I was too young to understand.
 She said they just didn't get along!
 I hardly ever saw him.
 My daddy, he was suppose to care!
 It seemed he just didn't have time for me!
 But that was also years ago.
 I think now I understand...
 But there's still one question that remains,
 And that's...
 Why O Lord, did this have to happen to me??
 Why did my daddy have to go,
 And leave me all alone...
 I know he's an alcoholic,
 A person who has a disease,
 And needs help,
 But he can only get it if he wants it.
 He must admit to himself he is sick and needs help.
 Now it's too late, he's already gone!!
 But Lord this is so unfair.
 He is my daddy and needs help!!
 But I feel so helpless Lord,
 Because it seems he still doesn't have time for me!
 Deep inside I love my daddy,
 Whom I hardly ever saw,
 And who put so many scars on my heart!
 But why did my daddy have to leave me??

N.W.

Parents

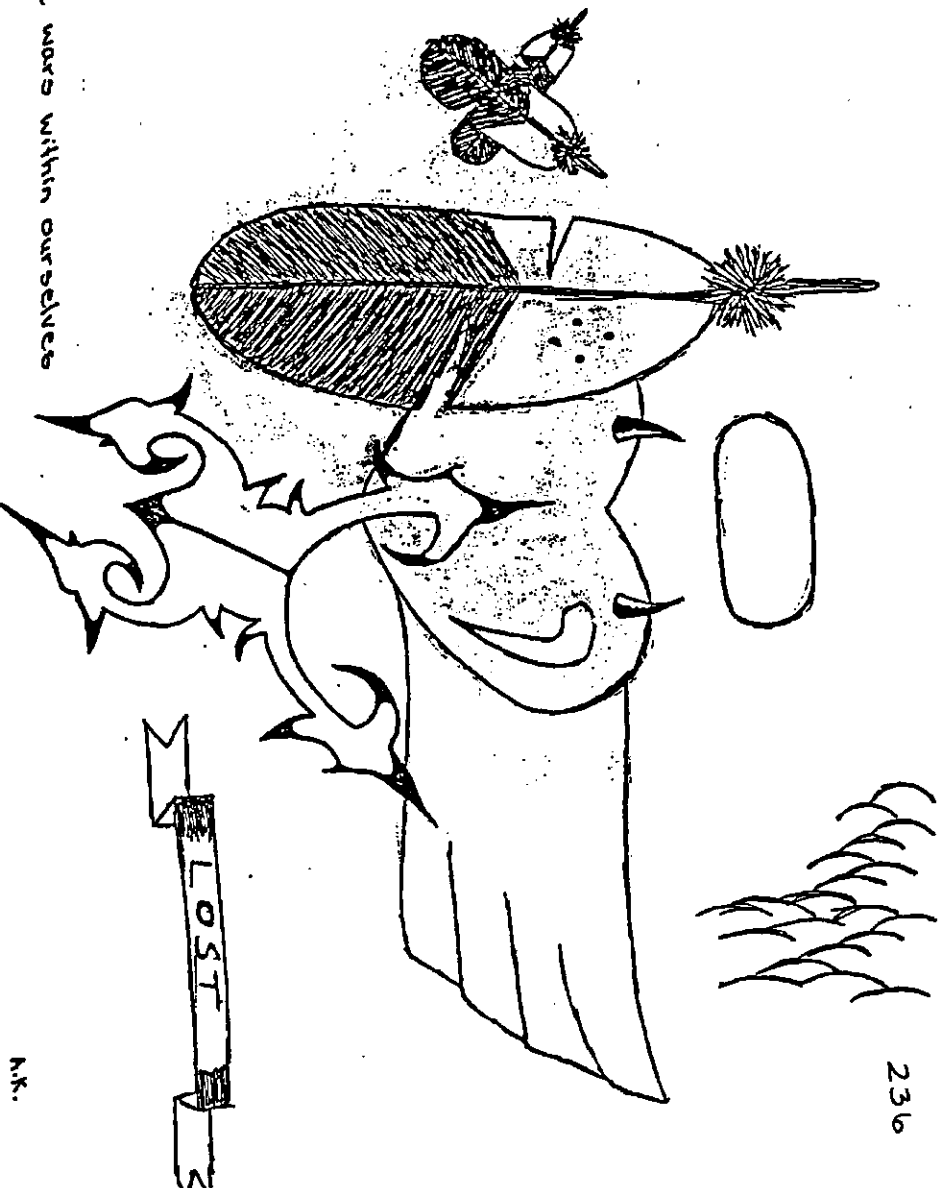
Understanding me,
 Seems impossible to do.
 I'm so glad they try.

G.C.

The Real Me

It's really me.
 I'm finally getting to know the real me!
 After 17 years of so much pain, and anger
 I'm stepping out of my shell.
 I have visions of being reborn again.
 It's so exciting!
 But yet so confusing.
 I am doing things that I thought,
 I could and would never do.
 It's actually happening to me.
 I can be myself, I no longer have a mask,
 I don't have to be the person that people,
 See me as being, or want me to be.
 I have stopped the abuse.
 I have the power to say NO!!!
 I can actually say that " I like myself "
 I have started speaking aloud,
 Letting people know my story.
 I'm trying to pass on what I have learnt.
 And give the helping hand that I received.
 Letting people know that they aren't alone,
 But at times that is so not so easy.
 I try to talk to people,
 And help them out.
 But I seem to be pushed away.
 I don't understand why people won't stop the hurt.
 My heart cries and pounds so loud from anger!
 I just can't stand to see people go through,
 What I went through!
 We are all so much better than that.
 But I finally came to realize,
 All I can do is tell my story,
 And hopefully people will listen and learn.

N.K.



N.K.

The wars within ourselves
 As the fruits of life are
 Being wasted in wars
 God looks down on this and weeps
 Because his children are killing
 Themselves slowly
 And the future of all life on earth
 The only war people are fighting
 Is with themselves
 But they do not know this.
 We are stamping ourselves
 Without knowing how to solve
 The problem which faces us
 We have exterminated ourselves
 More rapidly than 20 years ago.

A.D.

"You'll see"

No matter how hard I try
 I'm never smiling: Always crying,
 Cause nothing works out for me.
 I guess that's the way it'll always be.

While I'm sitting there I'm still
 trying so hard but always fail
 my staff and friends say that I'm wrong
 But what do they know, they haven't
 been there long.

I'm so confused, not knowing what to do.
 As I'm sitting here feeling blue.
 I get mad and punch the wall.
 Then later sit there and Ball.

Cause I feel no one cares for me,
 But when I get out, it'll change you'll see.
 But until then I'm stuck in here
 feeling nothing But Doubt Build up into
 a pile

D.P.

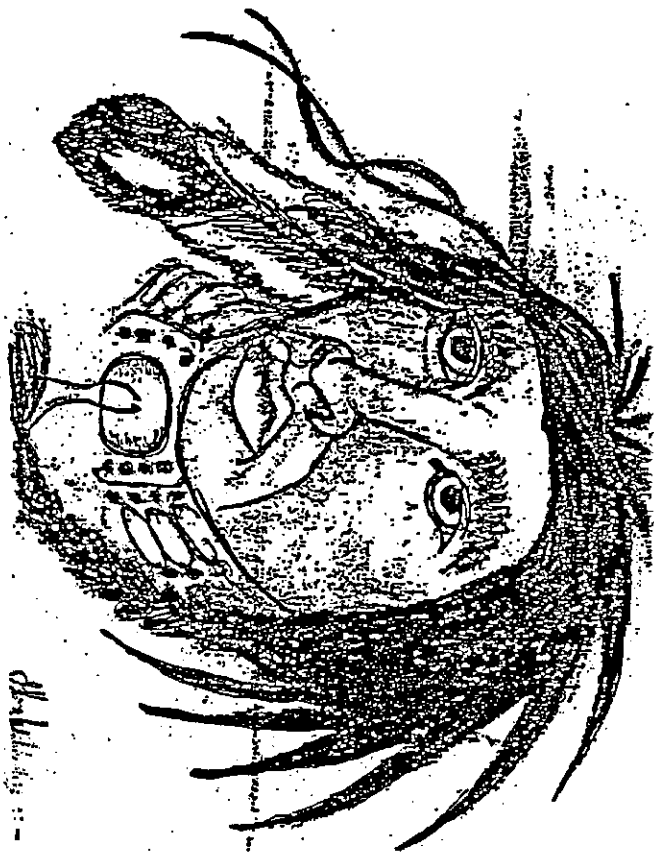
Mistakes

S.H.

I am a tiger
 A mean tiger
 NO ONE is allowed to touch
 ME! I won't let them
 touch me! I'm afraid
 ... afraid that the humans
 will destroy me and my pride.
 I hunt like an
 eagle flying in the sky.
 I'm built like no other
 animal in my sight. I've got
 a big roar that scares
 Everything away. I'm not
 alone. There's always someone
 with me. I'm proud of my
 colours. I'm different
 then the other animals. I
 like that in me. I am fast
 like the wind Blowing
 through the clouds in the
 sky. It's just the way
 I am. Solid.

Well I always make mistakes
 Today everyone is eating steak
 Life can be confusing
 But I like to be amusing
 When everyone likes to sleep I am awake!

V.C.



Shall be :-

Struggle within

Moments are nothing
But cautiously of time
awaiting to feel
The time of past tense
For they are the touch of the soul
They are as delicate as
Rose pellets at bloom
For the pedicels of time are
Reaching out
Don't weep for yourself but for children
To let the
living tree
live...

A.D.

He is nice to be one
he reminds me of my mother
I can see through him
all the hurt
all the pain
I want to help
be a friend
I want him to be loved
I want him to be given
Some times I want to die for him
So he wouldn't go through all the pain
The show must go on
for the night is young
He may be young but stubborn
he can love some one
although he uses love as a weapon
he is mad for some reason
I can feel why
for he was used
I will help him
for he is
me.

S.B.

youths

Youths we start out young;
 Learning to speak and are very playful
 As we get older we go through
 Things that interests us and learn
 from right to wrong
 Then thiers always respect for
 Elders for what they taught us.

When we hit the teenage years
 we experience what life is all about.
 And how fast it could be destroyed
 From drugs, booze, divorce, fights
 And most of all crime. We learn
 More about these things.
 If you get caught up in one of these things
 we go through alot of pain as always.

This could really screw up someone life
 it all depends on how he or she
 Takes it.
 Every youth goes through one of
 these pain sometime in his/her
 youth years.

Feeling of time

As pain and suffering
 Trace each other
 Anger stands alone
 For the time being

You control your
 Life in fear
 Without knowing it

The patterns continues
 To spin through time
 The weaver of time and hate
 Look done on you
 with pity ...

A.D.

How T.V. effects us

T.V. effects us in alot of ways
 that's what I think about that.
 It teaches good ways and teaches
 us bad ways, I teaches the
 Bad way By showing the
 violence The sex, drug killing racism
 murdering. And the good way it
 teaches us about is why
 he does why they kill
 do drugs assaults happen
 and people do it Because
 Sometime happens in real life
 to the and that way or how it effects.

T.S.

My Opinion

Does television affect our moods, thoughts and the way we act? One might think, no, how could television possibly affect all these things?

I, for one, think that television does affect people, not just people, but everybody. Even you are affected by television. It says what you eat, drink, what you wear, how you act, usually sets the mood for the whole day.

Television is a very powerful influence on young minds as well as old. The young are more easily lead into things, such as violence on television. Television is very misleading and manipulates our mind. Of course it will make us feel certain ways. It makes us who we are.

Do you think that television affects you? The way it is is that there isn't anybody not affected by television.

T.H.

THANKS ANYWAY

So tired of wearing this fonnle smile
That I've wore for this last wile
for every day is a rising sun
I'll go to my grave and those who try to
save a life that just was't ment to be

THANK'S ANYWAY

Destruct

Some people tell me
that I'm a liar
but who are they to judge
do I have to budge
watch what you say
cause I don't play
that bullshit
you better watch out
cause I wouldn't wanna hit out
right in the face
and I'll keep a good pace
I get respected from every one
just because I'm the well known one
in the system
but do I have to listen
to all your rules
and all you dumb ass fools
that make me wanna destruct
and let off some energy
I ain't afraid of getting charged
it don't matter if your large
but to me you ain't nothing
but a fucking tard
cause I'll do you so easy
it'll be funny
but fuck that shit
do I always have to take a hit
but now I'm out of this shit.

C.D.

I almost died

My first robbery was a blast
 I ran and dodged bullets really fast
 I shot people on the way
 And found my self in L.A.
 Smoked a Joint and drank some beer
 Who ever thought I'd end up here
 I tried some coke
 And started to choke
 I woke up in a hospital bed
 With sore legs and a bruised head
 All I remember was trying to hide
 I got shot And I almost died

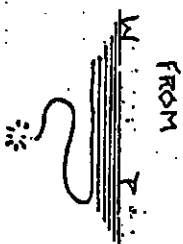
C.S.

Some say I will die in a car
 Others say I will live in a Bar.
 From what I hear from people
 I could call them liars.
 I don't think I will die in a car
 Or or live in a Bar.
 all I want to do
 Is live like a Bright star.

S.H.

DOES TELEVISION INFLUENCE People

Does Television influence people?
 Yes, it influences me myself
 WILLIAM PAUL CAUSE IF I SEE SOMETHING
 ON TELEVISION I'm interested in.
 Example- If someone is hot wearing a car
 I would be right there trying to see
 How they do it! Now I know how
 to hot wire a car. I don't now
 if television influences you people
 you learn lot of stuff of television.
 Sometimes not all the time.
 Cause if you don't try doing things
 on your own. That's the only way
 people learn things. You don't learn
 if you sit around doing nothing and
 be lazy.



L I F E

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LIFE IS THE MOST IMPORTANT
EXPERIENCE IN A PERSON
YOU GOTTA BELIEVE IT TO SEE
IT
SOME PEOPLE LIFE IS OVER
BUT IT AINT
YOU GOTTA BELIEVE YOURSELVES
AND REACH FOR DOWN
AND REALIZE YOUR LIVES ARE
IMPORTANT. IF THERE WAS NO
YOU NAMED GOD ALL OF US
WOULDN'T BE LIVING LIKE THE WAY
WE ARE TODAY
MAYBE SOME PEOPLE HATE
THEIRSELVES TODAY
YOU GOTTA STAY OUT OF TROUBLE
GO FIND A JOB AND WORK OR
GO TO SCHOOL.

FROM
W



Do we understand Respect
People and family are so important.
you need them.
If you have problems.
They listen.
you can confide in them.
Sometimes just being around them help
you forget the hurt.
Even the past.
yet everyday you see people hurting
other people.
Is it right?
I wish I had the power.
The highest power.
Things would be different.
way different.
People would have respect for others.
No matter, who or what they were.
Money wouldn't buy there respect.
They would earn it,
just like the poor.
But.
I don't have the power
So I guess I have to live it the way
it comes to me.

R.B.

Soul

I am a human
 I fight for my rights
 I can vote and make my own decisions
 I can vote and make my own decisions
 For I am human.

When the earth is clean
 and the sky's are blue
 That's when I'll put my brains at use
 For I am human.

I sit here like a rock
 People see me as just another Indians
 For they don't know the life I live.
 For I am human.

I will do as my people tell me
 I can listen and give love
 I am normal
 For I am human.

L.H.

The Mirror

I look into the mirror
 And all I see
 Is just a person
 who looks like me.

Do I really know her
 Or do I really care.
 So one really like me
 Or is one just there.

The mirror is such a tricky thing.
 There's alot there that can't be seen.
 The mirror can show a queen or a king.
 But it can't show what's there
 or what's been.

S.

I then find the darkness
 has faded and has left
 me at peace. I am happy now
 and more free to do what I
 do best to believe in
 my self and others.

C.H.

Feelings

As each minute passes by,
 Another butterfly enters my stomach.
 It's getting so close to the big day.
 The day of trial.
 Not knowing whether the final words,
 That enter my mind will be....
 "Guilty" or "Not guilty"!
 Am I going to be sitting behind these,
 White walls for a period of time?
 Or will I be free?
 And accomplishing the things I would like to in life.
 I feel so safe when there are locked doors around me,
 No one can hurt me,
 I can't hurt myself,
 And I can't hurt anyone else.
 But do I really need to be,
 Incarcerated for this to happen?
 All I need to do is build up enough strength,
 To stand on my own two feet,
 And to let people hear my voice.
 I can't take that first drink,
 When I walk out the door,
 Or that first toke,
 And that one line.
 Those are so similar to a bomb fire,
 All they do is burn my self worth,
 Into a pile of ashes,
 Waiting to be stepped on.
 I have come to realize,
 I'm a good person.
 Just the way I am.
 And I can do anything my heart,
 Wants and desires.
 I'm gonna prove to myself, family, and friends,
 That I really wanna get on the right path.
 I know it's not gonna be an easy path,
 All the way!
 But at least now I have the strength and courage,
 To make the right choices,
 In the future,
 That lies ahead of me!!!

N.W.C

*This is a song I wrote I don't want
 to sing it's not for note let's worry and
 don't be happy! for me this song is not like
 other songs it is the original. So let's worry
 and don't be happy! chick, chucka. If you
 are happy call me I will make you
 worry. don't be happy be sad and
 droopy. worry for the rest of your
 life!*

*Stand back and you will see, more
 than you can dream,
 Life beyond reality, created in
 wasted time.
 A life not fully overturned, but sights
 that are yet to be born.
 as I walk you through time and past
 see your Fantasies await, while I show you
 the halls of what my hands can create.....*

G.W.

THE FUGITIVE

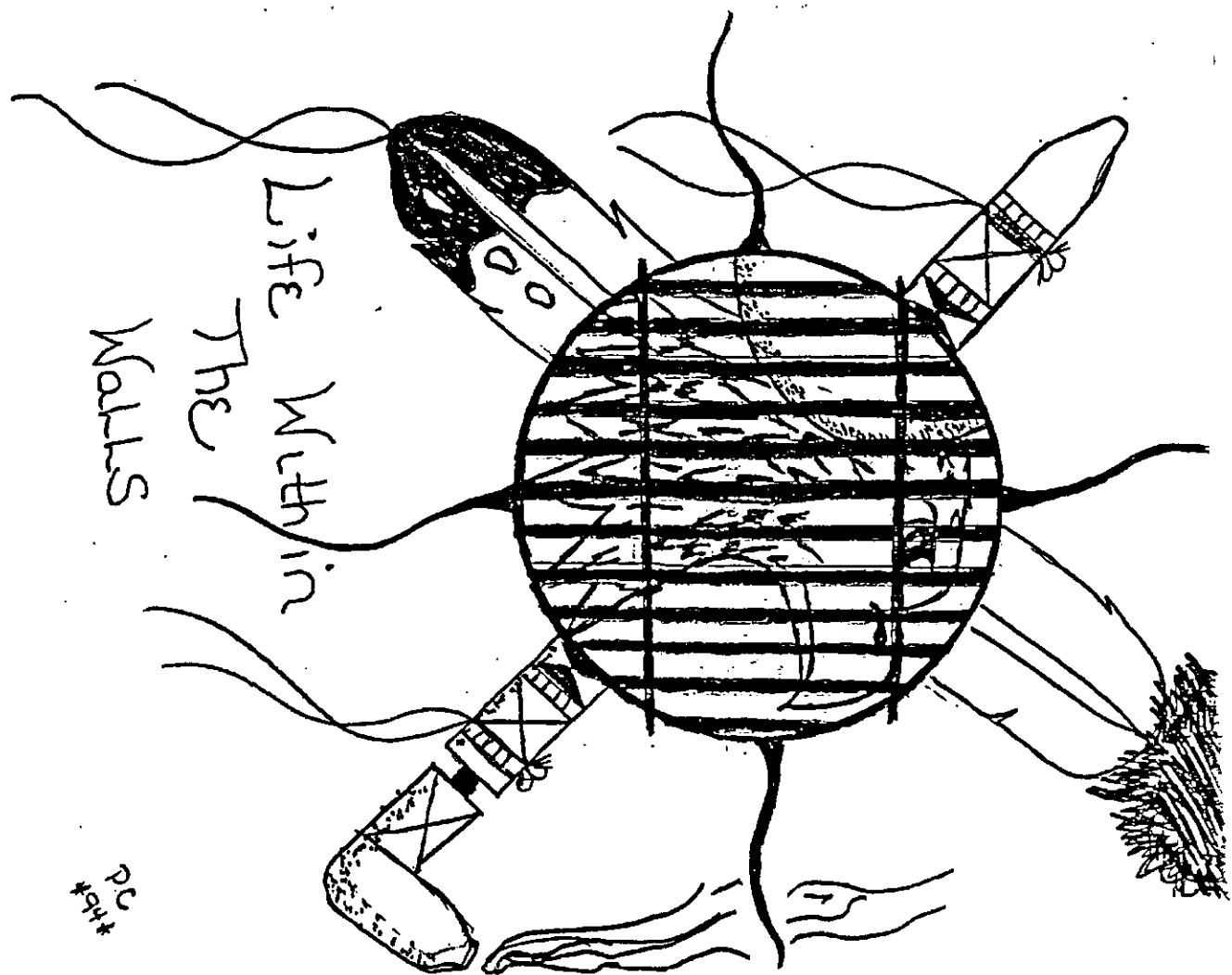
I was a killer on the run
 Like a kid having my fun
 I had escaped secure custody
 I was sure they would catch me
 Stayed out for about three years
 Smoked joints and drank lots of beer's
 Kept my body really healthy
 Did score's and stayed healthy
 All I can say is it was like hell
 But it sure beat my old jail cell
 I had girls all the time
 I got my money from doing crime
 If people asked me how I'd live
 I'd tell them I was the fugitive

C.S.

feelings

This is a little more.
 He acts so old but
 so very young.
 He roams the streets
 with no fear for the world.
 He has no respect
 but knows what's very very
 good.
 He goes to school
 with an attitude,
 just to learn
 his sometimes dirty
 but everybody loves him.
 Nobody hates him
 but nobody cares for
 what he does with his life.
 He has dreams
 that nobody can see.
 He tries to be nice
 but some how ends
 up only he had someone
 to love.
 maybe he would get
 along with the world
 he wants to find a life.
 but everybody is scared
 to help him.

R.S.



PC
94

Is There Light at the End of the Tunnel?

I lie awake at night in my cell.
Staring at the wall wondering why?
I have no answers for all the questions that
linger in my mind.
I lie there thinking about the future I
once had.
But has been extinguished.
In time I will have to start again.
I'm not sure if I have the right wood
to start over.
To make a new fire.
I wish I had some answers.
Some knowledge of why?

Were we Really

Right and wrong.
They say we have been taught the
differences since we were first born.
But were we really?
Look at how many people there are
doing wrong.
From young offenders to adult
Have we really been taught?
Or were we just being used for
examples.
To show society our imperfections.

Rt.B.

My Cell

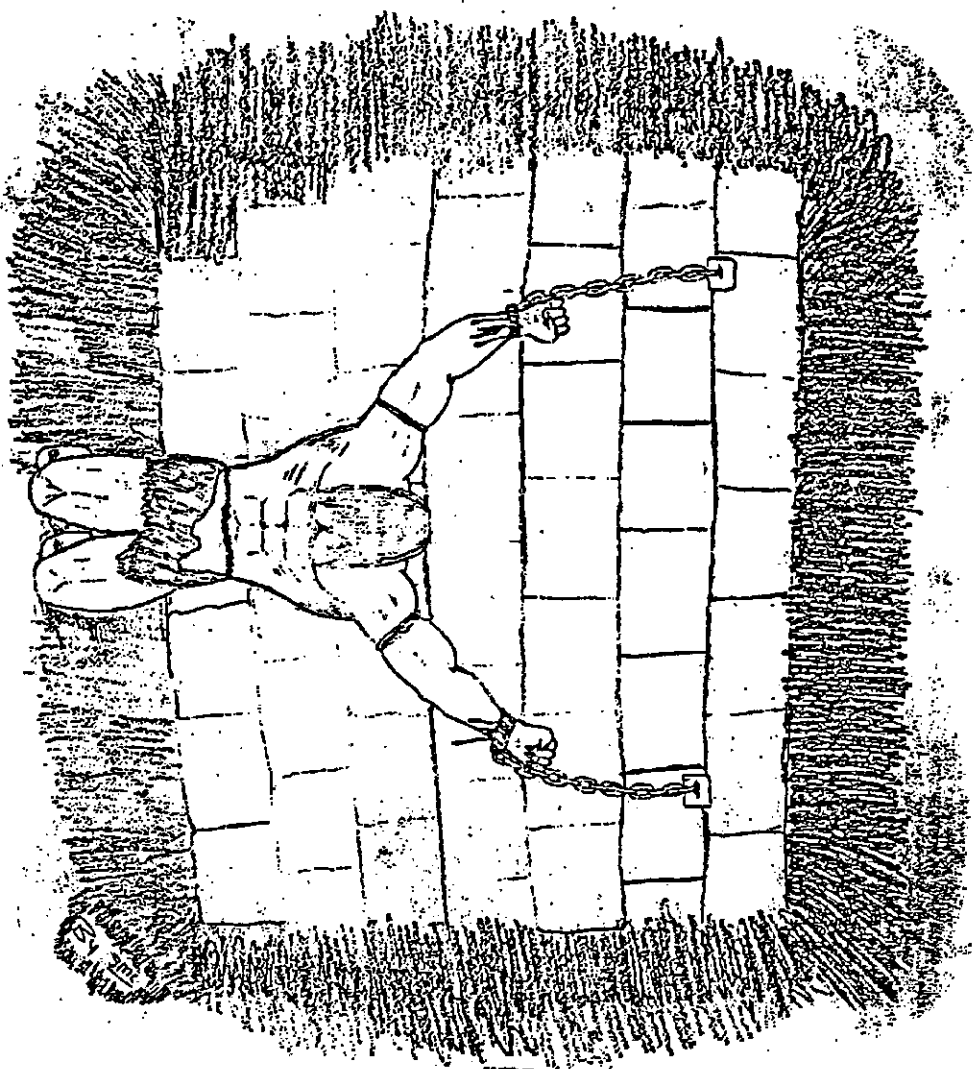
My cell has a big wood door
 I sleep on a mattress on the floor
 It stays one temperature all the time
 This is my punishment for my crime
 I can't think of one good day
 Oh how I'd love to go out and play
 I'd do any thing to see my Dear
 She knows why I'm locked up here
 I write my poems every day
 Knowing that it's ok
 The window is very small
 I can hardly see fuck all
 This is the price I have to pay
 For that bad thing I did that day
 Living here is just like hell
 This is how it is in my 12 by 9 Cell

Head of the
ESSAY CONTEST #17

Too \$hort too

Also a member
 of the

Crime Syndicate:014



Thinking

I look around
 and I think every day
 think about some shit
 and I think about the past
 doing crime and stuff for a blast
 not thinking about other people
 but just thinking about me.
 who cares about the rest not me
 but now I look back
 I regret all that
 sitting in a cell
 it's just like hell
 when all the people yell
 somebody fell
 I hear the bell
 time to go to my cell
 looking through my window
 to see who fell
 I hope its not my bro
 or someone that I know
 now I'm just thinking
 about my time
 pretty soon its coming
 for when the doors open
 I hope that day comes soon
 before I meet my doom
 because all this thinking
 is really depressing
 trying to teach me a lesson
 but all I'm doing is
 guessing.

C.D.

MANY TOO WHO SUFFERED

A FELLOW MAN HAS BECOME IN MY DREAM, HE ONCE PASSED
 THROUGH MY PATH OF LIFE.
 HE MADE A GREAT DEAL OF TRUE SERENITY BEHIND
 A MASK OF A CON.
 HERORY TELLS ME ONLY HURT BUT UNKNOWNING. REALISTICALLY
 DRAGGING A LIFE STYLE THAT I THOUGHT WAS ONLY MINE BUT
 IN REALINESS ITS " MANY TOO WHO SUFFERED ".
 A FELLOW MAN WHO WAS A VICTIM OF WRONG STILL
 SEES HAPPINESS BEYOND THE HURT.
 A FELLOW MAN MADE ME REALIZE THERES
 OTHERS WORSE THAN THYSELF

C.B.

BORN WITH EMOTIONS BUT TO UNKNOWNLY
 FIND OUT

INSTITUTIONALIZED

AS THE WALLS OF DEATH SLOWLY CREEP AWAY FROM YOU,
 TAKING YOUR BREATH AND SOUL WITH THEM, YOU REALIZE
 YOUR TIME HAS COME TO FACE YOUR GREATEST FEAR,
 AS THE GATES OPEN YOU TAKE YOUR FIRST STEP INTO THE
 THING THAT HAS HAUNTED YOU SINCE THE FIRST DAY
 YOU CAME....."FREEDOM"

J.C.

The System

I look up high
 and never lie
 and never wanna say goodbye
 But now I see
 Just who I'll be
 Just another wasted life
 Well that's me
 I got some talent
 But you don't notice
 So all I do is pout
 and people always shout
 Whenever something happens
 So I'm the captain
 of this system
 but no one wants to listen
 to all these rules
 and all those fools
 so now I leave you black and blue
 I sit in my cell
 banging and yelling
 cause I can't take it
 so now I make it
 all this trouble
 and it always doubles
 the system gets to you and gets to you
 until you can't take it no more
 there's just one way you can solve it
 and resolve it
 that's taking your life into your own hands
 so now you slice and slice
 and lay in your bed
 the system took over you
 so now your dead

C.D.

INSIDE

On the inside everyone lied
 To keep up there criminal pride
 If someone died
 No body stood around and cryed
 You just had to keep on moving
 As the people just keep on grooving
 People started to get Bossy
 So I started up my own little posy
 We became what is called the Essay Critic
 Our Colors were black or blue.
 Stealing from rookies like you
 Seemed like a good thing to do
 If you come to Jail
 Because you got no bail
 To avoid the fuss
 Hook up with us
 All you need is Criminal pride. Just
 To survive, on the INSIDE

Head of the
Essay Critic

Too \$hort '94'
#17

Also a Member
of the

Crime \$yndicate 94

Correctional Centre

"The Understanding Mind"

Beyond the most innocent doubt,
There's Serenity

Crying a tear
for a lost one but
to only find the gracious
everlasting memory,
That still sits in the uncertain
"Heart" ...

There's

Many
who shed a tear and a remorse
comes to feel.
Grieving never stops until,
"Letting Go" ...

Praying for these, "Disgrace to Society"
brings ease to the "Understanding
Mind" ...

So behind the mask of a Con,
lies an "Innocent human" ...

C.B.

I have a great deal of anxiety
As I see what lies ahead.

It is now beyond my control.

Again, I'm going to have to change
my lifestyle.

The opposite way of what it was the
first time.

I'm sure I'll be able to handle myself.

But what happens if I let fear out.

What if I let it over ride common sense.

I'll most likely get hurt.

It's another bridge I have to cross.

I just wish I didn't feel blindfolded.

I guess I'll just continue to play it
by the rules.

I'll take it one day at a time.

I'll stand my own ground.

Within reason.

I just hope, before it's too late
the blindfold is lifted.

R.B.

My Prison Friends

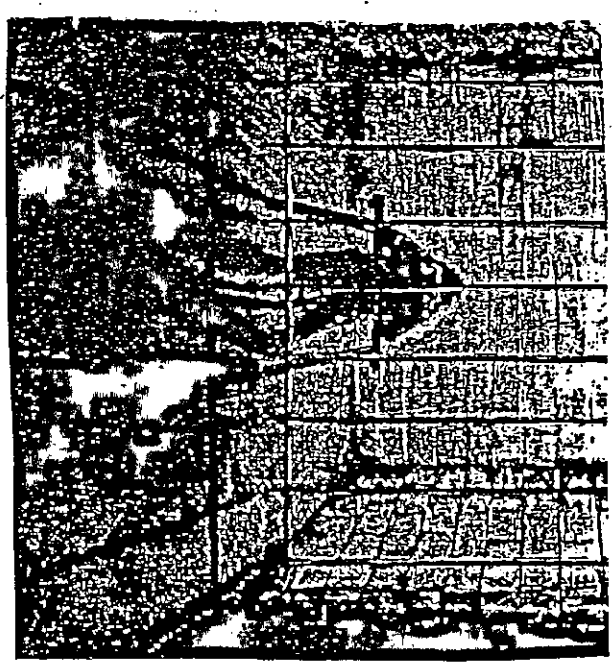
I was being watched from the left and right
A big guy stepped ahead and wanted to fight
I stepped aside I didn't wanna play
Because a friend of mine got stabbed today

C.S.

What is Justice?

Day after Day.
Morning til night.
Five days a week,
The justice system, does the same thing
over and over.
They say you're innocent or guilty.
They go by evidence, not by facts.
They go by emotions, not by devotions.
Who has this power, but one man.
Who sits ahead of everyone else.
Pointing his mighty finger - does like God.
Taking and giving freedom. To and from.
The innocent and the guilty.
They say he is professionally trained,
But, ...
Who? trained him.

- THE MIRROR -
YOU LOOK INTO THE MIRROR LOOKING INTO
YOUR OWN EYES. THINKING OF WHAT YOU ONCE HAD.
THE CHOICE OF FREEDOM AND TO KEEP YOUR SANITY
BUT IT IS ALL GONE. ALL YOU HAVE LEFT IS YOUR OWN
REFLECTION WHICH SHOWS NO REMORSE FOR THE PITY
YOU HAVE ON YOURSELF. THERE'S NO CHOICE BUT TO DO
WHAT YOU PLANNED WHEN YOU FIRST LOOKED INTO YOUR
OWN EYES. YOU MUST BRAKE THE MIRROR AND START A
"FUTURE"



DREAMING IN A CELL

AS I DREAM ALL NIGHT LONG, I ENJOY THE
FEELING OF BEING FREE....
I DREAM OF THE BIG BLUE SKY AND THE GREEN,
GREEN GRASS....
I DREAM OF THE BIRDS CHIRPING IN THE SKY,
I LOVE THE "DREAMS" I HAVE EVERY NIGHT.
THEN I WAK UP AND IT'S "REALITY" NOT
A DREAM F*****!!!

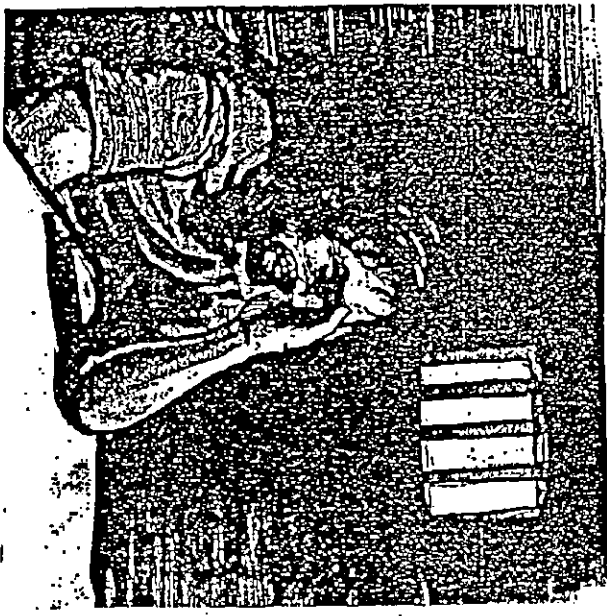
C.B.

T.W.

BEHIND THE WALLS

THE DAYS OF THE PAST ARE ALREADY FORGOTTEN.
 WE'RE HERE TO DO ARE DEPTH TO SOCIETY.
 WE'ARE MARKED AS CRIMINALS, FOR WE HAVE SINNED,
 WE'ARE PRISONERS WHO ARE FORGOTTEN "BEHIND THE WALLS"
 WHEN WE GET OUT WE'ARE A DISGRACE TO MANKIND BUT
 "BEHIND THE WALLS" WE'RE HUMANS JUST LIKE YOU!

J.C.



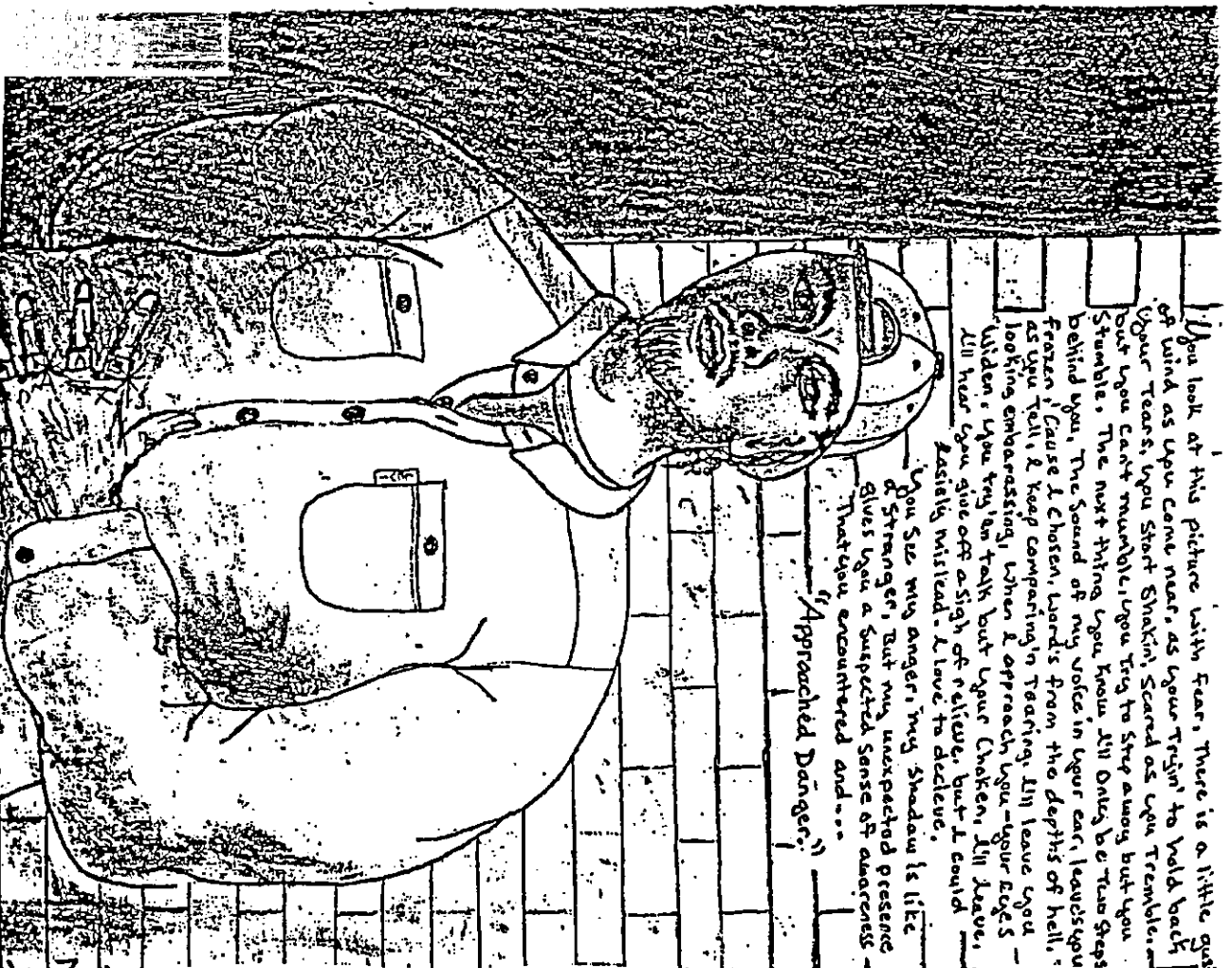
FREEDOM

AS I THINK AND THINK IN MY CELL
 WHAT IS FREEDOM?
 I LOOK OUT MY WINDOW EVEN THOUGH
 THERE ISN'T ONE THERE
 I IMAGINE WHAT "FREEDOM" IS
 IS IT BEING ALIVE OR DEAD?
 THERES ONLY ONE FREEDOM I KNOW. "DREAMING".....
 HOW HURT'N CAN IT BE

C.B.

REALITY

I LAY IN MY CELL THINKING OF MY FATE.
 I LOOK OUT THE WINDOW INTO TOTAL DARKNESS.
 BUT I CAN SEE THE BLUE SKY AND THE GREEN
 GREEN GRASS. I SEE MY FUTURE LIVING, DREAMING
 BEING SOMEBODY. BUT THE DARKNESS IS GONE AND
 I REALIZE I HAVE NO FUTURE. JSUT THE ROPE
 AROUND MY NECK AND THE RAZOR I HAVE TO MY
 WRIST. I CARE FOR ONLY ONE THING TO END MY LIFE
 AND START A DIFFERENT FUTURE.....



- THE FINAL DAY -

JUST AS HE WAKES UP, HE FEELS THE COLD SHIVER DOWN HIS SPINE.

HE LOOKS OUTSIDE HIS WINDOW AND SEES THE RAIN DRIPPING EVER SO SLOWLY.

THE SKY THAT WAS ONCE CLEAR BLUE TURNED TO BE DARK GREY.

THE BIG FENCE STANDS TALL WHILE THE PEOPLE INSIDE ARE DOING THERE OWN BUSSINESS

IT'S A VERY DEPRESSING DAY FOR THE "LIFER" AS HE THINKS ABOUT THE PAST HE ONCE HAD.

HE CAN NO LONGER TAKE IT HE MUST GET HIS FREEDOM HE ONCE HAD.

FOR HE MUST GET HIS ROPE AND TAKE HIS LIFE.....

-THE FINAL THOUGHT -

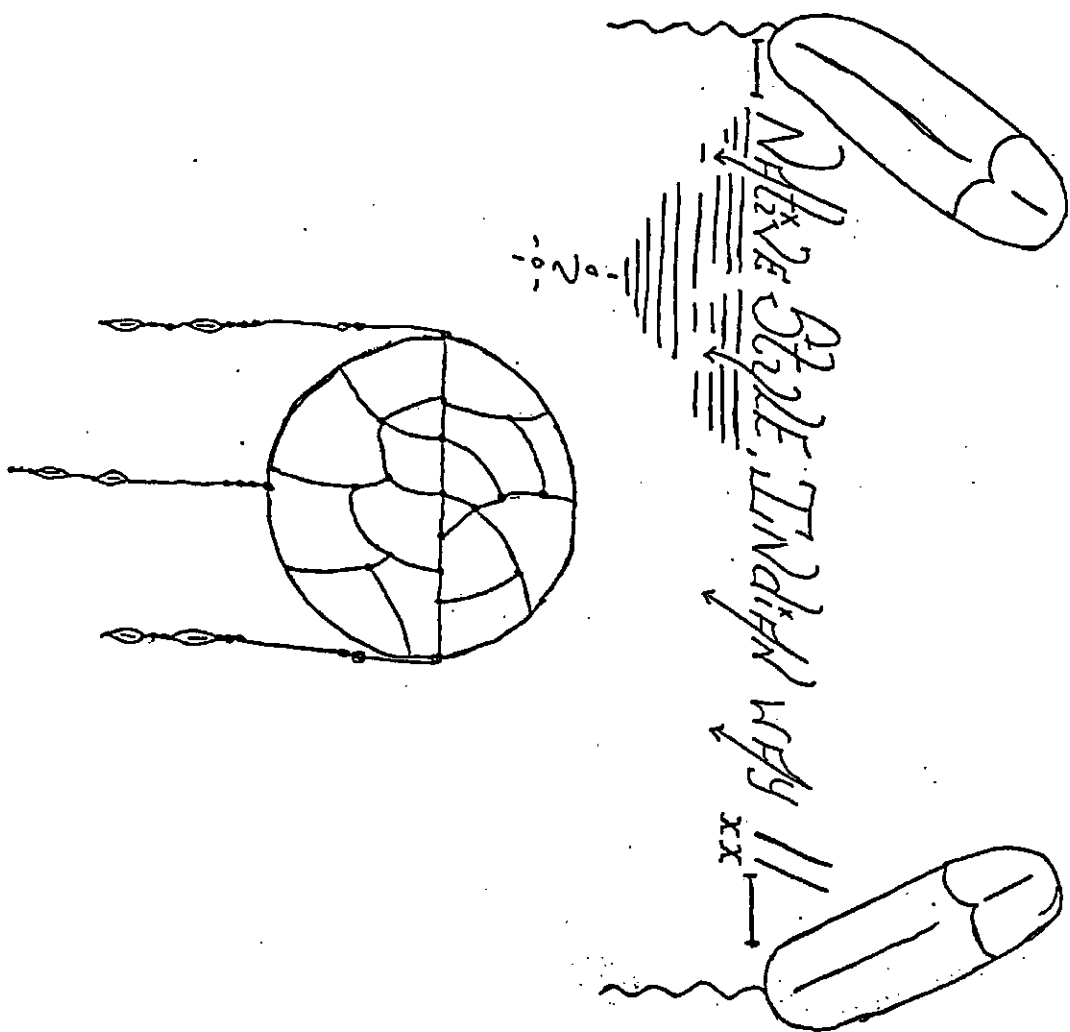
HE THINKS, SHOULD I DO IT?

THE CLEAR THOUGHT HURTS AS HE THINKS TO HIMSELF, IS IT WORTH IT?

HIS NECK IS TENSE, THEN HE FINALLY REALIZES THERES NOTHING TO LIVE FOR.

THEN HE JUMPS.....

J.C.



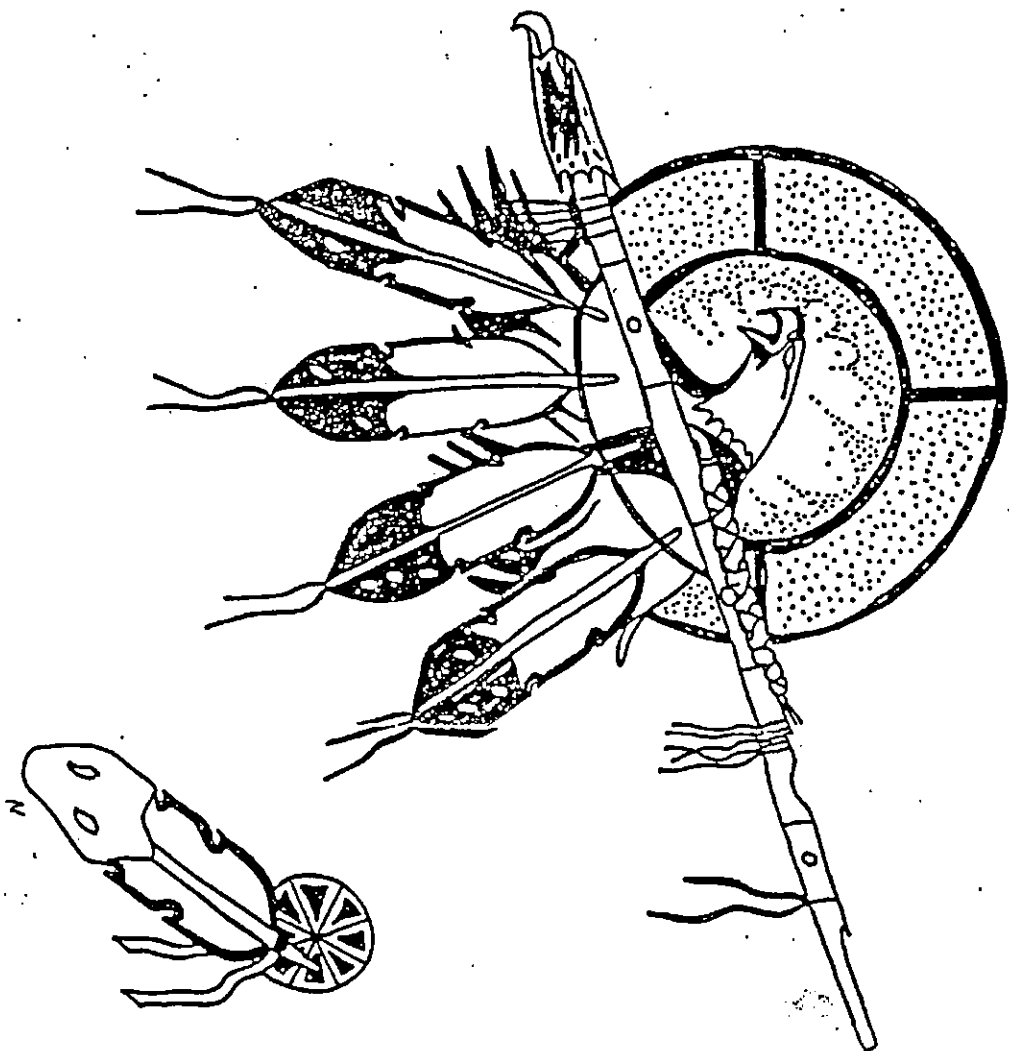
A Mistake for Today

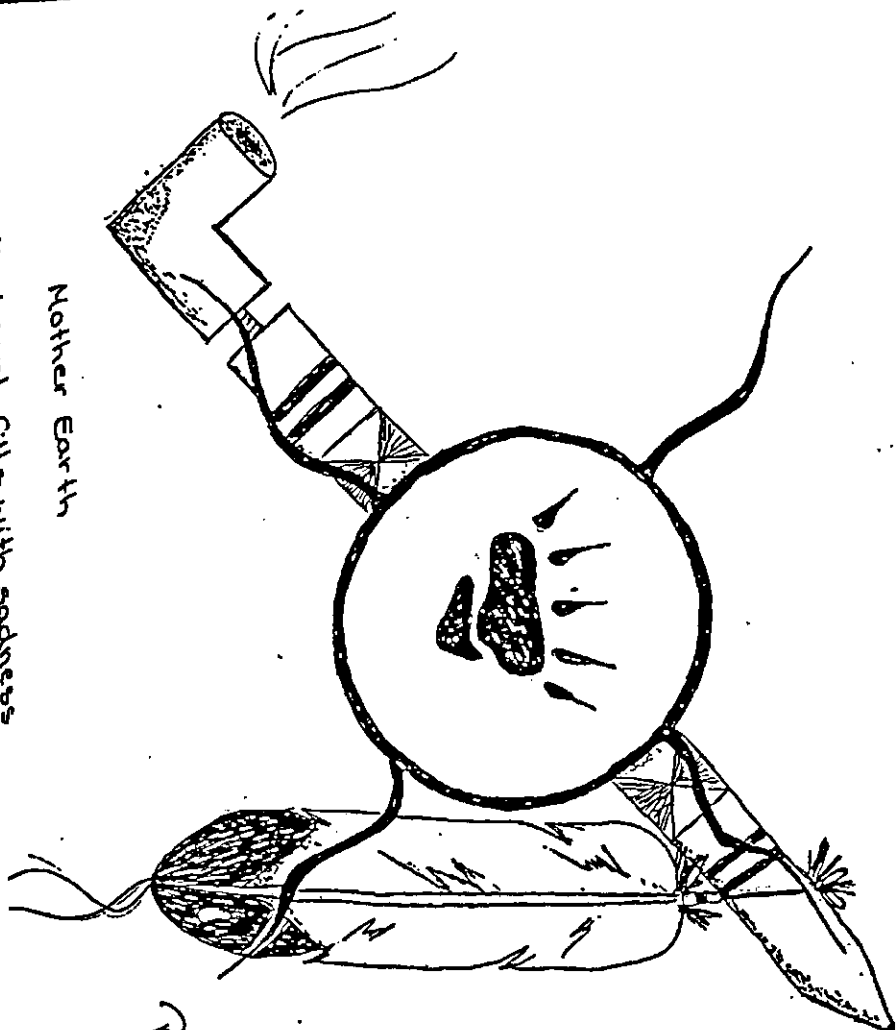
Finding a soft loving emotion within
A tree is a question that our minds
Can't figure out....

Caring for another human when it is
Wrong or good could make it harder
Or easier, depends on the other....
Mistakes are real and a chance to grow
From them is the beauty of being
Ourselves....But why do people judge
From them? Or is it the part of being
Human to label others and criticize
Them when they do wrong?

All emotions come from the center
Of our hearts and are getting weaker
From others judging a unique being....
Life itself can make a difficult
Path for ourselves but I guess its
How we determine that path....
Good or bad we all make mistakes, so
Living a mistake for today is
Alright in your own belief as a God....

J.C.





Nother Earth

My heart fills with sadness
To what's happened to

Nother Earth

Her children have molested her

long enough

The teachings of her

wisdom will be

Taught again ...

A.D.

Take a Look at the Past

Look, you can see it in a

Distance

Your first step, your first word

Don't forget the past

Remember it like it was

Look at the past as a friend

Don't worry about all the sad times

They will never happen again

The past can change the future

But the future can't change the

past

Remember there will always

be a tomorrow

But never again a yesterday

Take a Look at the Past

will you.

ETL

→

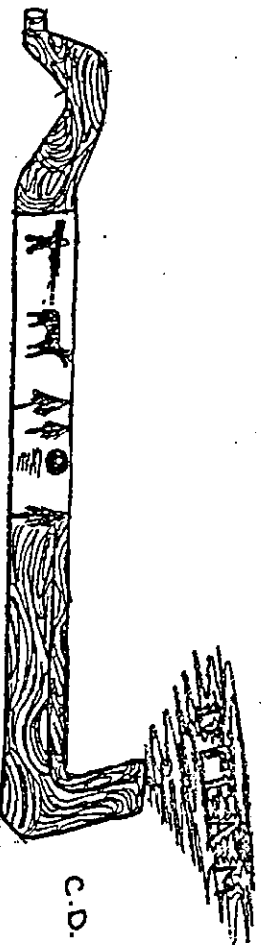
My Wild Dream

We were under the sunrise sky,
Feeling so free and so safe in each others arms,
Talking about our past and future
What a beautiful evening.

Seeing an eagle fly by,
Holding what we had hunters for food,
As we go down the path together
Happy because we saw our spirit
telling us everything is going to be, OK.

Got home and drinking a cup of tea,
eating bannock
Taking turns to help each other
what hunting trip
so, peaceful and the voice of our spirits.

The colour of sky is so beautiful
Telling our thoughts and feelings
Loving each other until it fades
knowing everything is so peaceful.



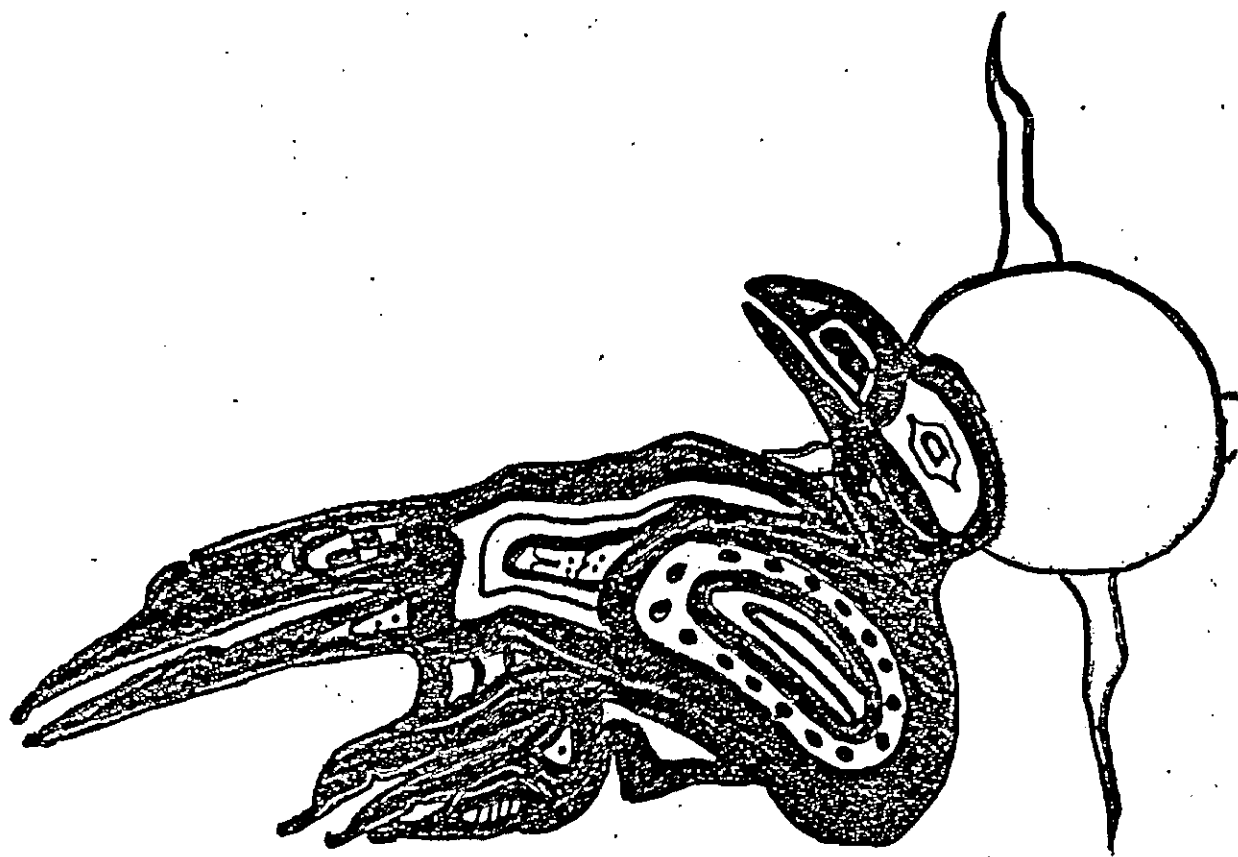
C.D.

Simple Mysteries

The day will come when we have to face
Our own higher power, living for the
Simple day trying to solve a simple
problem. Making things harder for
Thyself rather than keeping it simple
To let life continue in a easy guide.
Why do we do we do things that unfit
The standards of being human?

Life itself has its own mysteries
But why as humans do we question the
Being of being here? Are we unsatisfied
With the simple mystery that something
Or someone created such a unreal world?

J.C.



34

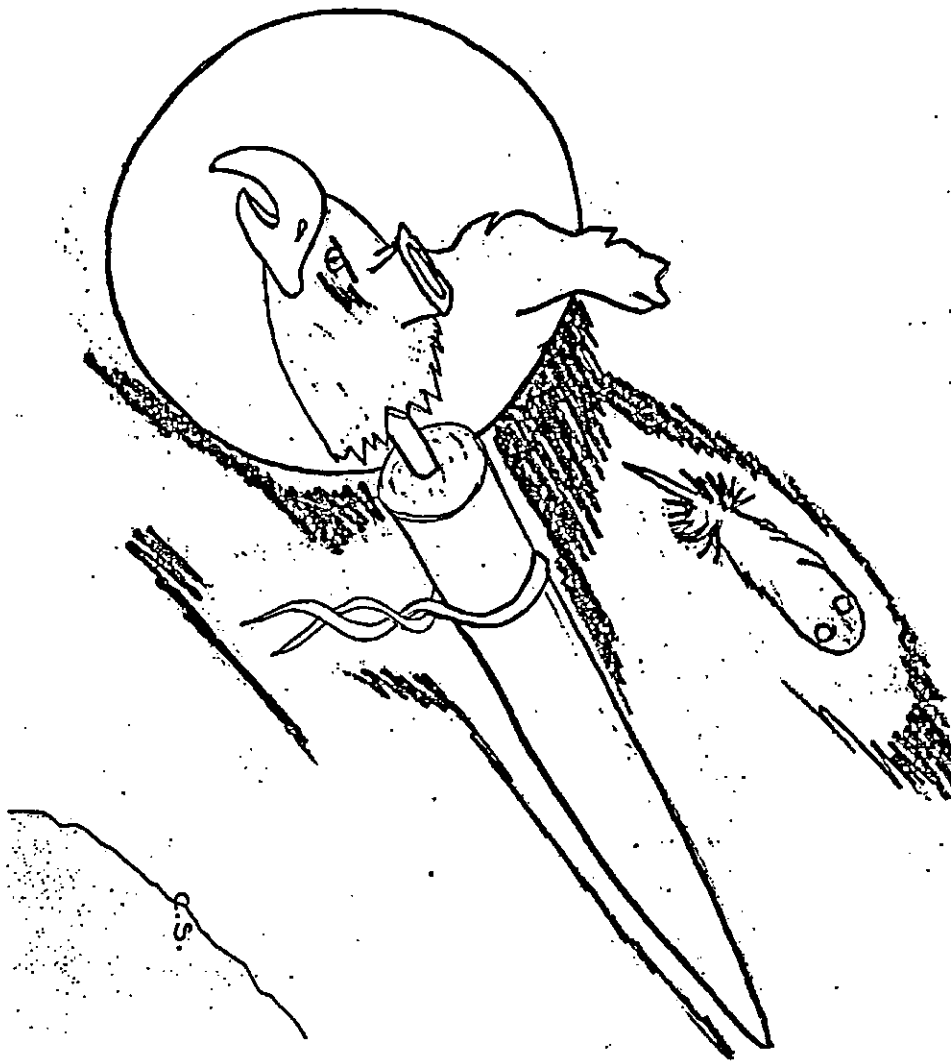
The bombs and natural cause give you death. Water and the animal cycle give you life. Give and you receive. God made us equal some should start peace. The world is great and deadly. It can give you life or it can give you death.

The nuclear hole cost is just terrible and should not be on this earth.

I feel USA and Russia should stop this atom power.

I have a better place to live. I am so tired of getting along the way.

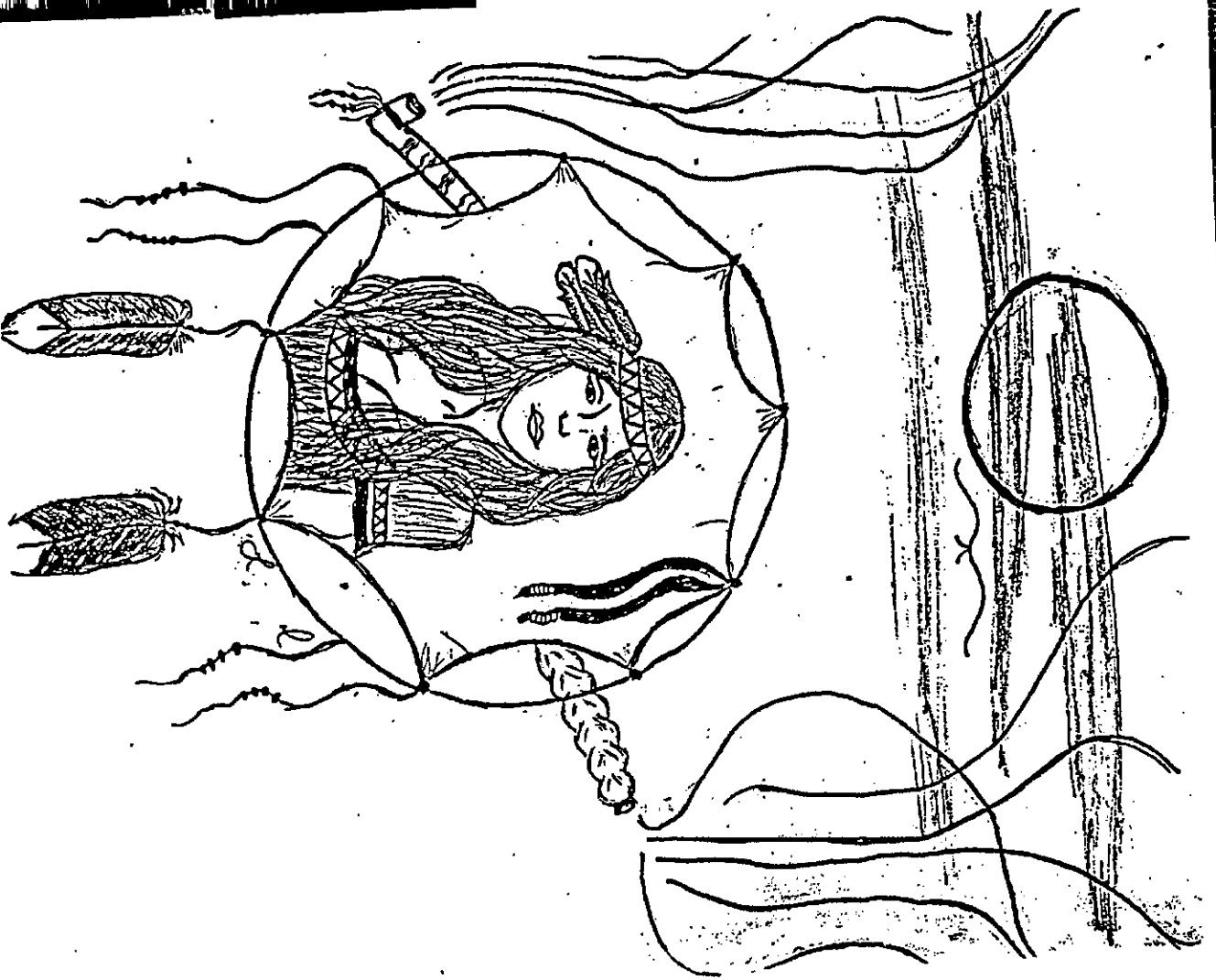
I want to live in. also in harmony. I feel it is all part of it.



Freedom

Eagle soaring high in the sky
 You remind me of my kite when I was five
 I went outside and found it lying there
 I fix it up and it flew into the air
 One day it took off into the blue
 It reminds me alot about you
 Eagle soaring high in the sky

L.H.



Knowing My Two Cultures

I was given away from my real mom
I felt like a bag that was pass around
I could never feel safe
I know I'm Indian
But I don't know my language.

I was raised in a white family
Talking in white language
I wish I could talk my language
I only know a few words.

But I'm proud of who I am
I'm stuck in white language
I wish I could talk my language
I only know a few words

But I'm proud of who I am
I'm stuck in my two cultures
I could sing my songs to make peace
I know the steps of the dance and
listen to the beat of the drum.

But I'm not proud because I'm Indian
I'm glad of who I am
I love my people and the elders
But I'm stuck between two cultures.

Circle of life I

Transparent colours
Surround you

Circle of life
Is the medicine wheel
Our elemental clan
Will not form, without

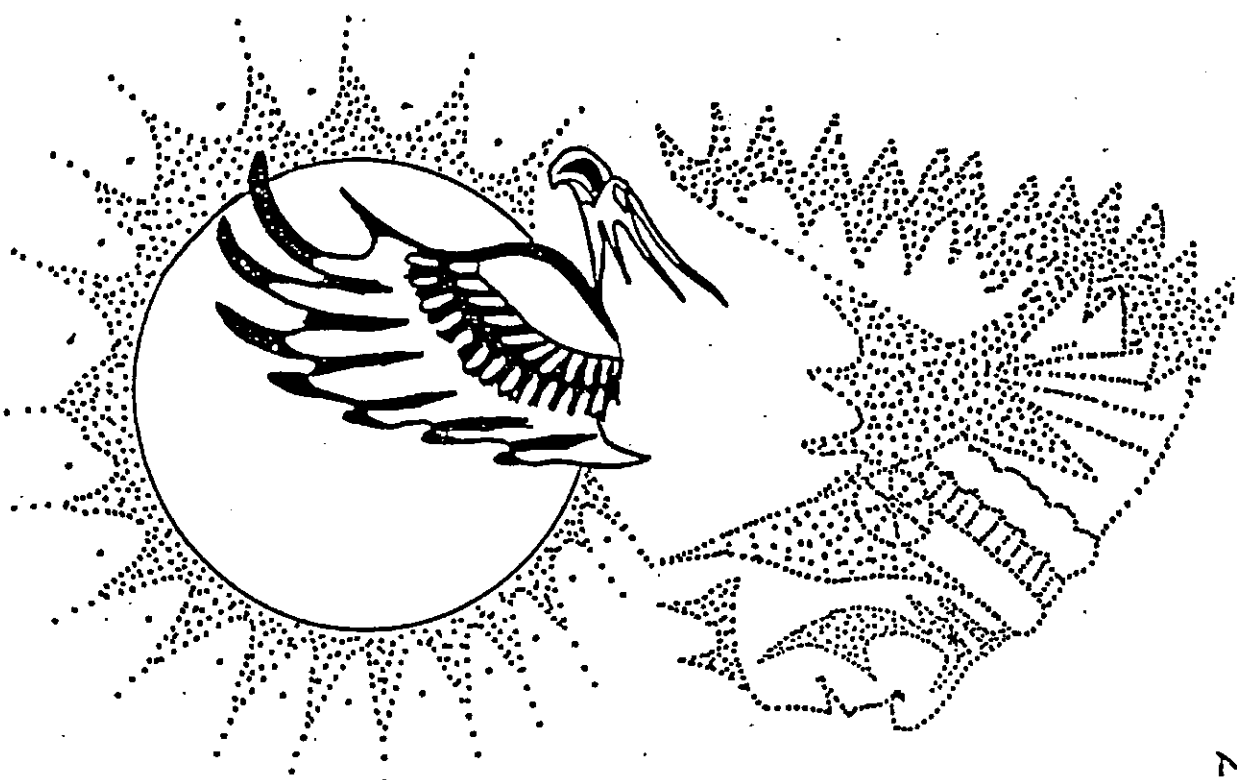
The personal circle
Turn the wheel and learn
The paths of the medicine wheel...

A.O.

Circle of life 2

The mother earth gave birth to us
In the past
But the creator
Gave us to earth mother
All life is our
relatives and friends
Let us be one
again...

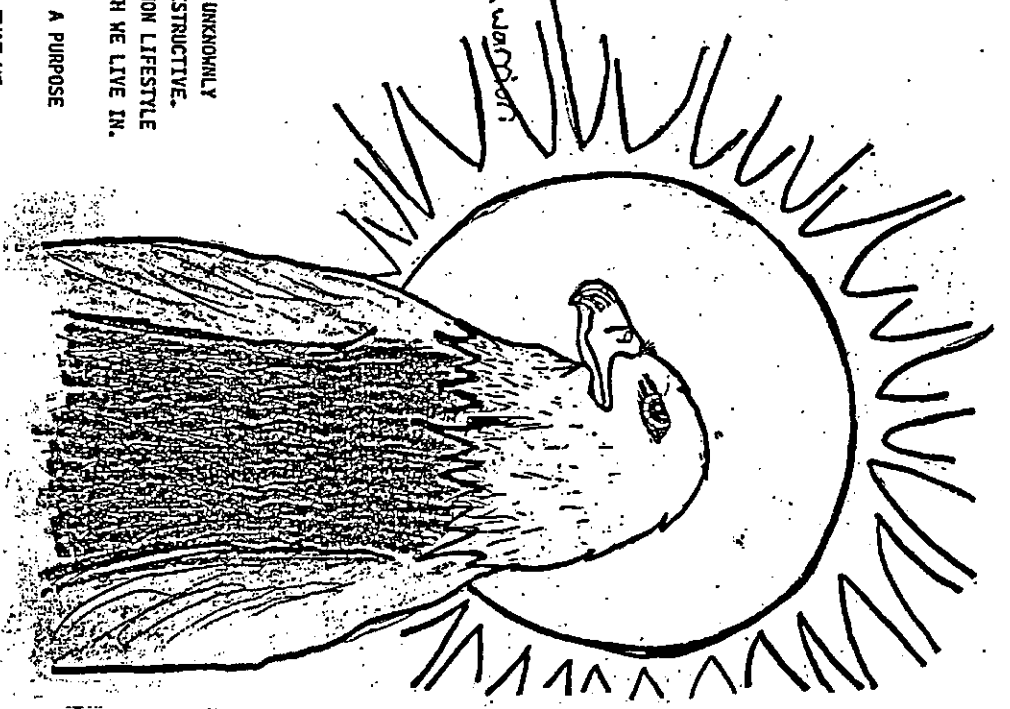
A.O.



The Eye Of An Eagle

I see an eagle but ---
Just see my name.
The eagle drawing is a warner bird.
He flies.
And he will fly again.
He flies across the city
and into nothingness.
When he lands
he lands in to the same spot.
His courage and bravery make him a warrior!

P. 6



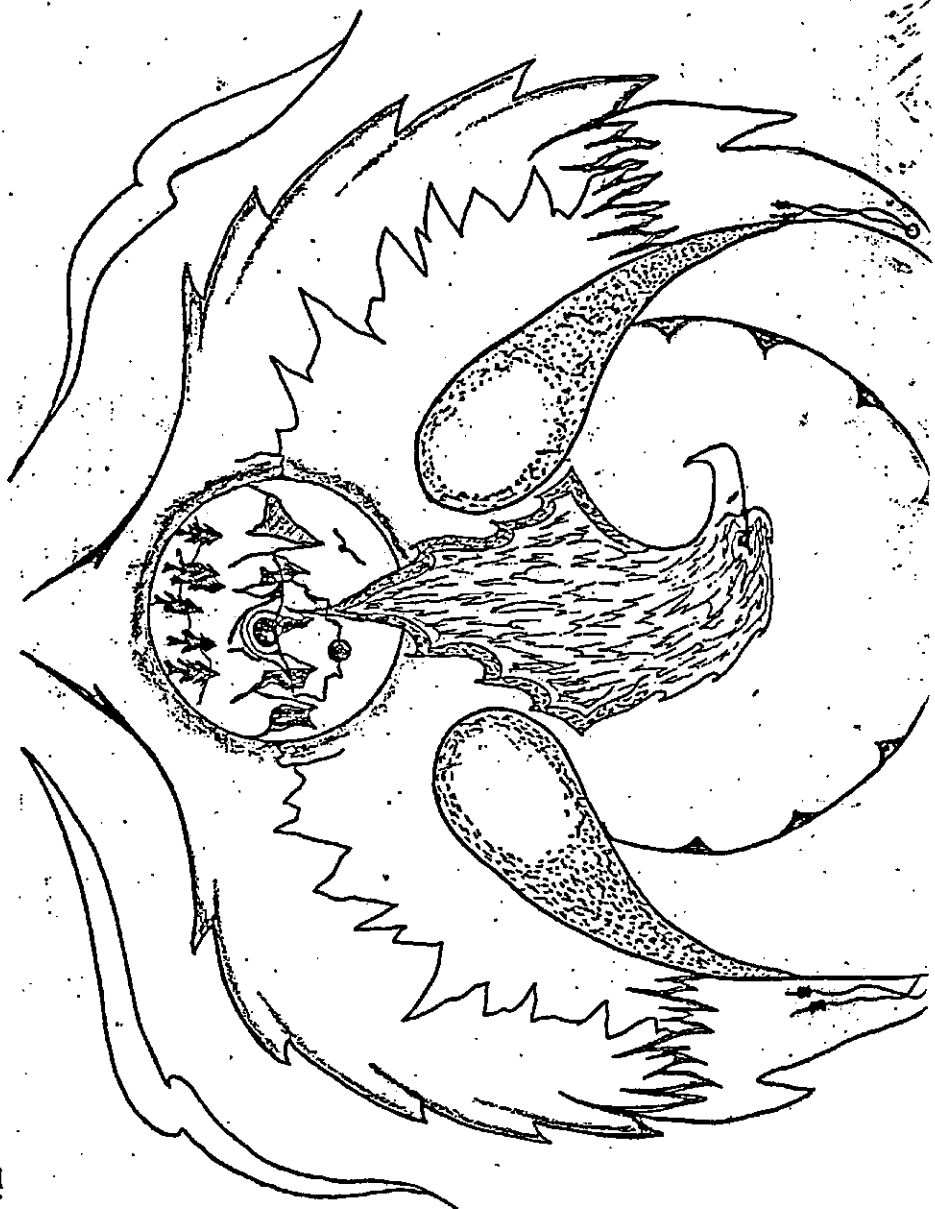
MY CREATOR KNOWS WHY
BORN WITH EMOTIONS BUT TO UNKNOWNLY
FIND OUT THEY WERE SELF DESTRUCTIVE.
WHY COMES TO WHY IN A COMMON LIFESTYLE
AMONG THIS DESTROYED EARTH WE LIVE IN.
ALL THESE FEELINGS ARE FOR A PURPOSE
JUST LIKE MOTHER EARTH...
SO WHY DO THINGS THAT HURT THAT WE
FEEL HOPELESSNESS....
ONLY MY "CREATOR" THAT I KNOW,
KNOWS WHY?

J.C.

Winds of Change

As I look in the
Eyes of depression
All of life's sadness over came me
The pain and suffering was
unbelievable
My people's sadness was true
In the heart!
The lost of the spirit
And culture was sorrowful
But we kept on living
In the whiteman's world
Winds of change came
Changing our ways of life
Forever!!

A.D.



Believing

T.L.

I believe in the sun even when
it is not shining.
I believe in love even when
I am alone.
I believe in God even when
he is silent.
I believe in being good even
when I am bad.

FOREVER WE LIVE ON THIS GREAT CREATION
THE CONFUSION IS DIFFICULT TO WONDER
WHAT PURPOSE LIFE HAS A HEAD FOR US.
THE JOURNEY IS UNPREDICTABLE THAT OUR
OWN HIGHER POWER SET DOWN FOR US.
DAYS AND YEARS MAY COME TO A STOP
BUT WHEN AND WHY?
THE DAMAGE THAT HAS BEEN CREATED MONDERS
THROUGH MY MIND, IS IT TO PUNISH? OR IS
IT OUR DESTINY? TO SELF DESTRUCT...

ALL THESE THOUGHTS COME TO MIND WHEN
THE EARTH IS DARK IN MY MIND.
THE DARKNESS THAT ONE DESPAIRS CARRIES
HOPE BUT THE WILLINGNESS TO DO IS
THE MOST DIFFICULT PART OF BEING HUMAN.
ONLY MY HEART CAN DIRECT THE TRUE ME,
WHEN AND WHY?
DOES IT HAVE TO GO THROUGH A DEADLY
SENCE OF BEING NATURAL TO "GOTHER EARTH"?
FINDING THE INNER MOST DELICATE SPOT
BRINGS CIRCIOUS QUESTIONS TO SOMEONE WHO
NOBODY REALLY KNOWS WHO... A HIGHER POWER.
SO WITH MY WORD OF PRAYER AND SORROWNESS
MAY I FIND THE PEACE WITHIN THE SURROUNDS
OF THIS GREAT "CREATION" ...
THAT MY OWN GOD OR HIGHER POWER SET DOWN
FOR ME TO LOVE AND HELP ANOTHER HUMAN
GET THROUGH THESE DIFFICULT TIMES OF CONFUSION.
"FOREVER WE LIVE ON THIS GREAT CREATION"

C.B.

It Eagle gracefully,
at flight,

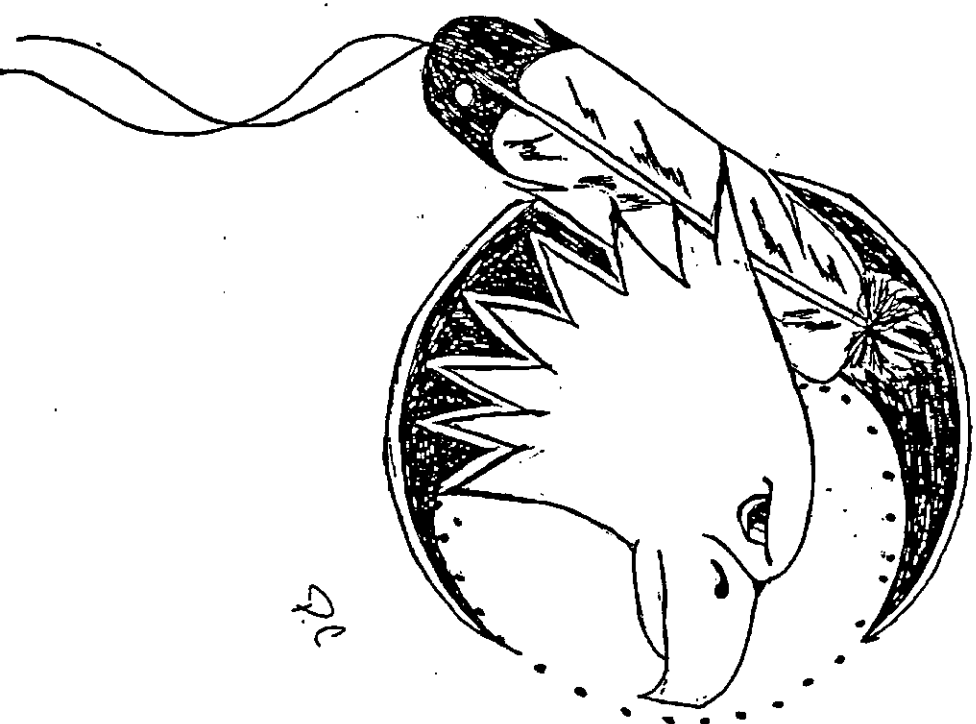
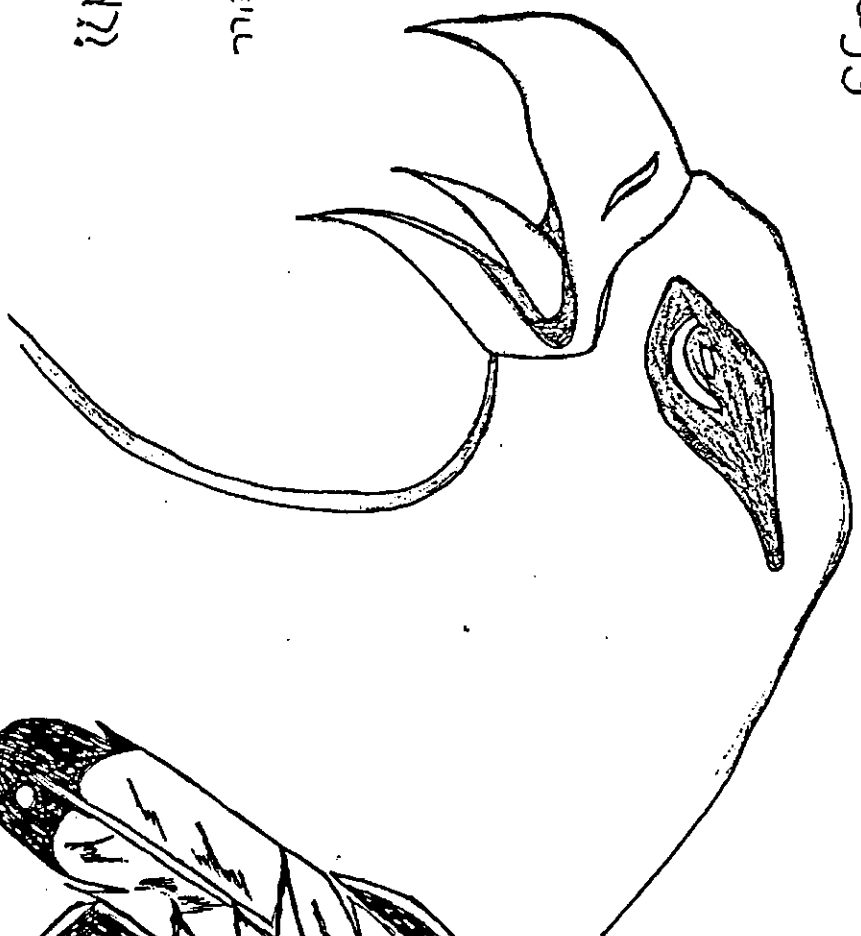
It has the freedom to fly
all day, all night

His freedom is slowly
coming to an end.

His specie has little
hope to mend.

An eagle soon
left No departure
from the ground.

Someday soon He'll
Be out of sight
And Out of sound??



Q.C.

Darkness

I lay here in my bed
with thoughts running through my head
I looked to past out my window
only to see pure darkness.

For me there is no light
I wish I could fight this darkness,
but it always seems to find me;
when will it leave me,
I'm order for this darkness to
leave,
it then how'd-to change my way
to stop running away, to stop
hiding. From reality, to stop
my cunning ways, to start
a new way of life.

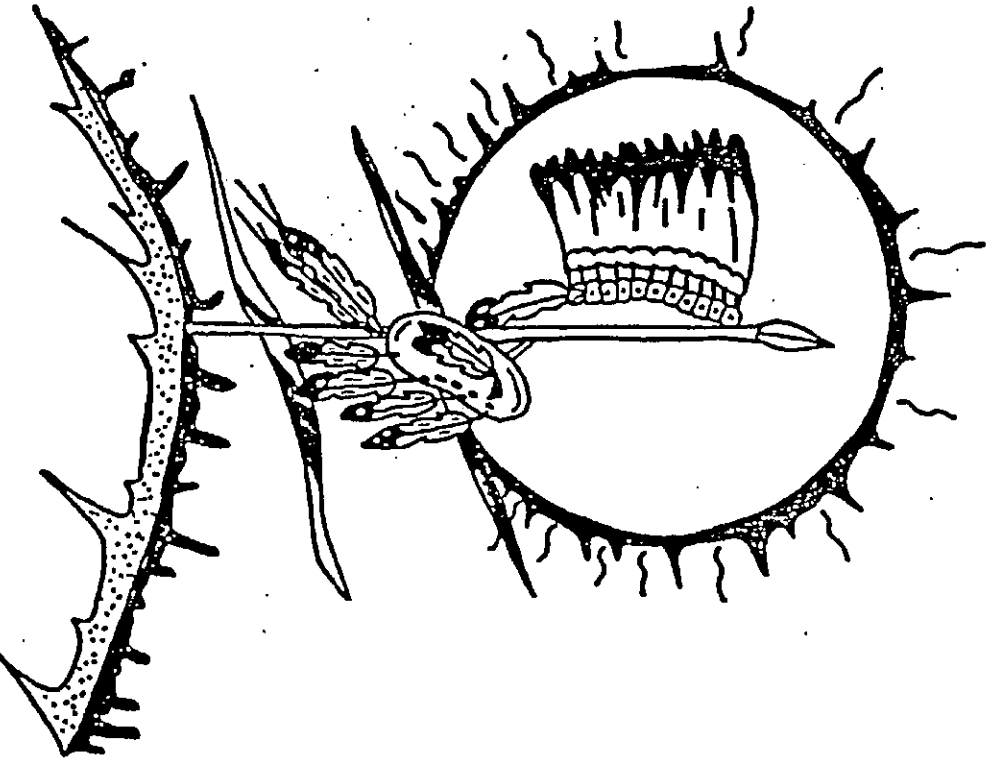
Years have passed now, still
there is no change. I start to
cry and yell for help, but nobody
seems to hear my cries,
I pray to the little spirit
for help, to help me fight this
darkness, the only reply is my
child in order for this
darkness to believe in itself.
In time it will fade.

We have to stand up strong and brave
to fight with the pain, worries and
fears that we have inside of us.

But most of all we always have
the old great spirit to watch
over us and protect us from these
things that we worry about.
So call out to him from
time to time.

WME
///

RN





Z. A.

So the helpout came.
 He thought that run through you,
 With all the water on the river
 With tears, like hand as ice. As the
 estate went through you with an
 end of pain. The loneliness that
 became useless with powerpoint thought
 is being in with all confusion. On top
 of a mountain praying as the wind
 blew through you like you are a free
 bird. As they all say Indian summer.
 Below as red, blood, as heat, tears as
 rain. Now strength again. The smell of
 another start. With all the help of the
 dream.

3
 D.



The Eagle soars alone
he flies high in the
sky looking for his
prey so he could
feed his young ones
he also soars around
to kill whatever
he can to feed himself
The Eagle soars alone.



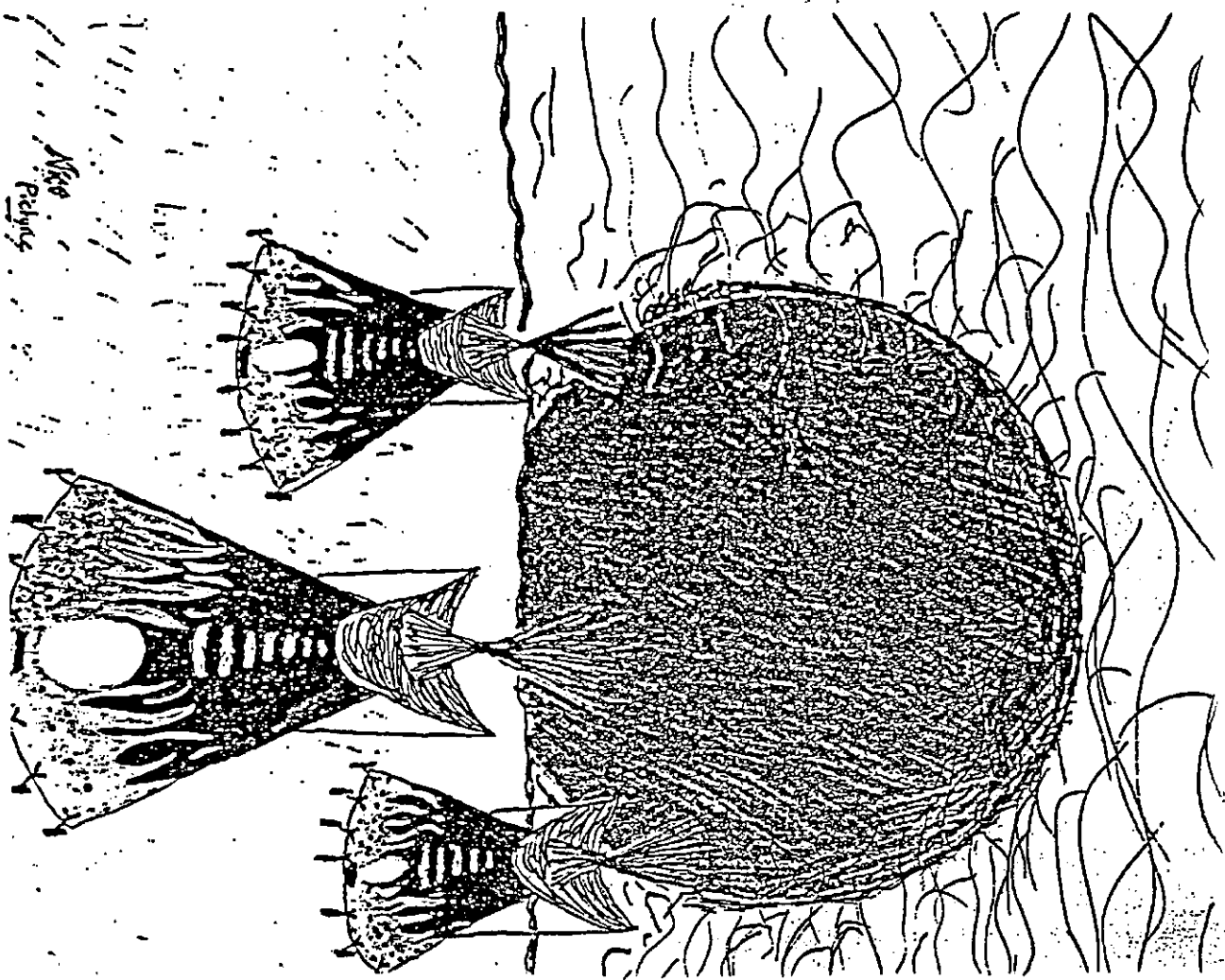
The Coyote

The coyote is as swift as the wind.
with grayish, silvery fur!
As they are pups they are very playful
The coyote has great hunting skills
which it uses them for food and to
raise a family of its own.
Its favorite prey is the rabbit.
which hops along its trail.
They could withstand the
cold weathers of winter.
They travel many miles;
Around they're territory.
People say that the coyote
is going to be the last animal one
Because of its great skills
That he was taught by his
Great grandparents and so on.
Just like the Indian he may have
Great skills the way he was taught
By his great grandparents and
so on...

W.H.

I feel small but I am big
like an acorn which grows twigs
when I was first born my body right at birth
I felt like a whole new growing earth
My heart is full of joy and fun
It possesses the power of the big bright
sun
My mind is full of information day and noon
It feels like the size of the big gold moon
My whole body is one big verse
Just like the endless universe.

L.H.



O Lord, my God, by day I call for help,
 by night I cry aloud in thy presence.
 Let my prayer come before thee,
 hear my loud lament,
 for I have had my fill of weep,
 and they have brought me to the threshold of hell
 I am numbered with those who go down to the abyss
 And I have become like a man without help,
 like a man who lies dead
 or the slain who sleep in the grave,
 whom thou rememberest no more
 because they are cut off from thy care.
 thou hast plunged me into the lowest abyss,
 in dark places, in the depths
 thy wrath rises against me;
 thou hast turned on me the full force of thy anger.
 thou hast taken all my friends far from me,
 and made me loathsome to them.
 I am in prison and cannot escape;
 my eyes are failing and dim with anguish.
 I have called upon thee, O Lord every day
 and spread out my hands in prayer to thee.
 dost thou work wonders for the dead?
 shall their company rise up and praise thee?
 will they speak of thy faithful love in the grave,
 of thy sure help in the
 place of destruction?
 Will thy wonders be known in the dark,
 thy victories in the land of oblivion?
 But Lord, I cry to thee,
 my prayers came before thee in the morning.
 why hast thou cast me off oh, Lord,
 why dost thou hide thy face from me?
 I have suffered from boyhood and come near death
 I have borne thy terror, I cower beneath thy blows,
 thy burning fury has swept over me.
 thy onslaughts have put me to silence;
 all the day long they surge round me like a
 flood, they engulf me in a moment.
 thou hast taken lover and friend far from me,
 and parted me from my companions.

Author
 unknown

Sweat lodge

The sweat lodge is something special
 It's been around for hundreds of years
 Which is to be taken serious
 A sweat lodge is part of native culture
 of many different tribes.
 This is where you pray and experience
 many new things.
 This is where you smoke the peace pipe
 And meet many new people.
 It really doesn't matter how old or how
 young you are to enter one;
 Or what colour you are.
 This is where people start to realize;
 The problem that they have.
 This is a place where you can,
 Talk about the problems that you have
 And start dealing with them
 It makes you feel free
 As you come out of one;
 And gives you a clear mind;
 From all your problems.
 This is where people tell stories;
 About our great grandparents
 And many other old stories.
 The sweat lodge is something to believe in
 and respect ...





Hear the Drum Speak.

Hear the Drum Speak

Let it remind you
of days with the old women,
the visions she saw
the dream she had

Hear the Drum Speak
of days of learning
to smoke the peace pipe
of burning Tobacco
and Sweetgrass.

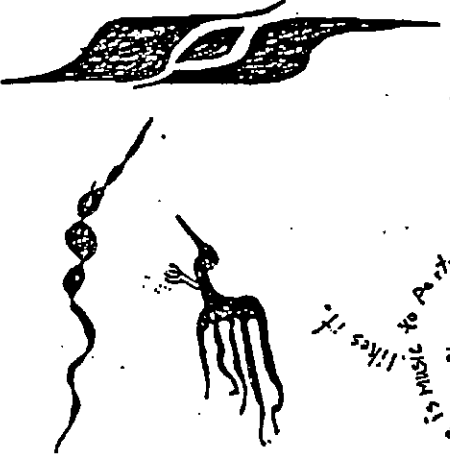
Hear the Drum Speak
of days we fasted
for guidance
from the Creator
and in gratitude.

Hear the Drum Speak

← Til + ⇒

Music

Some music
can hurt the
sensitive
but everyone
likes it.
There is music
of every
kind of
music to
relax you.
To dance
to party
to and
music



END

"The Key"

It isn't the color of a persons skin;
It's the greatness of heart & soul
within.

It isn't the way one looks or dress
That means, so much to happiness

It's an outstretched hand; a friendly
smile

That makes our living worth the
while.

It's the love of God and all
mankind

That makes a better world,
you'll find.

Women's Lodge

A sweet lodge for

women

like a work project

Traveled from John's

place to Borden

bridge.

Getting big white

willows

Insert them in

the ground

having a smoke

listening, learning

enjoying

Not in fancy

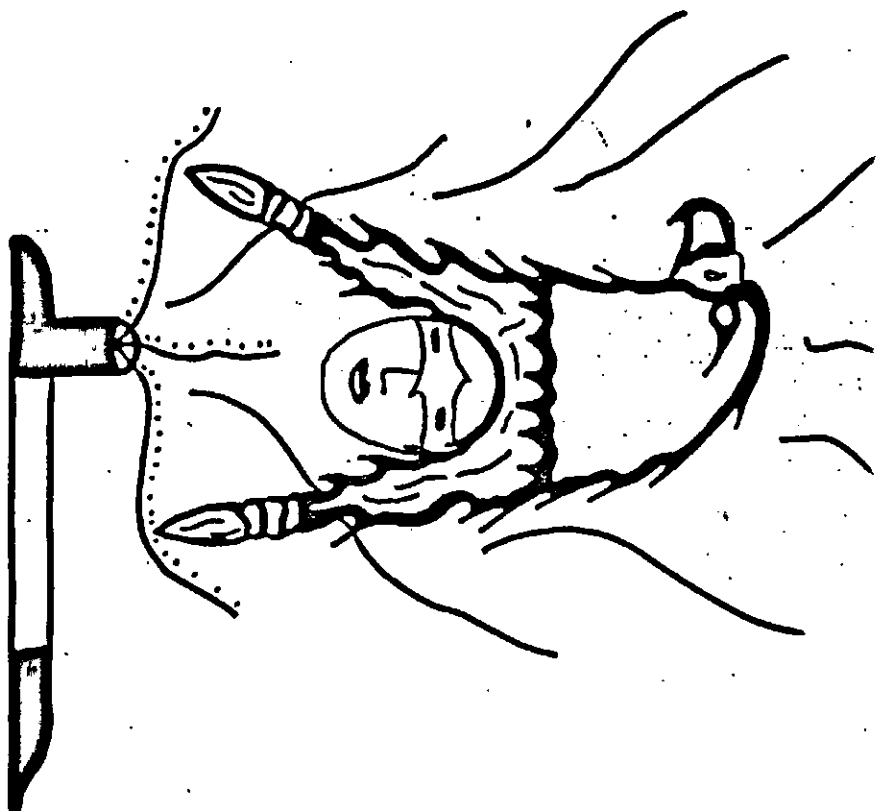
Not hard.

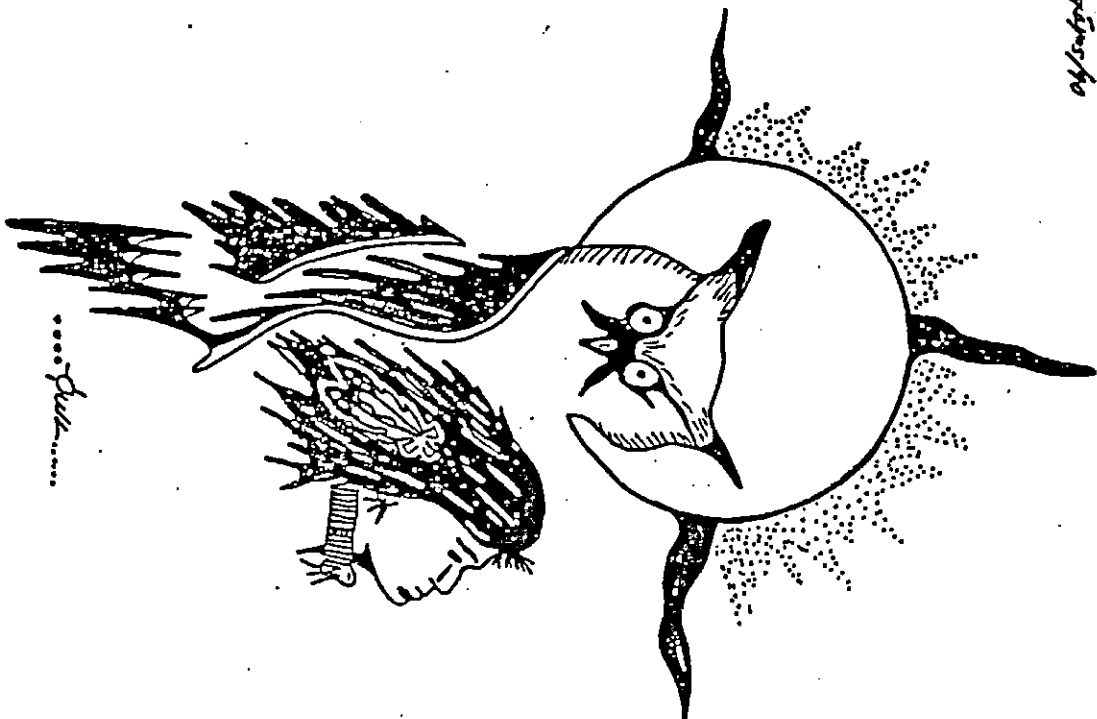
Yes, yes we did it!!

*M

C

L.R.





"THINK INDIAN"

"THINK INDIAN" AND YOU WILL ALWAYS BE RESPECTFUL, COURTEOUS, FRIENDLY, HELPFUL, IN YOUR POLAR VIEW. "THINK INDIAN" AND YOU WILL ALWAYS BE GENTLY AND FOND OF YOUR ALIENITY...

"THINK INDIAN" AND YOU WILL NEVER BE WASTEFUL, YOU WILL NEVER ACTIVE AND DESIRE... "THINK INDIAN" AND YOU WILL NEVER TAKE PART IN THOUGHTLESS, INDULGENT, SENSELESS, WASTEFUL, "THINK INDIAN" AND YOU WILL, INSTEAD, HAVE TO RESPECT AND... YOU TO LOVE, OUR OTHER, THE GOOD ENEMY, "THINK INDIAN" AND YOU WILL ALWAYS BE A GOOD... "THINK INDIAN" AND YOU WILL, THEREFORE, NEED TO USE THE WHITE MAN'S MIND REVERENDLY, DEAR.

"THINK INDIAN" AND YOU WILL, BETTER UNDERSTAND YOUR OWN FURTHER REASON, WHEN THEY SHOULD BECOME NOT TO EXCESSIVELY OF THE WHITE MAN'S FINE, WISE FOR IT CAN BE A GOOD MAN INTO A WISEMAN'S FINE!

"THINK INDIAN" AND YOU WILL, BELIEVE THAT LIFE IS GOOD AND BEAUTIFUL THAT THERE IS LIFE, EVEN IN THE ROCKS AND STONES, THAT THERE IS LIFE IN THE EARTH AROUND THE EARTH AND BEYOND THE EARTH THAT THE CREATOR OF ALL LIFE IS... "LITTLE MINDFUL" - "THE GREAT SPIRIT"

"THINK INDIAN" AND YOU WILL HELP TO RESOLVE, AND TO RETAIN, OUR OWN, NATIVE BELIEF AND HERITAGE.

"THINK INDIAN" AND YOU WILL REVERENCE YOUR WISE MEN AND YOU WILL LEARN HOW TO WALK ON THE EARTH AND HOW TO DO THINGS YOURSELF "THINK INDIAN" AND YOU WILL BETTER ABLE TO COMMUNE WITH NATURE AND NATURE WILL COMMUNE WITH YOU.

"THINK INDIAN" AND YOU WILL BE MEANING TO BUILD A NEW KIND OF UNITY, BROTHERHOOD, PEACE, LOVE, AMONG OUR PEOPLE, "THE INDIAN PEOPLE OF CANADA".

Hey... how are you doing?
 I don't have anything to say - I don't know about him.
 How about we all go down to the Albany Hotel?
 "There's nothing I can do with that because..."
 he shakes his head.

My heart cries for my people as they take the crooked
 road down liquor avenue.
 No comment ... I am serious.
 ... about myself, except for you.
 So I'll have to make a great big stew.
 ... for all the Native people.
 I'm not going to say
 anything because
 you'll write
 it down.

Group
 Poem

High Horse
 Orator for the
 Sioux People
 (1952-1951)



Man of Wisdom
 Is time of change
 For everyone to know
 Crowfoot of the blackfeet
 Was a man of wisdom
 He lead his people with
 Care and wisdom
 He stayed with culture
 and wisdom of
 The past
 Made peace with the
 Whiteman
 When other tribes choose
 not to
 May the spirit of
 Crowfoot
 Live forever ...

A.O.

The shadow of light
 The shades of light
 Take hand to
 Blind sight of two worlds
 Present and past lives
 Brush together as one
 Nocturnal thoughts
 anguish the death
 of dragons blood
 All that remains is
 Pictures and myths...

A.O.



The Beginning of the End

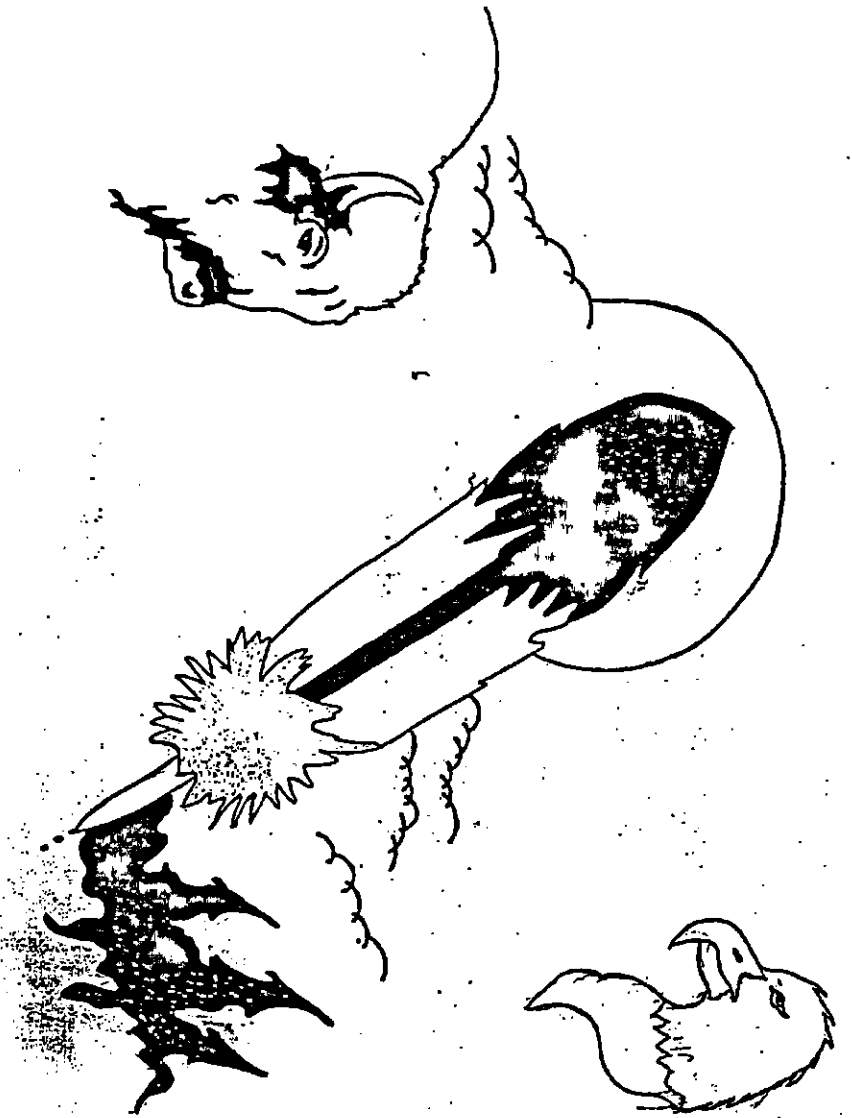
As the massacre
Began at Sandy Creek
Women and children
Were murdered in cold blood
By the Bluecoats
Cutting off the males
Sacks and using them as tobacco
Pouches and cutting open pregnant
Squaws stomachs and laying
The unborn babies beside them
And scalping every body died
On dying
I've got to say who really is
The savages are not my
Race but the other race ...

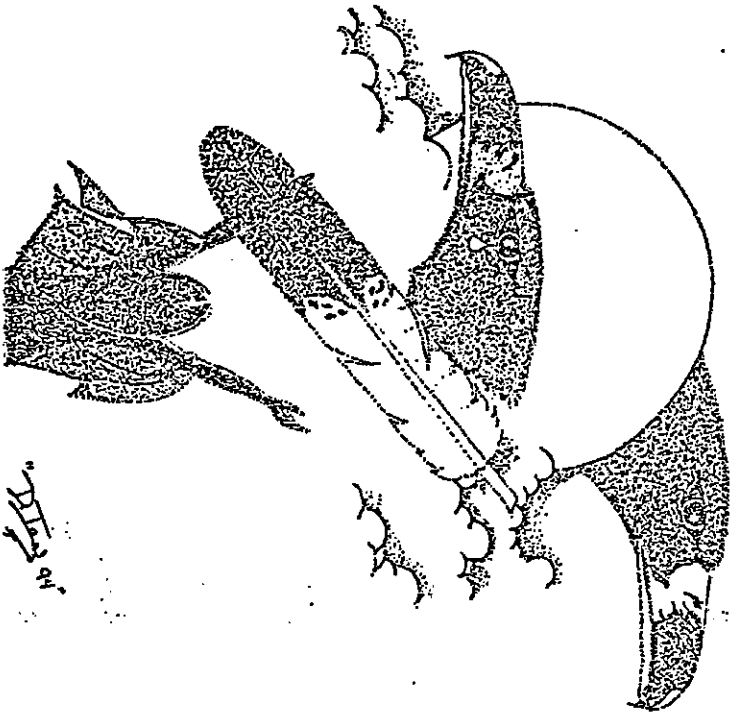
A.D.

"The Sweat"

I thought the sweat was great. It was a new experience for me. At first I was a little nervous but he gave us some kind of grass to clean ourselves with not wash but spiritually and I found that helped me out. At first I wanted to leave but there was something telling me to stay. And when we had to pray everything was happening so fast I had so much to pray about I didn't get everything cleared up until the last round (all my prayers.) After the last round I felt great! And I felt that someone else was there with us. At times when I was worried about the heat all would happen is I would have so much to pray about and sometimes, when I would pray hard I couldn't feel the heat until I was finished praying But I felt I had everything I wanted to say about my prayers I said it. And after that felt good. And I like that culture it's a good religion And I would do that again anytime.

R.B.





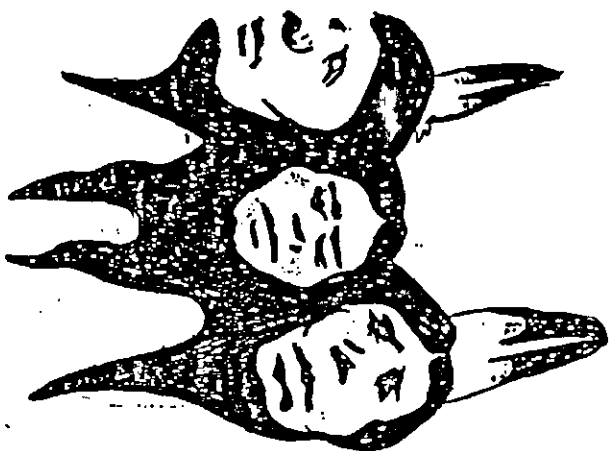
Building a sweat lodge
 you can feel the powers
 To clean your heart and mind
 you learn to feel love and care

Its a good feeling
 To be a part of a sweat
 Finding an inner power
 you never knew existed

Helping others by sharing your strength
 to become a stronger spirit
 you pray for others and yourself
 For good health and happiness

You forgive others
 and ask to be forgiven
 Its a good feeling
 To feel peaceful and strong inside.

O.B.



Black is Beautiful

We wear black because of death
But at night it is dark Black.
My last name is going to be Black someday
We were black everyday.

You can see black everyday when you go
It is every common in the world
I like that colour
Black is use as names and sentences.

Our hair is black and beautiful
Well I guess black is beautiful
I can't get over how much compliments is
I know alot of people who wear it everyday.

K.C.

O Lord you are
I see in my heart
My saviour, my lord
A piece of fine art

Some people can't imagine
what you have given us
you have given us your life
Without even a fuss

As the time went by
in that dingy stuffy tomb
you rose up again
just as we will soon do.

You died on that cross
For the forgiveness of our sins
A fault of man
which so often it is done

We will rise up to glorify.
We will rise up to praise
We will rise up to imply
That you are so full of grace.

Warm days or cold days
You will always be there
Sunny days or rainy days.
I know, im in good care.

O Lord you are

Fancy Dancing

I like to dance fancy dancing
Because it so beautiful
It flows from your heart
and goes by the spirit.

The colours are such a beautiful scene
Seeing it go and dancing with such pride
I'm a fancy dancer and proud
I dance for my family and friends.

The beat of the dance is pounding
in my blood.
And your heart is going to the beat
I love to dance for my freedom
But we can't learn the steps so easily.

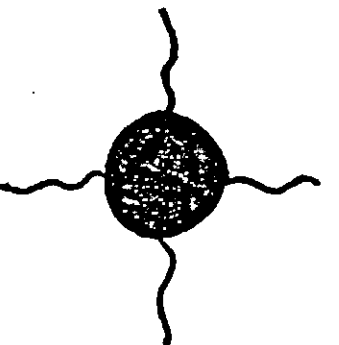
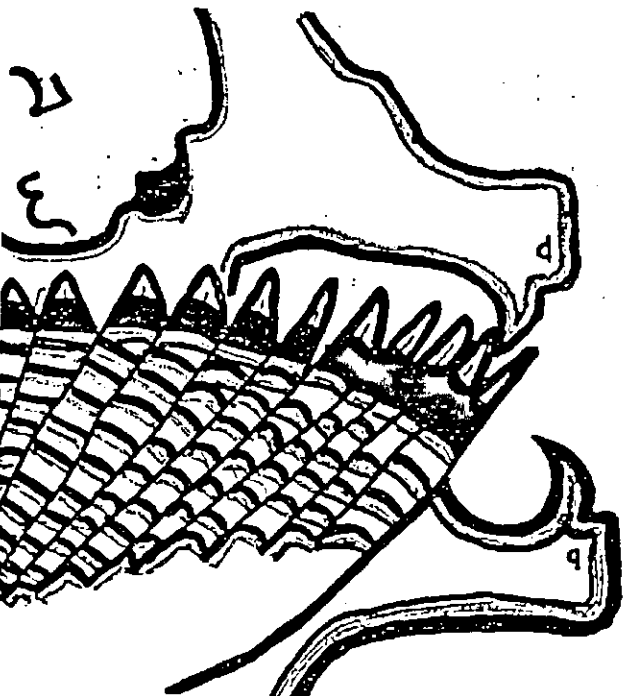
Well my boyfriend agrees with me
And he wishes he could dance fancy too.
We are both involved in our culture
And we are forever dancing and
learning quietly.

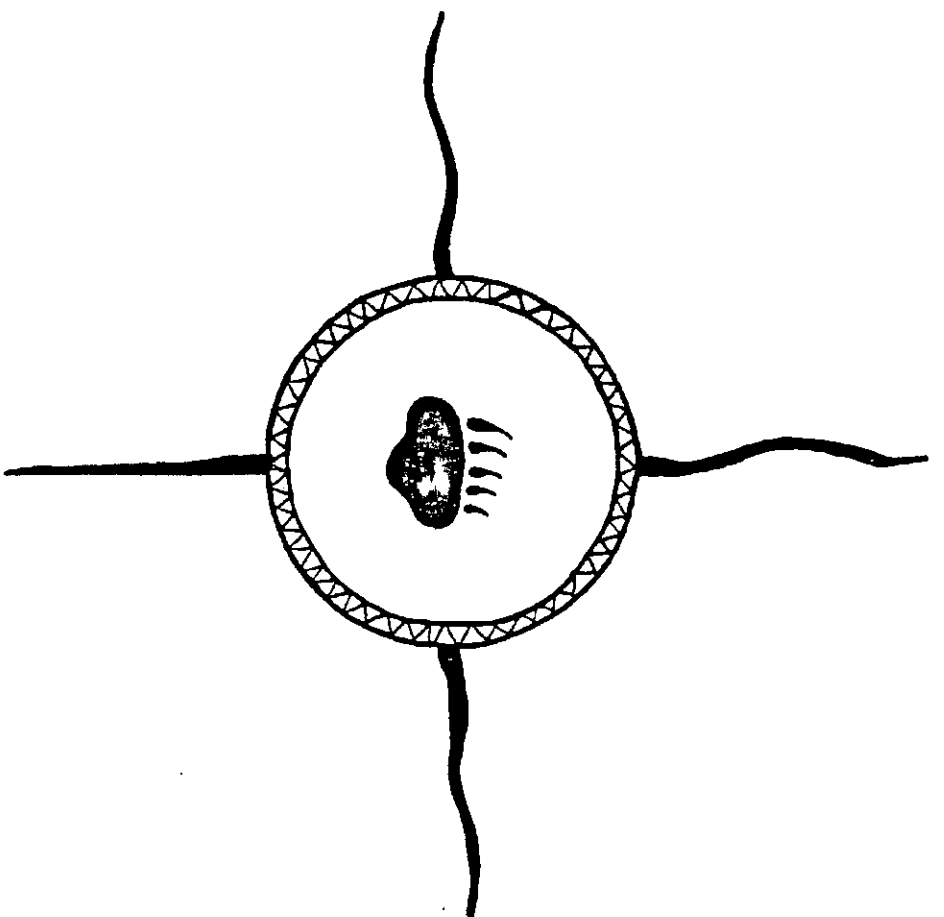
Sweat Lodge

V.C.

I was scared but now I am not
It was stuffy and very hot
I have a great friend who is very wise
He showed me the way without any lies
I sweat with my friends every now and then
Now I want to sweat whenever I can
My friend is gentle and kind
He is strong at heart also at mind.
He is a friend who is not a can
I shall tell you his name for it is John.

L.H.





NATURE

Horses

Horses were wild!
And horses were free
They could go
where they wanted to be.

Now they are trapped
They can't run free.
There are some that are wild
But most are owned by horse trainers.

Some horses are kind
Some horses are mean
There are some horses
who like to be trained
There are some who don't.

Most of the horses
like to be cared for
Hopefully most are!

R.D.



Two birds on the tide
water of the bottom
being inside
the wings of the
birds is the sun's

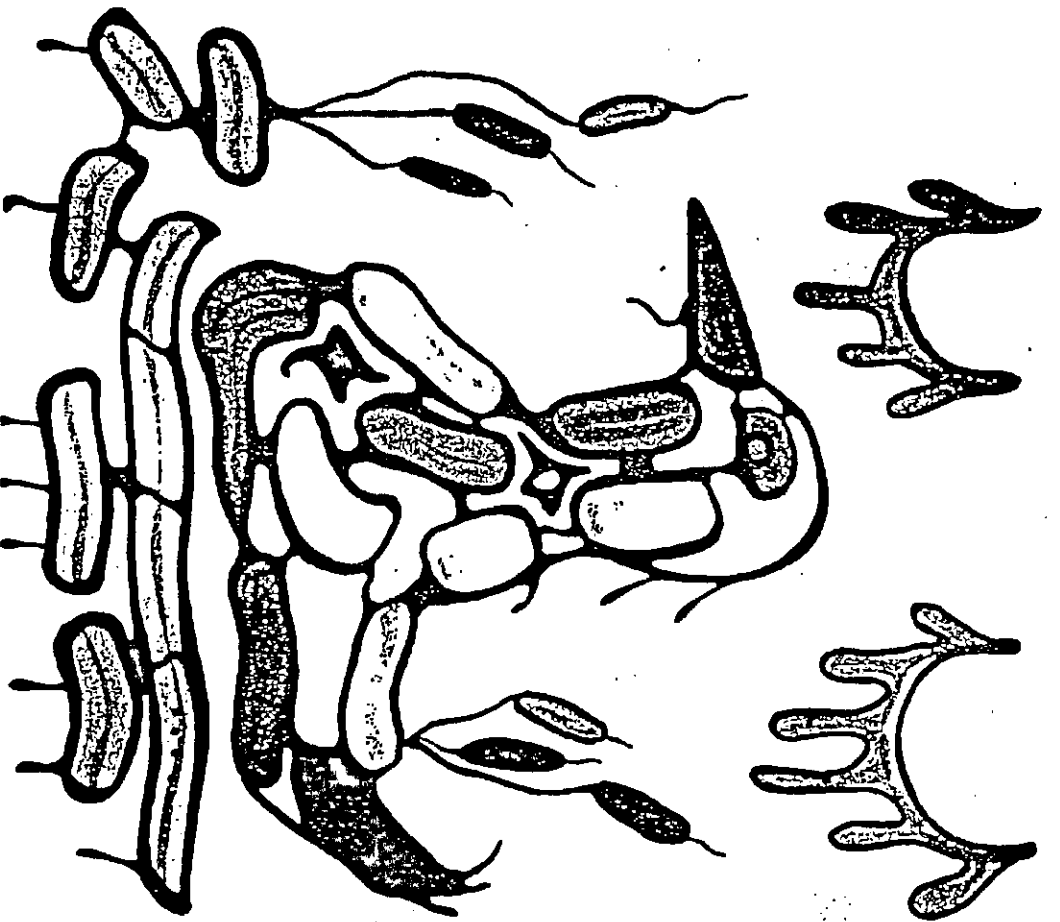
A bright crystal is shiny.
like the sun shining off the blue ocean
when you feel like this you are free.
Free like the eagle flying
through the mountains on
a sunny, early morning.
Just like the sun shining
on the world bringing everything
to life.

S.H.

Stones

I remember stones
they are the hands that hold together the Earth
that fit like perfect eggs in my cupped hands
stones are sad
for they are the smooth round pebbles of the graveyard
made by stone
stone is power
for it is a world of its own
the strength of old stone buildings
where I sit & write
under stone and about stones
like the stones.





LONELY AND GREEN

A CLOVER IS A CHARM + HAT DOES NO HARM
IT'S LIKE SOMEONE'S LIFE YOU HAFTO GO FIND
WHAT'S GOOD FOR YOU. THEY SAY IT'S A
LEPTECHAUN'S PLANT BUT A MAN'S WORLD
FOR BEAST, PLANT ONE LITTLE LONELY PLANT
THAT MAN TAKES THE BEAST'S PATH TO HUNT
FOR. EVERY MORNING AM I A CHARM OR SOMEONE'S
BELEAF. I FEEL ALONE BUT IF I CALL I'LL BE
PICKED LIKE THE ANIMALS AROUND ME.
I EAT, DRINK AND GET STEPPED ON. BUT WHAT
MAKES MY PETALS SAG IS I'M A GOOD BELEAF
AND TREATED LIKE A VEGETABLE I GET PICKED,
SHOWN AND THEN DROPPED BACK TO THE MOTHER
OF ALL THINGS. TO WARP AND DIE A ROOTLESS
DEATH BECAUSE OF AN OLD BELEAF. THEY CAN LIVE
IN SPACE IN WATER BUT THEY DON'T LET ME
LIVE IN MY PLACE. I DON'T WORRY ABOUT SMOKE,
GAS OR GUNS MY WORST WORRY IS A HUMAN'S
OWN WORRY HIS THOUGHT. THE END

Little Donkey on the hill
standing there so very still
making faces at the skies
Little donkey close your eyes.

Little Monkey in the tree
swinging there so merrily
throwing coconuts at the skies
Little Monkey close your eyes.

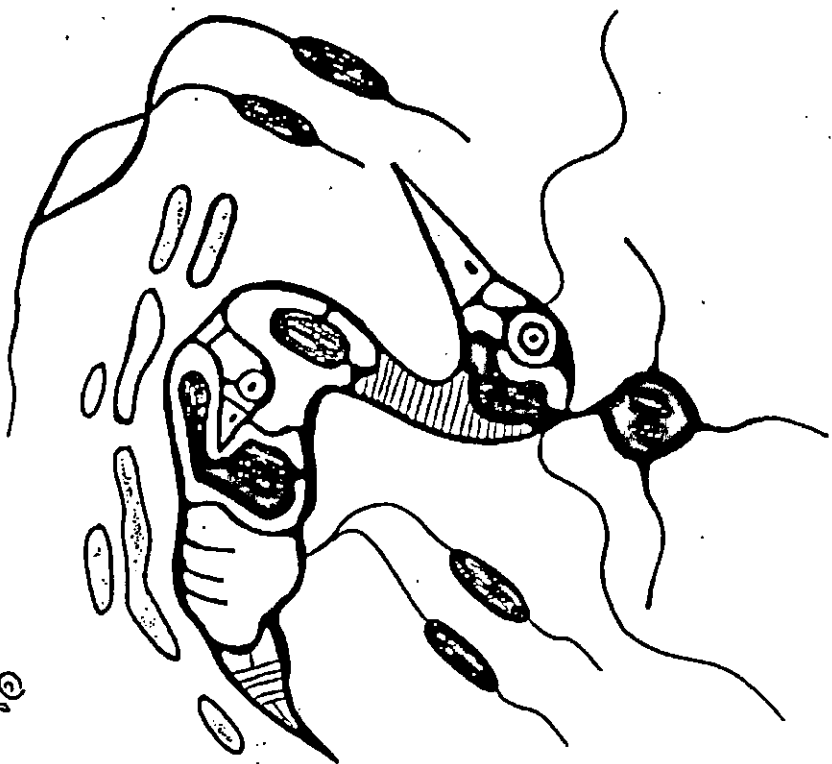
Silly sheep that slowly creep
Night had come and you must stop
chewing grass beneath the skies
Silly sheep now close your eyes.

Little pig that squeals about
Make no noises with your snout
No more squealing to the skies
Little Pig now close your eyes.

Curve your heads beneath your wing
Dark night covers all the skies
Wild young birds now close your eyes.

Old black cat down in the barn
keeping five small kittens warm
let the wind blow in the skies
Dear old black cat close your eyes.

Little child all tucked in bed
looking such a sleepy head
Stars are quiet in the skies
Little child now close your eyes.



-The Pregnant Mother-



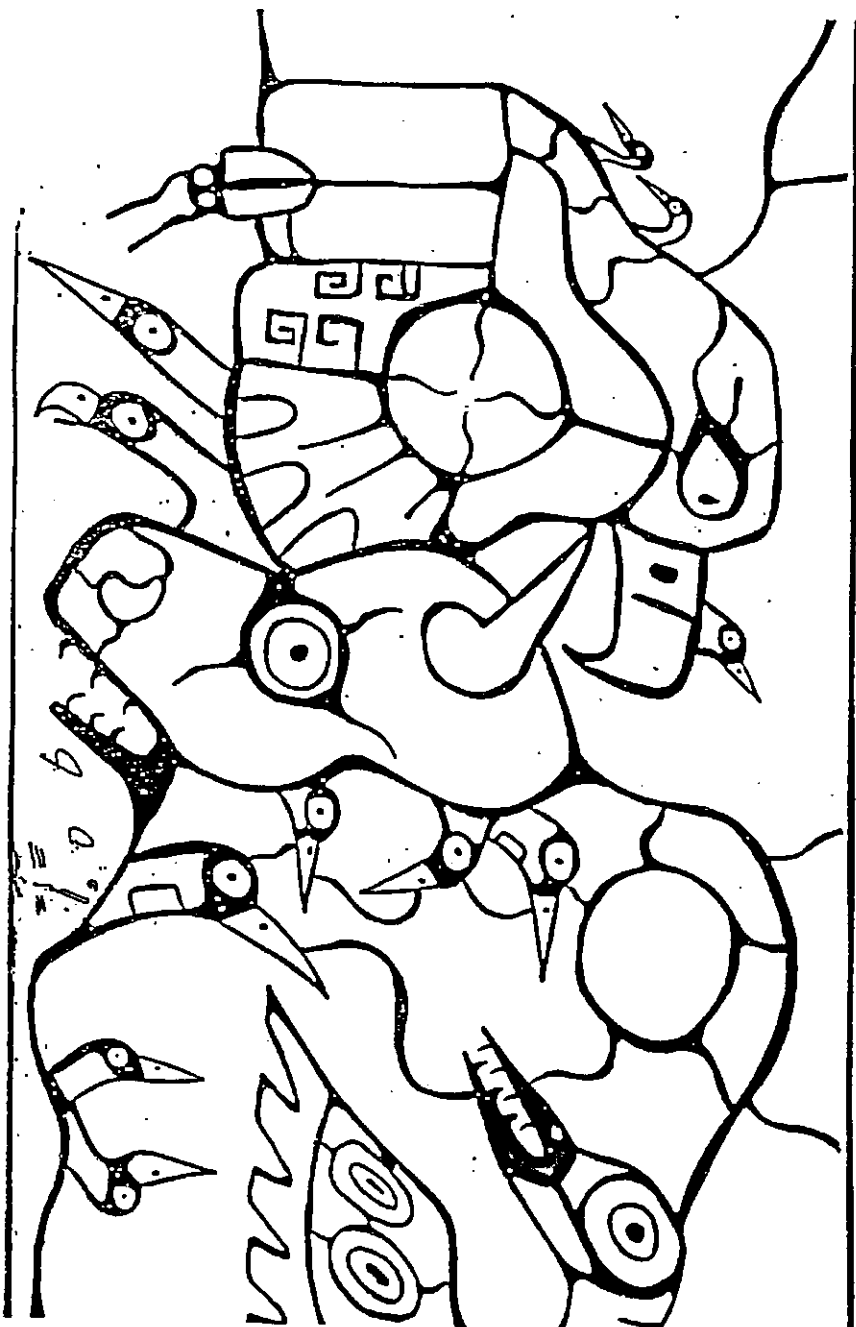
SPRING

SPRING IS A LOVELY SEASON,
 IT'S VERY NICE TO SMELL THE AIR,
 IN EVERY MORNING YOU'VE MAKE GOOD.
 YOU COULD SEE BIRDS FLY AND WHISTLE,
 PEOPLE LOVE SPRING
 BECAUSE THEY KNOW IT'S A NEW LIFE,
 ANIMALS ARE PROUD TO BE OUT OF COLD.
 SPRING IS A NEW SEASON
 PEOPLE GO OUT FOR PICNIC, AND SWIM
 ALSO SPRING IS HELPER TO FLOWERS TO GROW
 EVERY FLOWER YOU SEE GROWS ON EARTH
 TO MAKE THIS EARTH BEAUTIFUL AND SHINE
 IN THE MORNING,
 ALL MY LIFE IS PROUD OF SPRING
 AND IT'S A NEW SEASON TO BEGIN A LIFE.



D.T.

She was a beautiful fish
 She would fight only if
 it was necessary. She
 struggled every step of the way.
 Her ancient world
 was the ice mountains and
 cold waters. When the sun
 was out she went far
 beneath the dark sea.
 She was land.
 She was a mother for many.
 Her life was a never ending world.

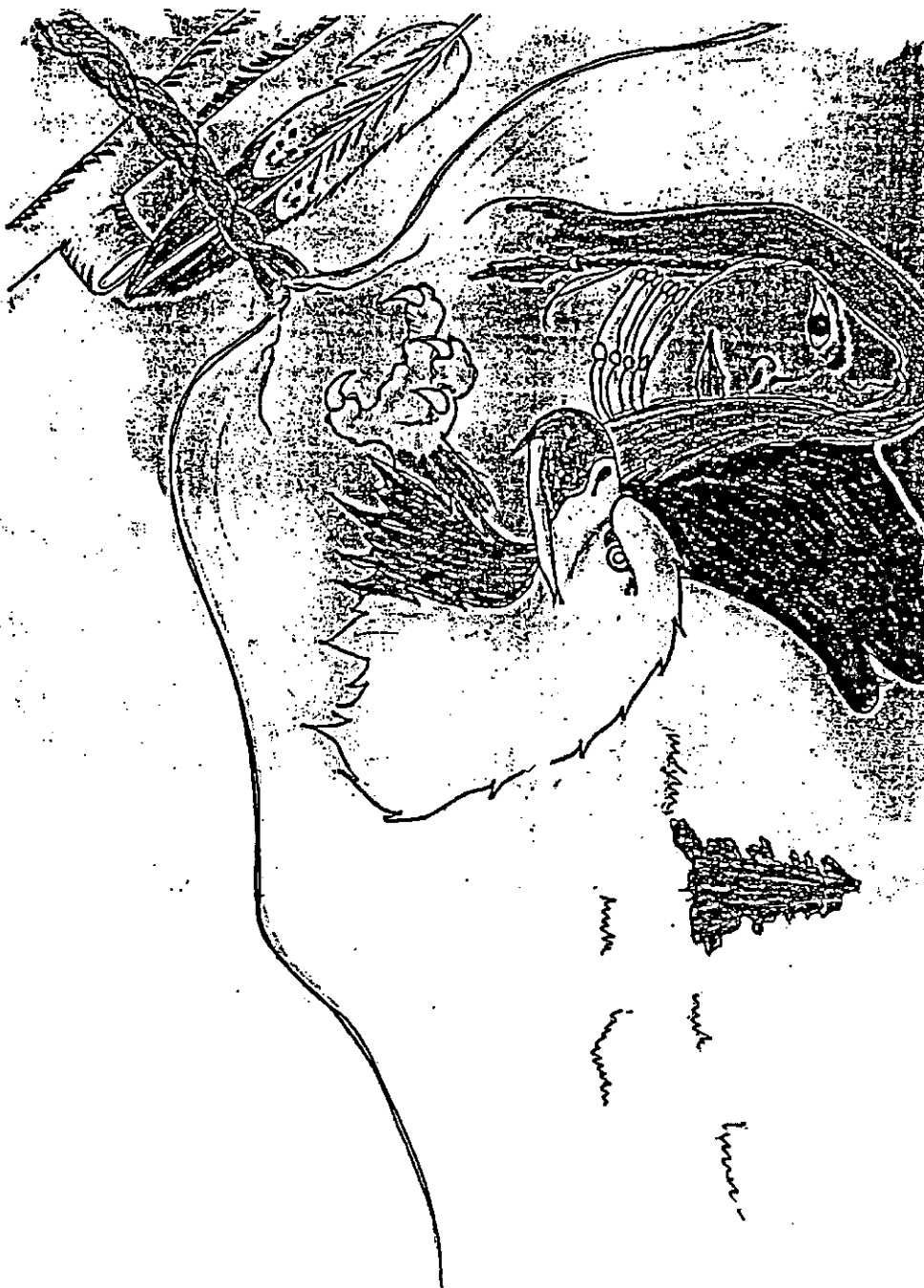


Summer

Summer has come
 Summer has gone. Summer is
 here with us today.
 all the green grass is grown
 again, trees are all healthy.
 Listen to the water splash
 against the rocks of
 happiness, and sorrow.
 Feel the warm wind blow
 through the trees.
 The wildlife howling in the
 Summer night, howling
 for death.
 all families having fun
 cause summer is here
 again. One of the best
 seasons of all is to
 have fun. Remember
 all the good times
 every body had.
 every summer morning
 I wake up and look at
 the summer sunset
 Rise every morning.

W.P.





Snowflakes

Cold, white, and delicate in the sun, sometimes sparkles like crystal, alot of them make our winter.

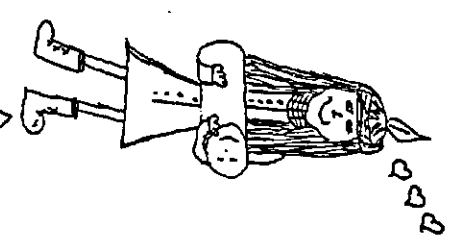
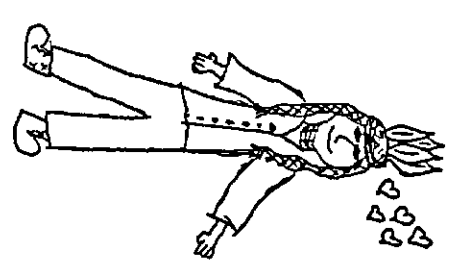
Memories of them I have alot of, getting water from the well, the snow falls, going into a blizzard some days.

Playing outside on those days of white on the ground, broomball, hockey or skate were the usual play.

Other days were of sliding on cardboard or having a snow fight, yes that was then.

But this is now, playing volleyball, skating, hockey, there are no hills to slide on or freedom to be able to do that of, what was then.

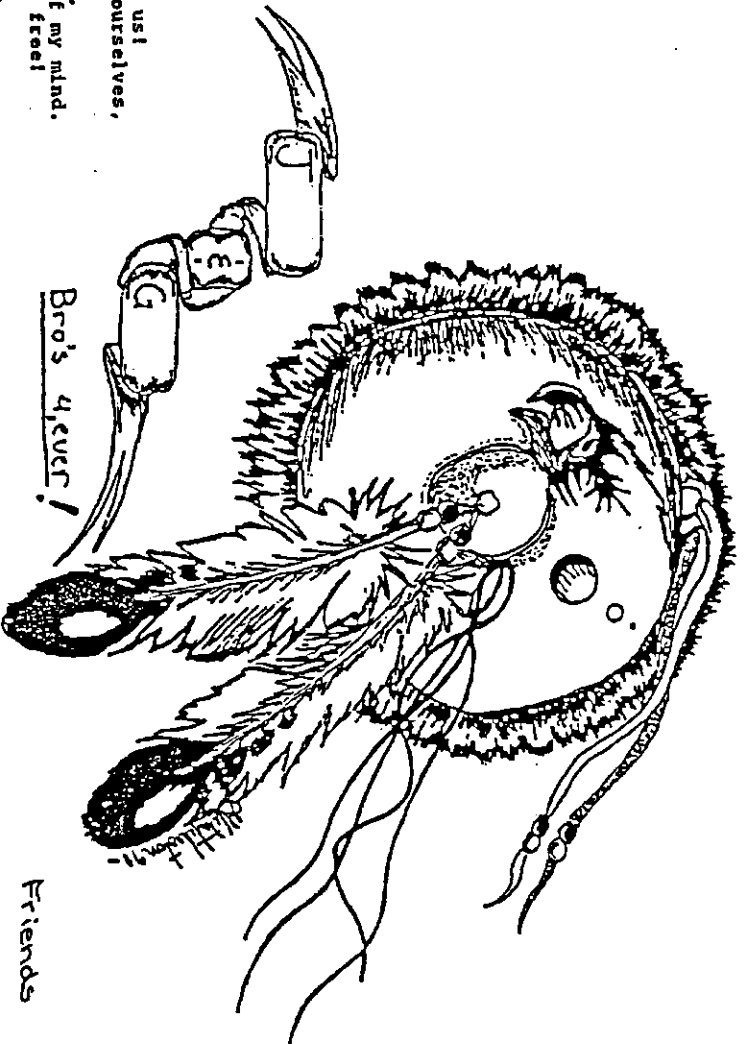
Love - Friendship - who says of life
is a journey



Friends

When the time came,
 for you to walk out the door,
 My eyes filled with sorrow!
 We became such close friends,
 in such a little while!
 There was so much trust between us!
 And the courage we had to heal ourselves,
 Will always be in my heart!
 As night and day passes,
 I just can't seem to get you off my mind.
 I'm so happy that at least you're free!
 But I worry so much about you!
 And I just pray your okay!
 I hope you use your strength,
 Not to hurt yourself,
 Or let others hurt you!
 You are such a good person,
 To good to be hurt!
 I wait so patiently to hear from you!
 I know in my heart,
 That our friendship was meant to be,
 And it wouldn't fade away,
 Like the clouds in the sky!
 Just remember my friend,
 Even though you can't see me,
 I'm always with you!
 So keep talking to me,
 Cause I hear you!
 And some day soon,
 We will be together once again,
 To continue our growing,
 On this beautiful friendship we have created!

N.H.



Bro's 4ever!

Friends

It really doesn't matter,
 if the day is dark or bright.
 You could always make it
 Better if your attitude is right.
 So you've learned to keep on trusting
 Even on the darkest day.
 So you could always find a friend.
 Like me that could drive
 The tears away.
 I'm there when you're sad.
 I'm there when you're happy.
 I'm like a shiny gem,
 And never say die...
 Friends they should last
 Forever and ever.

-COMPANIONS-

WE ONCE WERE AFART BUT NOW ARE TOGETHER.
WE CAME THROUGH ALOT AND ARE HELPLESS
WITHOUT EACH OTHER. WE ARE TWO DIFFERENT PEOPLE
BUT WHEN WE'RE TOGETHER. WE MAKE ONE.
MAY GOD HELP US FOR WE NEED EACH OTHER!!



-Companions-

9.11.01
C.B.

WE NEED LOVE, WITHOUT IT WE ARE WEAK

LOVE IS LOVING A BIRD IN A TREE BECAUSE
ONE IT SELF CREATED SUCH A DELICATE
CREATURE FOR US TO ENJOY NOT TO IGNORE,
TIMES ARE UNREALISTIC TO THE HUMAN IT
SELF, FOR WE ARGUE NOE HELP A
HELPING HAND.....

THE SUN IT SELF HAS ITS OWN
REQUIREMENTS BUT DOES IT EVER NOT
SHINE?

WE TAKE NATURE FOR GRANTED BUT NEVER
STOP TO THINK WE NEED IT THERE FOR
US, THINK WHAT IF WE HAD NO WATER
WHAT WOULD HAPPEN? WE SURELY WOULD
DIE SLOWLY.
SO WITHOUT LOVE WE ARE WEAK
AND HELPLESS.....

C.B.

Shy like Me

I see her everyday.
Her beauty never tarnishes.
Her long dark hair and her
beautiful eyes.
She gives a shy smile.
Hardly ever looking up.
Her friends notice me looking at her,
yet I wish she would smile towards me.
When I get close to her, I get nervous.
My hands get clammy.
My forehead breaks out in beads of sweat.
I wish I could talk to her.
Obviously she is shy like me.
Our eyes have met once or twice,
I wonder what she thinks.
Maybe one day I'll know.
Maybe she'll just come and tell me.

Shy like Me Part II

I point her out to the guys.
We all kid around and laugh.
They bug me and say "you wish."
Sometimes I think they're right.
She is very attractive.
Long dark hair and beautiful eyes.
I wonder to myself if she notices me.
Her friends do.
They laugh and tell her, "he's looking."
She smiles but never looks up.
Maybe she is shy like me.

Et. B.

Loving You

As I lay in my dark cold cell
I think of all the things I'll miss
Like your cheerful warm hugs
And your special little kiss

Soon we'll be together
And maybe it'll be to stay
From now until I'm free.
I must learn not to run away.

I took a ride in a world of pain
And I'll love you for the rest of my life
I can sense those memories of days gone
past
Ooh sometimes they cut like a knife

I wake up dreamin about you
If only dreams came true
One of these days we'll be together
Because deep down inside I love you.

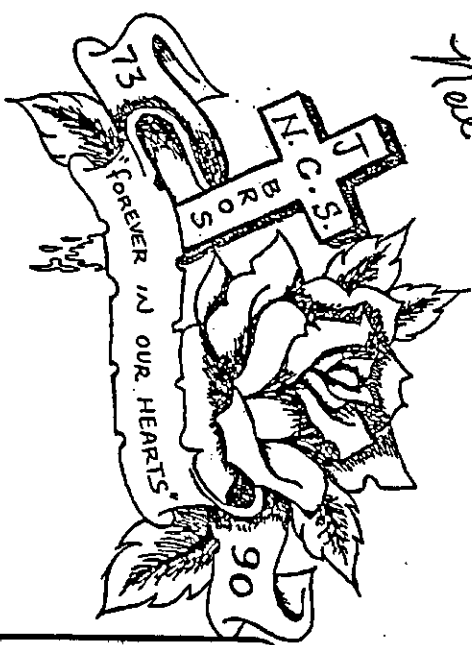


"NEIL STORCHILL"

I AM VERY DEPRESSED THAT MY GOOD FRIEND PAST AW
I THINK ABOUT HIM EVERY DAY AND HOW MUCH I MISS
HE WAS A GOOD FRIEND. I RESPECTED HIM ALOT AND
WILL ALWAYS BE IN MY MEMORY. WE CAME THROUGH AL
BEEN THROUGH ALOT. I CAN'T SAY WE WERE CLOSE BU
WERE CLOSE ENOUGH TO BE THE BEST OF FRIENDS. HE
HE WHEN I WAS GOING THROUGH SOME ROUGH TIMES AN
THANK HIM FOR THAT. SO I BETTER RAP IT UP.
"MAY MY BRO REST IN PEACE".....

A... P

Neil Christopher Storchill...



Her

Your name reminds me of life
The Girl in this dark Place

Our Romantic times we had
You lead the life of the lonely

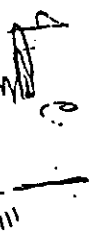
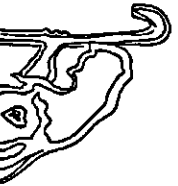
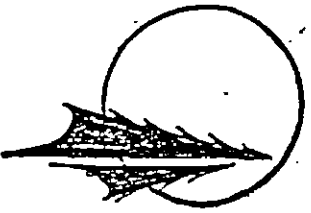
But your still my one and only
I see where you are

Me and you you and Me
Out in the world. Free

Nothing can stop Me
from being the way I want to be

And being around you
With out you I feel Blue

By C.H.



She knows

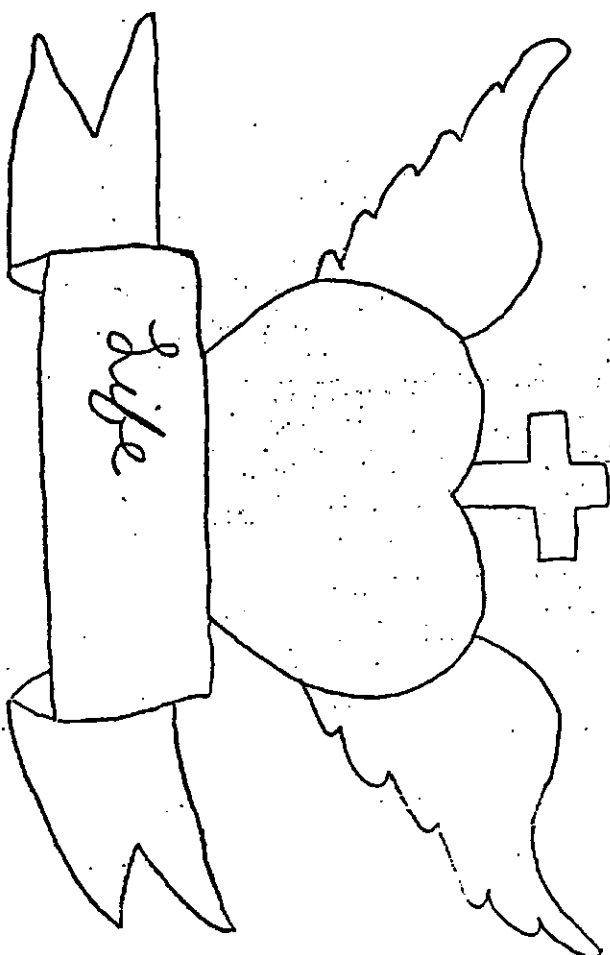
There is one girl I think of every day
She loves me and that's ok
She is a friend of my family
Only she knows if she loves me
But she doesn't know I really love her and
her hair is a real nice color
She likes the music that I listen to
And when I'm sad she knows just what to do
We get along really well
With out her I'd be in hell
All I ever wanted to know
IS if she will always love me so
She is my little Sexy Rose
And yes
SHE KNOWS

Head of the
ESSAY CRUE #17
Too Short too
Also a member
of the
Crime Syndicate "q"

Love

Night after night after night!
It waits for me.
It spots my most vulnerable moment.
Then it attacks.
It hits me like a spear.
Right in the chest.
It hurts so bad it brings a lump in
my throat.
It's as if I'm it's prey.
Yet, it is a different kind of hurt.
It even makes my eyes burn.
Next they water.
You can see it.
It's so beautiful that it is confusing.
You don't know if it is real or not.
But yet... the pain is real.
You wake up in a cold sweat.
You're tense and shaking.
You pray and think to yourself why me?
Why can I just not forget?
Then the pain would go away.
It's just not possible to forget love, the one
you love.
Even when it makes you hurt so bad.

R.B.



Letting Go
 I have to let you go!
 No longer are you a part of my life.
 The love we once shared,
 I have sealed in a box,
 And buried it deep in the ground!
 I no longer want you a part of me!
 So I'm gonna start a new life!
 A life of true love and happiness!
 I have no need for you!
 I have started my journey down the road,
 And it is so beautiful!
 My life is peaceful without you!
 I can do what I want,
 and when I want.
 I don't have to worry about ending up,
 With bruises or cuts or broken bones!
 I'm doing so much in my new life!
 You had me on pause for 17 months,
 And then I finally woke up!
 And realized how much you were hurting me!
 I learnt so much about myself.
 In these couple of months away from you,
 That I have no desire,
 To turn to you!
 I am to good of a person,
 To take abuse from you or anyone!
 I once was your victim,
 But now I am a strong survivor,
 Making such a beautiful life!
 And I will say that I'm very proud,
 To say I have stopped the cycle of abuse,
 In my life!!

N.H.

Cherish

The smile of an infant
 Lifts my soul
 And its beautiful to
 See an infants soul unfold
 Before your eyes
 Cherish your children's
 Life's before yours
 At all costs of
 Life ...

Missing Love

I know in your eyes,
I'm not the daughter that you wish for!
With the grade twelve education,
Or the happiness you look forward to,
Feeling and hearing,
Each time I was around!
But there was such a big break in our family!
I tried so hard,
And for so long to keep it all together,
But so much anger and hurt,
Was built from that.
So I had to let go for awhile,
And try and find the love, caring and happiness,
That I couldn't get before,
But I turned to worse places.
And I only got hurt more and more!
And built up so much anger,
That it just knocked me down,
And I hit rock bottom.
I turned to sex, drugs and money,
For the love and happiness,
That I missed so much!
But all I did was hurt myself and you more,
And grow further away from you!
But I need you to know,
That I'm really serious this time.
I'm ready to be the daughter you wished for,
I'm ready and I want to be in your life!
Not just a stranger talking to you!
Please understand me now!
Don't push me away,
I need your hand to help guide me!

And I need your love,
That I have been missing,
And throwing away for 17 years!
I can't explain how much I need you now!
I pray so hard for us to be,
A mother and daughter!
Instead of two angry strangers!
But there is such a big wall between us,
Full of anger, hurt, and guilt,
And I know this won't disappear over night
And it's not gonna be easy to take down,
But this is the key,
To our happiness and love for each other!
So please now, be by my side!
And express yourself to me,
And listen to me express myself to you!
So that we can be the mother and daughter
That we both wished for!
And just remember now, I love you!

N.W.

Troubles

When I have troubles
I can talk to you, but I'm shy
You know how I feel
Can you understand me?

I'm very important to life
Why do I have troubles
My mind so crazy
We need each other

Don't leave me
I'm very confused
My life is short at times
Why do I do these things?

My troubles are there
But I need you there
You're kind to help me out
I thought I was lost without you.

Prisoner of Love

I warn myself everyday.
 I push myself to the limits.
 I force myself to be happy.
 I see myself aside.
 I'm not happy
 I'm now a prisoner.
 Not just of society.
 But also love.
 I push myself to change for society.
 But yet I can't make myself change
 for love.
 I hurt as a criminal.
 But, I hurt more as a lover
 As a criminal, I know I can change.
 I'll be able to join society again.
 But, for love ...
 Can a person repair the scars?
 I'm not sure.
 I am sure, that I would much
 rather be a criminal of society
 than of love.

Rt. B

Remembering You

If I had to live without you.
 My life would be a mess.
 I wouldn't be able to make it!
 I really have to confess.

If you could know how I feel.
 Then you would really understand.
 Your my love and my life.
 So take hold of my hand.

We'll be together forever
 And never be apart
 I miss your sweet little kiss
 You'll always be in my heart.

So please never forget
 The love I have for you.
 Remember me always
 I'll remember you too.

Love Strikes

When you meet someone
 You're shy at first
 But it's wierd
 It could last forever.

And then you look in each others eyes
 Saying, I love you
 Touching each other softly
 Love is such a beautiful sight
 Holding hands for the first time
 Laugh at each other's jokes
 Telling secrets to each other
 But then the relationships starts.

V.C.

Maxim Gorky, Jr.

A man went forth with gifts.

He was a prose poem.

He was a tragic poet.

He was a warm music.

He tried to heal the vivid wounds.

His arms are

making the world.

His Dream still wishes to avoid
the banners of faith and of control.

This world still burns the center of the sun,
above the thousands and the
hundred thousands.

The word was Justice. It was spoken.

So it shall be spoken
so it shall be done.

Love and Hate

I love hot days

I hate cold days

A lot of people love summer

A lot of people hate winter

Love is when you care for someone

or something.

You can't let go

You can't leave it behind

If you let go

You miss it a lot

Hate is when you don't care about

anything

You can let go easily

You can leave it behind

and you can't miss it at all.

A Place Inside

I see my errors.
 As I feel it is now to late.
 She didn't want to talk about it.
 But I cried.
 I felt guilt as I continued.
 I could see, ...
 Once again, I screwed up.
 It was only in fear that I
 quized her.
 No harm was intended.
 I just wanted her honesty.
 The look I received was painful.
 The silence was forner.
 All I can do is wait.
 Give the space that is required.
 I hope this will turn her heart,
 back my way.
 My mind and heart will be open,
 and there for her when she arrives.

Rt.B.

Your Choice

I see the love in your eyes
 your so very special to me
 I hope you'll soon realize
 your the only one for me.

We've cared and we've shared
 we've hugged and we've kissed
 Our kind is so rare
 it is at the top of the list.

I really care for you
 And your deeply missed
 I can still remember
 The first time we kissed.

I look forward to your letters
 And hearing your voice
 So please don't forget me
 But really, it's your choice.

I see a shadow in the distance
 I wonder who or what it may be
 I slowly move closer
 The suspense grows dimmer
 As I become nearer
 I ask myself can this be true
 you turn to look at me
 And we continue on down the path of
 Together
 wondering what we will do or become
 Can this be true or
 am I going to awaken
 from this sleep
 No, this can't be a
 dream because we will
 always be together
 Forever!

H.P.

Friendship

They're always together
Losing one each other
Fighting together
Loving each other.

Funny people
Weird ways of life
Getting lost in time
Scared of the ones that are strong.

Weird ways of meeting a friend
Falling down
Calling for help
Losing love ones

Friendship is important
we care and love each other
we need each other
Everyday we got to keep in touch.

N.C.

Love You Too

I lay awake at nights
Thinkin about you
Wonderin if your happy
And if our love is true

I know We'll be together soon
If you could only wait
I knew the first time we met
that it could only be fate

We've walked on the thin line
we made it all the way
won't you help me out now
we'll take it day by day.

I'll soon be a free man.
won't you wait for me
Don't turn your back on me now.
Oh, won't you wait and see.

I dream about you every night
I really miss you so
Oh won't you keep in touch now
Cause I really love you so.

Answers

When I asked for light to guide me
there was no answer
I walked away in darkness.

When I asked for friendship
there was no answer
I walked away alone.

When I asked for freedom
there was no answer
I walked away in silence.

When I asked for peace
there was no answer
I walked away in sadness.

When I asked for love
there was an answer
I walked away with you!

There is an answer
for love.

Thank you

306

Thank you for being my friend.
Thank you for being there.
Thank you for your love
Thank you for your pain
Thank you for my broken heart
Thank you for my death
You may of forgetting about me
But I still love you
Thank you.

We met a school
we were friends
we looked
we smiled
we kissed
we laughed
we cried
we loved
we where not shure
but now theres three
we one

S.B.

I count down the hours and minutes.
They seem like days.
Maybe even weeks.
I keep glancing at the clock on the wall.
I think it's not moving.
Maybe I was too strong the last time
Maybe I said something wrong.
I can't believe I haven't heard anything back.
Maybe I had my hopes too high.
I hope not.
I think she's the one...
I really like this one...
I would take the extra step for her.
Maybe I'm just too impatient?
Yah that's it
That's all it is.
I'm just too impatient.

APPENDIX C: INTERVIEW GUIDE

INTERVIEW GUIDE

1. How did you become involved in co-ordinating the cultural program? How long have you been doing this work here?
2. Could you describe the cultural program and how this program began in this institution?
3. Can you describe how this program is set up within the institution? How has this impacted on the institution, on the youth, as well as the staff who work here?
4. Describe all your duties and any additional duties that you have found necessary to promote the program.
5. Explain the funding process for the cultural program. Is the funding enough to maintain the needs of the program and if not, where would you recommend additional funds?
6. How have you handled the bureaucratic requirements within this institution and the needs of Traditional healing practitioners?
7. What difficulties have you encountered in maintaining this program? Have you ever felt that your efforts have been sabotaged? How did you deal with this problem?
8. What do you feel is the success of the program? What are your goals now for further programming?
9. What recommendations would you give in setting this program up? What is the message that you would most want to give other institutions about the cultural program?
10. Do the institutional psychologists understand that Traditional healing practices are counselling experiences? Do you work together with individual youth?
11. Can you share some of your thoughts and feelings or some of your experiences with this program and individual youth or with particular staff members?
12. Can you describe some of the difficulties you have experienced in meeting the needs of the resource people you have contracted with to provide Traditional healing practices?

APPENDIX D: ETHICS COMMITTEE APPROVAL



**UNIVERSITY ADVISORY COMMITTEE
ON ETHICS IN HUMAN EXPERIMENTATION**

(Behavioral Sciences)

NAME AND EC #: R. Randhawa (B. Valiaho)
Department of Educational Psychology

94-61

DATE: May 10, 1994

The University Advisory Committee on Ethics in Human Experimentation (Behavioral Sciences) has reviewed the revisions to your study, "Towards an Understanding of the Use of Indigenous Traditional Healing Practices in the Counselling of Young Offenders in Canadian Institutions" (94-61).

1. Your study has been APPROVED.
2. Any significant changes to your protocol should be reported to the Director of Research Services for Committee consideration in advance of its implementation.

Michael De
for Dr. C. von Baeyer, Chair
University Advisory Committee
on Ethics in Human Experimentation, Behavioral Science

cc: Dr. C. von Baeyer