

**COMMUNITY NEEDS ASSESSMENT FOR MÉTIS OFFENDERS IN  
MANITOBA**

Manitoba Métis Federation - Winnipeg Region

Research Branch  
Correctional Service Canada

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## EXECUTIVE SUMMARY

The Métis are seriously over-represented in Manitoba's federal correctional institutions. For instance, there is a 3 to 5 times greater proportion of Métis men in federal corrections than in the general population. Such over-representation is particularly severe with respect to young adults, who are needed to take on leadership roles within the community. Moreover, as serious as this over-representation currently is, short-term projections make it clear that demographic forces are moving to exacerbate current problems in the next decade.

Although the facts make it clear that the Métis population associated with the criminal justice system deserve special consideration, the supply of culturally-appropriate services is almost non-existent. A survey of service providers reveals that conventional agencies make little or no adjustment for Métis-specific needs, that Aboriginal agencies tailor their products to First Nations' clients, and that Métis institutions are hardly involved in criminal justice reintegration issues.

To obtain a sense of what the needs of Métis inmates and their families are, and what services they would find most supportive to successful reintegration, a qualitative survey including approximately 50 respondents from each of three target groups was conducted. These groups included Métis inmates, family members, and community representatives. In addition, service providers were also consulted.

Responses from these three Métis groups show a large degree of consensus about the importance of the following issues:

- *Employment facilitation* through an efficient, effective, Métis-operated employment facilitation agency.
- *Correctional facility programming* that takes account of Métis aptitudes and interests and would involve the inmate through his prison term, through his release, and through his successful reintegration.
- *Family support services* to ease family disruption through culturally-appropriate one-on-one support services, including counselling, social activities, and referral/resource services.
- *Visitation and transportation support* to ensure that regular, reliable contact is assured between inmates and their families.
- *Education and training* so women head of households could access training and educational services to upgrade their credentials.
- *Métis community involvement* to help shape program development, support social functions and ceremonies, and provide a liaison with the ongoing activities of the broader Métis community.
- *Incarceration alternatives* that would provide more efficient and effective responses to Métis offenders.

- *Spiritual/cultural incorporation* that would help bridge the cultural divide between how the Métis view the reintegration process and the current organization of the correctional system.

These qualitative results suggest some important insights into the issues that need to be addressed and developed for a more efficient and effective reintegration process. Based on this information, and given the current urgent need for Métis-specific programming, it is recommended that a well-designed and monitored pilot project be initiated. Such a pilot project would begin the process of developing a best practices model for Métis-specific offender reintegration supports and services.

Such a project should be a multi-phase effort, with each phase including a comprehensive formative evaluation. As an example, a pilot project might contain three integrated, cumulative phases such as the following:

- ***Phase 1: Incarceration Support*** – that could include Elders providing cultural, spiritual, emotional, and family contact support to inmates and a Family Support Worker to assist inmates' families.
- ***Phase 2: Parole Support*** – that could include Métis parole officers with knowledge of Métis interpersonal, community, and cultural dynamics providing reintegration facilitation.
- ***Phase 3: Wellness Services*** – that could provide an integrated, multi-stakeholder package of Métis-specific services such as including rehabilitation, family visitation, family support, probation, education/employment counselling, etc. This type of approach would constitute a next meaningful step in providing the Métis with the kinds of cultural specific justice reintegration services they need and deserve.

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## INTRODUCTION

The Métis have played a central role in the history and development of Canada, especially western Canada. Formal recognition in the Canadian Constitution as one of Canada's Aboriginal peoples has placed the Métis people in a strategically important position to pursue their individual and collective interests within the changing character of Canadian society.

The Government of Canada recognizes the inherent right of all Aboriginal peoples to self-government (Minister of Public Works & Government Services Canada, 1995). Although negotiations for the exercise of this inherent right are a top priority for the Métis people, various factors contribute to the frustrating fact that progress toward Métis self-government is going to be prolonged. One important barrier is the restricted scope accorded to Métis peoples without a land base. The lack of a land base means that self-government negotiations with most Métis people are confined to limited forms of public government, the devolution of programs and services, and the development of service delivery institutions.

These barriers to the achievement of self-government will eventually be overcome. In the interim, however, it is useful for the Métis to consider all opportunities to improve the condition of their people by enhancing their autonomy and encouraging social institutions to take account of the unique Métis culture and heritage. One of these opportunities for improvement resides within the criminal justice system.

### **The problem**

Current public policy concerns are often identified by examining the "representativeness" of a specific group within a particular institution. For example, when women are found to be under-represented in university appointments, policies are directed to remedy this imbalance. Similar procedures are used for a range of target groups across extensive number of

institutions. Applying this assessment procedure to the situation of Métis within Manitoba's two major correctional facilities yields some revealing insights.

Various official sources estimate the Métis population of Manitoba in the mid-1990s to be approximately 41,000, of which 22,685 were men (Manitoba Bureau of Statistics, 1997; 1998). These same sources indicate that the non-Métis Aboriginal population included 39,675 men. By comparison, the province included about 480,000 non-Aboriginal males during the same time period.

Expressed in percentages, Métis men comprised about 4% of the male population in the province. However, Métis men currently constitute 21% of the population in Manitoba's medium security institution (Stony Mountain) and 14% of those in the minimum-security facility (Rockwood) (Correctional Service Canada, 2000). In interpreting these statistics it is important to note that, on the whole, the Métis are less likely than other Aboriginal groups to self-identify and declare their Aboriginal status. This results in official statistics typically being underestimates. Considering these factors, it is clear that the Métis population is over-represented (by 3-5 times) in Manitoba's federal prisons.

Besides their over-representation, the experience of Métis, both during and after incarceration, indicates the need for targeted services. The typical circumstance is as follows. When Métis offenders enter federal institutions they are identified as "Aboriginal people". This is a correct designation since the Métis are one of the 3 distinct Aboriginal peoples in Canada. However, as a matter of practice, the term "Aboriginal" in federal institutions is currently translated as meaning "First Nations" peoples. This restricted identification of Aboriginal people as members of First Nations leads to one of two undesirable consequences for the Métis within federal institutions. First, because they do not identify themselves as First Nations peoples, many Métis inmates simply do without any Aboriginal content or supports during their institutional confinement. Alternately, those Métis who desperately seek an Aboriginal connection while institutionalized are forced into programs and services that include practices that are not part of their

culture (such as, sweat lodges and sweet grass). These institutional alternatives, that either neglect the Métis or direct them into culturally inappropriate programs, do a disservice to the legitimate needs of Métis inmates.

A parallel set of circumstances confronts Métis offenders upon release. Like First Nations people, the reintegration process of Métis offenders and their families is assisted by post-release supports and services. Such services are very inadequate in the Métis case. Again, there are several programs and services supported by Indian Affairs, but these are not available to Métis individuals and families.

Beyond these obvious humanistic reasons for giving Métis inmates special consideration are two pragmatic reasons for doing so. These pragmatic reasons relate to the current and future conditions of the Métis people.

Currently, about 15% of non-Aboriginal inmates in Stony Mountain and Rockwood are between 18 and 24 years of age (Correctional Service Canada, 2000). By comparison, 29% of Métis inmates are in the 18-24 years category. In other words, young Métis men (18-24 years) are twice as prevalent in Manitoba's prisons as non-Aboriginal inmates. Having such a disproportionate percentage of young men currently incarcerated away from Métis communities has serious repercussions for the both the inmates, their families, and the larger collective.

As if the current conditions are not startling enough, projections make it clear that future profiles will be more severe than current ones. The best current estimates indicate that the Métis population in the province will increase by 47-49% by 2016 (Manitoba Bureau of Statistics, 1998). Moreover, the achievement of such population growth means that, in the near future, the Métis population will contain even greater proportions of young people.

## **The project**

It is one thing to identify a serious need for Métis people affected by the criminal justice system to obtain special supports; it is quite another to know what kinds of interventions and supports are appropriate. To make such determinations requires the collection of appropriate evidence. Only with such evidence can recommendations for programs and policies that will be efficient and effective be developed.

The goal of this research initiative was to collect the kinds of evidence upon which rational responses to the special circumstances of the Métis affected by the criminal justice system can be developed. In particular, the project was interested in collecting information to address the following questions:

- What needs do inmates identify as useful in supporting their rehabilitation within prison and reintegration into the outside community?
- What needs do the families of inmates identify as useful in supporting their efforts to encourage adaptation of their loved ones within prison and ease their transition after sentence completion?
- To what extent do resource supports within and outside prison tailor their services to meet the cultural and social needs of Métis inmates and their families?

The information collected from this research is used to formulate a series of recommendations that will advance the rehabilitation experience of Métis inmates and expedite their post-sentence reintegration.

In arriving at these recommendations, the following sections of the report are organized to:

- Describe the methodology used to gather the requisite information and interpret the findings.
- Present the central findings of the data collection exercises.
- Develop a set of conclusions and recommendations informed by the research evidence.

## METHODOLOGY

### Sampling

The data collection exercise was governed by the assumption that those closest to the Métis experience are best positioned to provide insights into what program and policy adjustments are necessary to improve the system. Following this assumption, the study was designed to collect information from 4 groups, including: current Métis inmates, family members of Métis who have been incarcerated, representatives of the Métis community at large, and service providers to the criminal justice system. The sampling procedures for each of these groups varied and the techniques for each are described below.

*Current Métis Inmates:* This sample was constructed from lists provided by two sources. Correctional staff from the minimum-security correctional facility (Rockwood) provided a list of current Métis inmates at their institution. The names of Métis inmates at the medium security facility (Stony Mountain) were supplied from an Elder acting as a native liaison at the facility who received support from the Native Brotherhood Organization. These lists included only those who identified themselves as “Métis” on a self-declaration basis and, like most statistical data on Métis status, is subject to substantial under-reporting. From the lists provided, completed interviews were obtained from 46 inmates, who represent 67% of the self-declared Métis inmate population.

*Family Members of Incarcerated Individuals:* Inmates do not experience the incarceration and reintegration experience in isolation. Their family members and loved ones are also deeply affected by such contact with the corrections system. Moreover, family members are important contributors to the relative success or failure of the offenders’ experience. For these reasons, the study sought to obtain interviews with 50 family members of incarcerated Métis. The study was 88% effective in achieving this objective and, after considerable effort, obtained completed interviews with members of 44 families.

*Representatives of the Métis Community:* The Métis are justifiably proud of their collective identity and community integration. In contrast to many non-Aboriginal groups, the Métis have a collectivity orientation that serves to share and support both the triumphs and tribulations of individuals. Because of this community spirit, this study decided to gather the views of the broader Métis community in Winnipeg about justice reintegration issues. To be aligned with the other survey samples, this sub-sample sought the opinions of a broad cross-section 50 Métis individuals who had neither been inmates or family members of inmates. To achieve this objective, each of the 26 Métis locals across Winnipeg were contacted and asked to identify representatives to participate in the project. This approach was very successful and yielded 49 of the 50 projected respondents.

*Service Providers:* A wide variety of organizations have potential to provide services and supports to Métis inmates and their families both during and following the incarceration experience. In order to gain a sense of the degree to which these organizations tailor their services to meet Métis needs, the project compiled a list of 24 local service provider agencies and organizations. A complete list of these service providers is provided in Appendix A. Extensive efforts were made to collect the views from all 24 of the agencies. All agencies were given the opportunity to participate through telephone contact with project representatives. After repeated attempts, 11 agencies did not participate in the data collection process, yielding a 55% participation rate.

### **Survey design and delivery**

The research literature contains almost no information about the Métis' views on the incarceration and reintegration experience. Accordingly, this study sought to provide the Métis with maximum opportunities to have their voice heard. For this reason, the survey schedules were largely designed with open-ended questions. Such a design provided respondents with ample opportunity to reflect on their experience and share their perceptions and assessments.

The questions included on the survey schedules were developed by the Métis in consultation with officials from the Justice Reintegration Advisory Board.

Through the course of several conversations, the questions included in the final interview schedules were developed and modified to meet the purposes of the research project. Samples of the survey research instruments used in the study are included in Appendix B.

Given the interactional styles of the Métis, it was decided that the most accurate and complete set of information would be generated from interviews, rather than questionnaires. Therefore, all information gathered from Métis inmates, family members of those affected by incarceration, and representatives of the Métis community were conducted through direct conversation. In the case of inmates, more than half of the time the interview information was gathered through telephone conversations. For the remainder of the Métis respondents, information was collected through face-to-face interviews. In virtually all instances, respondents were pleased to participate in the study since they saw the relevance of including the Métis voice in improving the experience and reintegration of inmates.

### **Data analysis procedures**

Given the relatively small sample sizes (approximately  $N = 50$ ) in each of the groups, it is clear that this study was not designed for extensive quantitative statistical analysis. The purpose of this project was to gather the voices of various stakeholders associated with the incarceration and reintegration of Métis offenders, look for common themes, and suggest recommendations based on the shared views of the community.

Despite the qualitative goals of this project, some basic quantitative findings were generated, and these are presented in the section on “Quantitative Findings”. This section contains two kinds of empirical information. First, a basic socio-demographic profile of the respondents from the three survey groups (inmates, family members, and community representatives) is presented. Second, the

responses of these three survey groups are analyzed with regard to two issues: (i) their perceptions of what *needs* should be addressed to aid the reintegration process, and (ii) their views of what *services* should be developed to assist in this outcome.

The second component of the empirical findings is included under the section “Qualitative Findings”. This is the richer set of data gathered by this project, since it contains the findings from the open-ended survey questions. A preliminary analysis of the responses to the specific open-ended questions revealed that there was considerable overlap between the responses of the three target groups (i.e., inmates, family members, community representatives). This finding suggested that there were common themes on the minds of respondents, no matter which topic was being probed. On the basis of this preliminary analysis, the decision was taken to conduct a thematic content analysis. In this analysis, the responses to all the open-ended questions from each survey group were pooled. These pooled responses were then sorted into thematic dimensions. These thematic dimensions, supported by the responses of multiple respondents across multiple questions, are presented as the core considerations for improving the adaptation and reintegration of Métis offenders into the community.

## RESULTS

### Current resources

Before considering the views and needs of Métis inmates, family members, and community representatives, it is useful to appreciate the current level of supports available to Métis offenders and their families. Knowledge of these resources was obtained by interviewing a cross-section of service providers and asking the following questions:

- What services does your organization offer to its clientele?
- Of those services offered, are any specifically designed for Aboriginal peoples? If so, what components of traditional teachings are incorporated into the programs?
- Are any of the Aboriginal programs Métis-specific?

The responses of each service agency to these questions are reported in Appendix A. In brief, the interviews with representatives of these agencies revealed that almost no culturally-appropriate services are being provided for Métis inmates and former inmates. Essentially, the responses of the service-provider agencies can be classified into two major categories. The first group includes the conventional, institutionalized services available to all inmates. The responses from this group reveal that little or no re-orientation is made to adjust for Métis-specific needs. The second group includes Aboriginal agencies and these service providers almost exclusively tailor their products to First Nations' clients. It is also worthwhile to note that organizations with a Métis mandate report that they have little or no involvement in the criminal justice reintegration process. Based on these observations, it is fair to conclude that the Métis community is dramatically under-serviced with respect to obtaining support and reintegration assistance to help Métis inmates and their families make a meaningful post-incarceration transition.

Within this context, it is meaningful to examine what kinds of needs, supports, and services members of the Métis community consider important to a culturally appropriate reintegration system.

### Quantitative findings

The data collection exercise gathered information from approximately 50 members of three target groups, including Métis inmates, family members, and community representatives. Table 1 provides a socio-demographic profile of the respondents in each of these groups.

**Table 1: Métis Respondent Socio-Demographic Profile (percentages)**

	Inmates (N = 46)	Family Members (N = 44)	Community Representatives (N = 49)
Men	100	27	65
Women	0	73	35
Under 20 years	13	14	10
21-29	49	30	20
30-39	31	37	51
40-49	4	16	14
50+ years	3	3	5
First Offence	8	N/A	N/A
Re-Offence	92	N/A	N/A
Parole Application	41	N/A	N/A
Statutory Release	59	N/A	N/A

It is clear from Table 1 that the study included a broad cross-section of Métis respondents. Of particular note is the fact that the Métis inmates who responded share a similar age profile (i.e., disproportionately young) to the Métis federal prison population.

The survey contained two other areas of questions that are worth quantitative displays. These areas included: respondent perceptions of what needs should be addressed to aid the reintegration process, and their views of what Métis services should be developed to assist in this outcome. Tables 2 and 3 display these results.

**Table 2: Perceptions of Needs (percentages)**

	<b>Inmates (N = 46)</b>	<b>Family Members (N = 44)</b>	<b>Community Representatives (N = 49)</b>
Housing	4	39	41
Employment	85	44	80
Training	35	43	20
Social Support	39	41	16
Counselling	41	52	12
Education	50	44	27
Spiritual Services	46	30	43
Community Facility	41	48	55
Community Parole Supervision	54	41	47
Prison Liaison	28	48	37
Prison Outreach	48	48	45
Community Liaison	41	50	49
Community Outreach	67	39	59
Métis Halfway House	39	48	67
Visitation Assistance	0	61	0

In interpreting Table 2, several points deserve noting. First, the referent of the needs identified varies between the respondent groups. The inmates were responding to their personal needs that, if satisfied, would have assisted the reintegration process. The family members were responding to family members needs for support, while the community members were responding to their perceptions of inmate needs. The second point to note is that the percentages in the table add to more than 100% because respondents were able to provide multiple responses.

Examining Table 2, the similarities and differences between the inmates' reports of their needs and community representatives' perceptions are interesting. Both parties show strong consensus that employment support is a high priority, while there is considerable consensus that spiritual services, community services and parole supervision, prison outreach, community liaison, and community outreach are important needs. On other issues, however, the reports of inmates differ substantially from the perceptions of community representatives. Housing is the most dramatic example. This need was identified as important by only 4% of inmates, but by 41% of community representatives. This disparity is a topic requiring further inquiry. Likewise, there was a considerable difference between the views of inmates and community representatives with respect to training, social support, counselling, and education. In all of these cases, a larger proportion of inmates considered these needs significant. By contrast, prison outreach and Métis halfway houses were viewed as important to inmate reintegration by a larger proportion of community representatives than inmates. Compared to these two groups, the needs identified by the sample of family members show much more stability. In almost all cases between 40% and 50% of respondents from this group identified the various needs as important. The important exception for family members was the 61% consensus that visitation assistance was an important requirement.

In summarizing Table 2, the top five inmate responses to identified needs included the following:

- Employment - assistance with finding a job.
- Community Outreach – contact with someone once they were released from prison.
- Community Parole Supervision – so those under parole supervision have the opportunity to choose a Métis operated parole office.
- Education – to provide them with a stronger basic education.

- Prison Outreach – contact with someone as they prepared for release from prison.

By comparison, the top family members and community representative responses were:

***Family Members***

- Visitation Assistance
- Counselling
- Community Liaison
- Community Correctional Facility
- Prison Liaison
- Outreach
- Métis Halfway House

***Community Representatives***

- Employment
- Métis Halfway House
- Community Outreach
- Community Correctional Facility
- Community Liaison

In addition to needs, respondents from the three respondent groups were asked to identify what Métis services should be developed to assist the reintegration process. These results are summarized in Table 3.

**Table 3: Identification of Métis Services (percentages)**

	<b>Inmates (N = 46)</b>	<b>Family Members (N = 44)</b>	<b>Community Representatives (N = 49)</b>
Person Support	39	48	53
Family Support	59	55	55
Counselling	35	43	22
Finding Jobs	87	52	59
Elders	57	62	53
Training	22	39	25
Prison Programs	37	59	63
Housing	22	43	12
Outreach	52	48	41
Liaison	22	34	37
Apprenticeship	44	23	51
Community Parole	57	39	74
Community Facility	57	73	76

The results from all three groups show a high degree of consensus about which Métis services are most desirable in assisting the reintegration process. This consensus is seen when comparisons of the top 5 choices among all three groups are observed. These 15 choices are, in fact, distributed among 6 categories. Three of these Métis services include full consensus among the three groups including: Community Facility, Finding Jobs, and Family Support. The other three Métis services (Community Parole, Prison Programs, Elders) were rated highly by two of the three groups.

In summary, all Métis groups surveyed in this study showed substantial agreement about which Métis services would best support the reintegration process. These services include:

- Community Facility – a correctional facility operated by the Métis.
- Finding Jobs – services to support post-release employment prospects.
- Family Support – to assist family members to cope with the absence and transition of their imprisoned relative.

- Community Parole – parole services controlled by Métis people.
- Prison Programs – culturally appropriate programming for inmates.
- Elders – Métis Elders to support inmates both during their prison stay and during the post-release reintegration process.

### **Qualitative findings**

The face-to-face nature of the data collection strategy allowed for an in-depth set of discussions to occur with Métis inmates, family members, and community representatives. Such discussions were facilitated through the inclusion of many open-ended questions on the interview schedules. The observations, conclusions, and recommendations identified by Métis respondents were recorded and then organized using a thematic content analysis procedure. The results of this procedure showed considerable consensus among all groups surveyed regarding what types of services would assist the reintegration process. The major ideas generated by this analysis are presented below.

- *Employment facilitation:* There was a strong consensus among the Métis respondents that a central factor in successful reintegration is finding suitable employment shortly after release. Therefore, there is need for an efficient, effective, Métis-operated employment facilitation agency.
- *Correctional facility programming:* Many respondents noted that current correctional facility programs are too short. Moreover, the programs that do exist often do not take account of Métis aptitudes and interests. Finally, it was suggested that ideal programming would involve the inmate through his prison term, through his release, and through his successful reintegration.
- *Family support services:* Family members of inmates suffer substantial disruption, given that so many Métis inmates are in the 18-24 age category. It was noted that many of these families would benefit from culturally appropriate one-on-one support services, including counselling, social activities, and referral/resource services.

- *Visitation and transportation support:* Both inmates and family members often mentioned the difficulties associated with finding transportation to Stony Mountain or Rockwood for visitation. Many visits were cancelled because of transportation problems, and this was a routine source of tension and conflict between family members and inmates.
- *Education and training:* Families whose husband/father is incarcerated report chronic financial difficulties. It was regularly mentioned that if the women head of households could access training and educational services, this kind of support would be welcome.
- *Métis community involvement:* Both the Métis community and Métis inmates expressed the need for an official Métis presence and representation within the correctional facilities. The basic idea is that this presence could help shape program development, support social functions and ceremonies, and provide a liaison with the ongoing activities of the broader Métis community.
- *Incarceration alternatives:* Many respondents expressed the idea that current incarceration practices are neither efficient nor effective. There were several suggestions that serious consideration be given to discussing and identifying alternatives to incarceration.
- *Spiritual/cultural incorporation:* During the course of the interviews it became evident (especially from the Elders) that there is a substantial cultural divide between the way Métis view the reintegration process and the current organization of the correctional system. Current practices are based on the idea that individuals should change themselves to fit existing organizational arrangements. By contrast, the Métis view is that healing and reintegration begin by bringing the spirit back into the body and helping individuals find out who they are.

## CONCLUSIONS AND RECOMMENDATIONS

A review of the evidence shows that the Métis are over-represented in Manitoba's federal prisons. This over-representation is particularly acute in the family-formation age categories (18-24 years). Moreover, socio-demographic projections indicate that in the near future this Métis over-representation will become even more exaggerated. In short, with respect to the federal incarceration system in Manitoba, the Métis present a serious and growing justice system challenge

This expanding challenge on the demand side is not being addressed on the supply side. Information provided by a broad cross-section of service providers who assist inmates during and after their incarceration shows that almost no Métis-specific programming is in place. This misalignment between the extensive needs of Métis inmates and their families and the limited resources available reduces the chances of successful community reintegration. The recognition of the lack of a comprehensive, Métis-specific approach to inmate reintegration is not restricted to official agencies; Métis inmates, their families and community representatives all share concerns about the need for Métis-specific services.

In conclusion, it is useful to identify the principal recommendations supported by the evidence from this investigation.

1. There is a strong need to develop for supports and services that are Métis-specific – i.e., tailored to the needs and culture of Métis people.
2. *During incarceration, both inmates and their families need support if the probability of successful reintegration is to be enhanced.*
3. *After release, supports and services need to be available to both individuals and their families.*
4. *Within prison there is a strong need for programming that addresses issues of substance abuse and violence/anger management.*

5. Both prevention and reintegration are tied to successful employment; so *job search and retention strategies are essential*.
6. Obtaining and retaining jobs is highly correlated with training and educational credentials. *Programs within and following prison need to offer credible education and training alternatives for Métis inmates.*
7. Incarcerated offenders and their families typically have multiple deficits; dealing with such a complex constellation of problems would best be approached through *participation in a Métis-operated healing centre*.
8. The criminal justice system is often viewed as imposing “others’ justice”, since Métis inmates typically experience alienation from current correctional processes. *A strong Métis presence in operating correctional facilities and parole services might help reduce this social distance.*
9. While in prison, Métis inmates feel cut-off from their local communities. *Stronger family and Elder visitation programs* might help keep inmates connected to their communities.
10. A lack of self-esteem and disconnection from Métis culture are often identified as leading to crime and inhibiting the reintegration process. *Métis culture and spirituality needs to have a much stronger presence in prison and post-prison life.*
11. Inmates and their families often report that the prison experience did little to rehabilitate the Métis offender. This suggests that *alternatives to incarceration might be worthy of exploration.*

These recommendations contain a broad set of ideas. For them to be operational and useful they need to be integrated into a meaningful action plan. Therefore, we propose that the next phase of justice reintegration for Métis people is the *development and implementation of a pilot project*. Such a project should be a multi-phase effort, with each phase including a comprehensive formative evaluation. As an example, such a pilot project might contain three integrated, cumulative phases such as the following:

- Phase 1: Incarceration Support – that could include Elders providing cultural, spiritual, emotional, and family contact support to inmates and a Family Support Worker to assist inmates’ families.

- Phase 2: Parole Support – that could include Métis parole officers with knowledge of Métis interpersonal, community, and cultural dynamics providing reintegration facilitation.
- Phase 3: Wellness Services – that could provide an integrated, multi-stakeholder package of Métis-specific services such as including rehabilitation, family visitation, family support, probation, education/employment counselling, etc.

This type of approach would constitute a next meaningful step in providing the Métis with the kinds of cultural specific justice reintegration services they need and deserve.

## **APPENDIX A SERVICE PROVIDERS**

- Elizabeth Fry Society of Manitoba
  - United Church Halfway House
  - John Howard Society – Restorative Resolutions/Restorative Community Reintegration
  - Community Ministry with Ex-Offenders
  - Youth Bail Management Program (YBMP)
  - Community and Youth Correctional Services
  - Community Release Centre
  - Aboriginal Ganootamaage Justice Services of Winnipeg
  - Salvation Army Correctional Services
  - Adult Correctional Services
  - Manitoba Justice Initiatives Youth Corrections
  - Manitoba Youth Centre Aboriginal Culture Programming
  - Opportunities For Independence Alternative Therapeutic Programming
- 

### **SUMMARY RESPONSES TO QUESTIONS**

- A. What services does your organization offer to its clientele?
- B. Of those services offered are any for Aboriginal peoples specifically? If so, what components of traditional teachings are incorporated into the programs?
- C. Are any of the Aboriginal programs Métis specific?

#### **1. Elizabeth Fry Society of Manitoba**

- A. The Elizabeth Fry Society of Manitoba is a non-profit organization “that actively seeks to reduce the number of women and girls involved with the Criminal Justice System”. About 80-90% of their clientele Aboriginal/Métis, however, the services they do provide incorporate very little or no Aboriginal components at all. They provide many services such as anger management, individual support counselling, and the basic necessities needed upon their release back into society. The society has identified the need for a halfway house within Manitoba and is currently seeking to fulfil this need, as we are the only province without one solely for women.
- B. No services offered are Aboriginal specific.
- C. No.

#### **2. United Church Halfway House**

- A. Currently about 60% of the people residing and utilizing the United Church Halfway House services are of Treaty or Métis Status. Unfortunately, they themselves do not incorporate any programs or services with Aboriginal or Métis teachings. However, they utilize the community and connect residents

with various other Aboriginal organizations. That connection is based primarily on the need they are seeking to fulfill for example addictions. They encourage their residents to improve their life skills whether it is through completion of education or acquiring a job or the necessary training need to be successful in attaining employment. Currently there are three Halfway Houses situated within the Winnipeg sector and they are actively seeking to establish more.

- B. No services offered are Aboriginal specific.
- C. No.

### **3-5. John Howard Society - Restorative Resolutions/Restorative Community Reintegration**

- A. An alternative to incarceration, this organization serves about 27% of persons who are Aboriginal/Métis. "Restorative Resolutions encourages offenders to take responsibility for their behaviour by taking positive, concrete steps towards repairing the harm they have caused". The majority of offenders are court recommended and are facing an incarceration of six months or more. They go through extensive victim and offender counselling in hopes of repairing the damage caused by the offence whether its restitution or non-monetary methods such as community work. Being actively involved in the restoration process allows them to rebuild the trust that they have previously lost. The program incorporates three main components: the Victim Component, Social and Criminal History and Recommendations. The Victim Component provides the victim with an opportunity to participate in the case planning of the offender, which leaves the victim with a sense of regaining the control they lost through the violation. As well it provides the victim with an opportunity to participate in mediation services, in-depth victim impact statements and to gain access to information about their violator. The only cases not accepted by this particular organization are cases that include domestic disputes and sexual offences due to the imbalance of power within those particular relationships. The closest Aboriginal component incorporated into their mediation process is the round table talks that are somewhat like healing/sharing circles. This program proves to be successful in restoring harmony and peace within relationships, as its recidivism rates are 1 in 7, which could be related to the interpersonal aspect of the program. Each case worker takes on 40 cases which allows them to engage in more one on one meetings with their clients thus having a greater impact on the offender to change his/her offensive ways. It proves to be a highly effective program that unfortunately does not service many Aboriginal/Métis status persons.
- B. No services offered are Aboriginal specific.
- C. No.

## **6. Community Ministry with Ex-Offenders**

- A. "Community Ministry with Ex-Offenders is a Chaplaincy Service revering life as a gift from God. CMEO is committed to the prevention of crime by promoting the quality of life for ex-offenders and their families, without discrimination; providing spiritual, emotional and social supports to those served". CMEO clientele is two-thirds Aboriginal/Métis, sadly none of the services offered embody any Aboriginal teachings. This organization provides not only spiritual healing through religious preachings and discussions but also provides its clients with counselling services, drop-in centres, gatherings for meals and advocacy/program referrals.
- B. No services offered are Aboriginal specific.
- C. No.

## **7. Youth Bail Management Program (YBMP)**

- A. "Research indicates that community-based options to detention are more effective in preventing further criminal involvement than custodial dispositions and this is one of the key, guiding principles of the Youth Bail Management program". YBMP's key principle is to ensure that the youth is held accountable for their behaviour and utilizes the community's services other than custodial options to ensure a healthy and safe rehabilitation of the offender. This program is offered only to Winnipeg Youth where bail supervision is specified. The three major components to the YBMP are Community options, Intake and Evaluation and finally intensive Supervision. Intensive supervision that includes exceptions that the offender must oblige to, curfew monitoring, reporting in person to the Youth Bail Worker and follow-up family contacts that the YBW (Youth Bail Worker) conducts monthly. The goal of the program is to reduce the amount of time the youth offender spends in detention (pre-trial). The percentage of Aboriginal youth (Métis or Status) recommended to this program was low. Which therefore correlates with the high number of our youth incarcerated.
- B. No services offered are Aboriginal specific.
- C. No.

## **8. Community and Youth Correctional Services - Intensive Support and Supervision Program (ISSP)**

- A. On November 16,1994 the ISSP program began in order to better meet the needs the youth correctional clientele. "The program provides a continuum of core reintegration and aftercare services that complements those intervention initiatives found to be the most effective in working with young offenders". The program looks to prevent the relapse of deviant behaviour to ensure the youth is a law-abiding citizen while at the same time ensuring community safety. It attempts to achieve such by identifying the criminogenic factors that aid in facilitating the deviant behaviour. This program is available to two

specific targeted groups. The first group is youth who have been granted temporary releases for reintegration purposes. The second group of targeted clientele was the young offenders who have been discharged from custodial facilities and are bound by supervised probation orders.

- B. No services offered are Aboriginal specific.
- C. No.

### **9. Community Release Centre**

- A. Located in the industrial sector of Winnipeg the Community Release Centre serves about 900 offenders with about 75% of them being of Aboriginal decent (Treaty or Métis). This facility serves primarily as a check-in depot for parolees to meet their probation orders. Upon speaking with an employee the major need identified for ex-offenders in their perspective is support. Support being having someone to talk to, to help them reintegrated back into society. Its not just having programs that will change their deviant ways its giving them the emotional, spiritual and mental support that will eventually lead them to a healthier lifestyle.
- B. No services offered are Aboriginal specific.
- C. No.

### **10. Aboriginal Ganootamaage Justice Services of Winnipeg Inc. - Community Circle Diversion Program**

- A. Ganootamaage is a divisional program that is an alternative to incarceration and therefore is a "before the court" process. Its primary goal is to "restore communities through the use of Aboriginal Justice by healing people's broken spirit relationship". Program referral is primarily done by the Crown Attorney's office however, volunteering to enter the program is common as well. This program not only works in repairing the offenders broken spirit but to also restore the victims broken spirit depending if they are involved in the healing process. The program involves the offender, the victim and the community as well by holding forums. Upon speaking with the elder of Ganootamaage the biggest need she identified as our people needing was ADVOCACY. She stressed this specifically for the Métis for the simple fact that they have a greater struggle face than any other race. The Métis are classified as Aboriginal peoples but yet fail to have the rights that are granted to them by being Aboriginal. Therefore they have to fight harder to get the support they need that other Aboriginal peoples automatically receive. Yet the Elder stressed that the struggle is not only within the Aboriginal sphere, Métis people struggle in the dominant society as well. Where in Western society they are accepted as the stereotypes (typical 'Indians' abusing the system) that have been circulating for years and years about them that makes Western society reluctant to help out. Again ADVOCACY is the biggest need for our people that this elder stressed.

- B. All services offered are Aboriginal specific. Traditional teachings incorporated into the programs are healing/sharing circles, smudges, sweat lodges, feasts, and community forums.
- C. No Métis-specific services even though a need for it was identified.

### **11. Salvation Army - Correctional Department**

- A. The Salvation Army offers a variety of services to people in need but none are directed to any group of peoples based on race, culture or religion specifically. An example of a program offered by the Salvation Army is the Prostitution Diversion program where they take girls off the streets to properly feed and cloth them and most importantly to give them a rest. They also introduce the girls to services and programs that are available out there for them, basically to show that there are other pathways accessible to them. Other programs offered are the Fine Option and Community Service program and John School.
- B. No services offered are Aboriginal specific.
- C. No.

### **12. Adult Correctional Services**

- A. Adult Correctional Services offer a variety of programs directed to Aboriginal peoples specifically. The programs are utilized throughout the province of Manitoba and in the Correctional Facilities as well. Many are in partnership with the previously interviewed organizations for example the Aboriginal Ganootamaage Justice Services of Winnipeg. One may find many of these programs within Urban Manitoba however many are operating throughout Aboriginal Communities across Manitoba. The following is a list of such programs:

**Northern Aboriginal Justice Strategy:** This is a joint program involving Manitoba Justice and Manitoba Keewatinowi Okimakanak Inc. (MKO). It consists of 2 components: 1) an Aboriginal Magistrates Court, and 2) Community Justice Workers. The Aboriginal Magistrate Court involves Aboriginal Magistrates attending at 9 First Nations communities to deal with matters such as bail hearing, remands and the applications of fines in certain types of offences. It is intended to reduce the number of cases on the regular court dockets and reduce the length of time for cases while providing services in the local language. The Community Justice Workers work in conjunction with the Aboriginal Magistrates Court to develop community-based alternatives for offenders including community services, restitution and mediation.

**Aboriginal Court Worker Program:** The Aboriginal Court Worker Program is a joint project of the Government of Canada and the Government of Manitoba. Aboriginal Court workers provide services to Aboriginal people in

the criminal court system. These services include obtaining legal counsel for Aboriginal accused, dealing with communications problems and helping to contact relatives, social service agencies of Aboriginal agencies. There are 13 Aboriginal Court Workers providing services in 57 Manitoba courts.

**Aboriginal Youth Justice Committees:** Youth Justice Committees are designated to assist in any aspect of the *Young Offenders Act*. They are typically involved in crime prevention and applying alternative measures to youth who have been diverted from court or formal charge. Alternative measures may include community services, restitution, repairs to property, apologies and other reparative actions. Of the approximately 65 Youth Justice Committees in Manitoba, approximately 19 are in Aboriginal Communities.

**St. Theresa Point Aboriginal Youth Court:** This program was implemented in 1989 and was designed by and for the St. Theresa Point First Nation. A multidisciplinary community resource team reviews youth offenders cases and recommends dispositions which are applied by local officials and followed up by a case manager. Dispositions may include restitution, community services work, counseling by elders and curfews.

**Sentencing Circles:** Sentencing circles have been used in a number of Aboriginal communities such as Hollow Water and Pukatawagan First Nations. They enable the victim, the offender, their families and concerned community members to provide input into the sentencing process before a judge sentences the offender.

**Hollow Water Community Holistic Circle Healing:** This program is jointly funded by the Government of Canada and the Government of Manitoba to provide a comprehensive response to sexual abuse in the Aboriginal communities of Hollow Water First Nation, Aghaming, Seymourville and Manitogagan. Seven local workers, trained in sexual abuse intervention, provide assistance and counselling to sexual abused victims, offenders and their families.

**Aboriginal Centre Community Legal Aid Office:** This Legal Aid Office is located in the Aboriginal Centre in Winnipeg and provides culturally-appropriate legal services to Aboriginal people in the city. It also provides resolutions that emphasize Aboriginal conflict resolution methods for legal disputes, criminal and family law cases.

**First Nations Family Justice Protocol:** Manitoba Keewatinowi Okimakanak Inc. (MKO) and the Awasis Child and Family Services Agency of Northern Manitoba have developed a protocol to develop alternative ways of addressing family justice issues in northern Manitoba communities. The Ministers of Aboriginal and Northern Affairs, Family Services and Housing

and Justice have signed a partnership protocol agreement with Awasis and MKO to participate in the development of this new model. The major focus is on Mee-noo-stah-tan sessions, which are a meditation approach to addressing family justice and child protection issues. The use of local magistrates in the communities is also proposed for consent judicial matters and specific functions under The Child and Family Services Act.

**Aboriginal Justice/Restorative Justice Working Group:** This working group was established to improve the co-ordination of services to Aboriginal people in the justice system and to review proposals dealing with Aboriginal justice issues. It consists of representatives from Courts, Corrections, Policy and Planning and Public Safety Branches of Manitoba Justice as well as the RCMP, Winnipeg Police Service and Native Affairs Directorate.

**Urban Sports Camp:** The Urban Sports Camp is a community-based leisure time activity program for children and youth in the inner city of Winnipeg and is funded by Manitoba Justice. It is designed to provide a recreational outlet for Aboriginal and Non-Aboriginal children and youth in order to encourage avoidance of involvement with street gangs and criminal activity.

**Winnipeg Native Alliance Outreach Program:** Manitoba Justice has provided funding to enable the Native Alliance of Winnipeg to make presentations and outreach to inner city schools and youth correctional centres. These presentations and outreach are targeted at current and potential gang members.

**Child Find Manitoba Ganawenimig Program:** Manitoba Justice has provided funding to assist Child Find Manitoba in providing information and educational programs to prevent children and youth from becoming runaways. This initiative is targeted at Aboriginal children and youth. It is designed to present the dangers of running away from home and positive alternatives.

**Northern Justice Conference:** Manitoba Justice has worked with First Nation community of Waywayseecappo to establish an Elder Panel to deal with justice issues. The Elders Panels sits with the Provincial Court in Waywayseecappo and provides advice and recommendations on sentencing. The Elders Panel also speaks with victims, offenders, and their families in an attempt to resolve disputes in formally within the community.

**Aboriginal Policing Initiatives:** Manitoba Justice supports a number of Aboriginal policing initiatives in Manitoba. Of the 63 First Nations communities in Manitoba, First Nation policing is being provided to 5 communities. The Government of Manitoba is reviewing policing issues in other Aboriginal communities with a view to expanding this initiative. The

support of Aboriginal policing initiatives has been strengthened by the appointment of a Director of Aboriginal Policing in Manitoba Justice.

**Aboriginal Recruitment and Staff Training Programs:** The Corrections Division of Manitoba Justice has undertaken to increase its level of affirmative action staff, in particular Aboriginal staff. Strategies to achieve that objective include allowing Aboriginal job applications to be interviewed in their home communities; including an Aboriginal staff member on job interview panels; screening job bulletins by Aboriginal staff to ensure that the content is clear and understandable; and the publication of job bulletins in the Aboriginal media. Corrections is also participating in the Manitoba Civil Services Commission's Aboriginal Management Training Program to enable Aboriginal staff to obtain supervisory and management training.

**Community Participation Agreements with Aboriginal Communities:** The Corrections division of Manitoba Justice has established Community Participation Agreements with approximately 20 First Nations communities to perform selected community correctional services such as probation supervision.

**Aboriginal Elders:** Elders are engaged in each of Manitoba's correctional facilities to provide culturally-appropriate spiritual counselling and programming (sweat lodge, smudging and sweet grass ceremonies) to Aboriginal offenders. Many Community Corrections offices across the province also engage elders to provide Aboriginal culture context to intervention programs such as the Partner Abuse Term program. The Aboriginal Spiritual Caregivers Group have identified a Vision Statement which includes the delivery of Aboriginal traditional teachings, culture, values and spirituality as well as cross-culture training for Corrections staff.

**Fine Options/Community Services Order Resource Centres:** These centres are located in approximately 50 Aboriginal communities in Manitoba. Staff from those communities administer Fine Option and Community Services Order on behalf of Corrections.

**Ototema:** Ototema is a mentor program for female young offenders. This program is designed to address young female offenders' need for social support while also meeting the requirements of a probation order. In this program the mentor relationship continues to be fostered and supported after the expiration of the probation order, unlike the majority of programs initiated by the Corrections Division.

**Neecheewam:** The Neecheewam program is joint Family Services-Corrections program designed to provide an intensive placement experience for Family Service wards who are on probation and are gang members.

Corrections provides anti-criminogenic programming, case management and regular consultation.

**Aboriginal Ganootamaage Justice Services of Winnipeg (AGJSOW):**

AGJSOW (formerly Aboriginal Legal Services of Winnipeg) was a tripartite project involving the Government of Canada and the Government of Manitoba and the Aboriginal Council of Winnipeg (ACW). ACW has assigned its responsibilities under the tripartite agreement to AGJSOW, which is an incorporated body. Although AGJSOW is funded by government, its programming and service delivery are directed and provided by an Aboriginal organization. AGJSOW is designed to divert Aboriginal accused from the criminal justice system and enable them to reintegrate into society through healing/action plans which address the needs of the crime victim, accused and their families. AGJSOW operates out of the Aboriginal Centre at 181 Higgins in Winnipeg.

**CP.1879 (formerly Mediation services of Winnipeg):** CP.1879 is a diversion program for both Aboriginal and non-Aboriginal youth. It is funded by the Government of Manitoba and AGJSOW. It is similar to AGJSOW but exclusively targets youth who have been charged with criminal offences. C.P.1879 operates under the auspices of Mediation Services and is located in their offices at 583 Ellice Avenue in Winnipeg.

**Pitama:** Pitama's goals is to raise to the forefront the identified needs and concerns of Manitoba Justice's Aboriginal staff.

**Roseau River Youth Work Corps:** To support the planning stage of the Youth Work Corps and a facility for at youth risk to develop social, educational, vocational and spiritual skills.

**Aboriginal Regional Diversion Program:** The initiative is in partnership with the Manitoba Métis Federation and Justice Canada. This program will provide a diversion that uses community sentencing alternatives, and restorative justice approaches to provide a culturally-sensitive approach for Aboriginal people in conflict with the law.

- B. Yes, in total Adult Correctional Services offer as many as 23 Aboriginal specific programs.
- C. None of the 23 Aboriginal specific programs incorporate Métis culture.

**13. Manitoba Justice Initiatives Youth Corrections**

- A. "Crime rates and problems that are associated with crime have long been a concern of Aboriginal communities and the Justice system that serves them". In response to that concern there are various Aboriginal specific programs throughout Manitoba for youth just the same as for the Adults. An example of an Aboriginal Youth orientated program is the Roseau River Youth Work

Corps. "A facility for at risk youth to develop social, educational, vocational and spiritual skills".

- B. Yes, throughout Manitoba there are 11 Aboriginal specific programs.
- C. None of the programs offered are Métis specific.

#### **14. Manitoba Youth Centre Aboriginal Culture Programming**

- A. Serving about 600 residents, MYC incorporates an extensive Aboriginal Culture component into its programs. This past year many activities and ceremonies were organized for the youth to attend all of which were successful. MYC brings instructors into the facility to teach various activities such as the making of Star Blankets, teaching Aboriginal dialect, sweatlodges, naming ceremonies, Art Programs, and the teaching of drumming and Pow Wow songs to name a few. Many if not all programs taught or directed by the on-site Elder that is easily accessible.
- B. Yes, Manitoba Youth Centre incorporates an extensive Aboriginal-specific component into its programs.
- C. None of the Aboriginal programs incorporate a Métis component.

#### **15. Opportunities For Independence Alternative Therapeutic Programming**

- A. "Opportunities for Independence, Inc. is a non-profit organization dedicated to the development and delivery of community-based programs specifically geared towards developmentally disabled adults who are in conflict with the criminal justice system, or are at risk of becoming in conflict due inappropriate behaviors". Opportunities offer a variety of services that are highly supportive for its clientele. There is residential placement, vocational training, problem solving and social skills as well as the delivery of programs to help them deal with their deviant behavior. "The client must be in conflict with the law, or at risk of becoming in conflict with the law. An order of Probation, Parole, or an assessment of risk as provided by the referring agent is required at the time of referral".
- B. No programs or services offered are Aboriginal specific.
- C. None.

**APPENDIX B**  
**The Métis Population in Federal Prisons in Manitoba - A January 2000**  
**Snapshot**

Prepared by Research Branch, Corrections Services Canada

**Ethnicity**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non-Aboriginal</b>	<b>Total</b>
Stony Mountain (Medium)	53 (21%)	87 (34%)	117 (46%)	257 (100%)
Rockwood (Minimum)	20 (14%)	42 (28%)	86 (58%)	148 (100%)

**Age**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non-Aboriginal</b>	<b>Total</b>
18-24	29%	26%	15%	21%
25-34	38%	40%	31%	35%
35-44	19%	23%	33%	27%
45+	14%	10%	22%	17%

**Sentence Length**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non-Aboriginal</b>	<b>Total</b>
Under 4 years	49%	53%	49%	50%
4 to <6 years	29%	23%	19%	22%
6 to <10 years	16%	19%	18%	18%
10 years or more	14%	5%	15%	10%

**Major Offence**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non-Aboriginal</b>	<b>Total</b>
Homicide	16%	29%	23%	24%
Sex Offence	8%	21%	15%	16%
Robbery	36%	32%	36%	34%
Drugs	25%	11%	26%	26%

**Rated Risk Level**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non-Aboriginal</b>	<b>Total</b>
Low Risk	9%	4%	15%	15%
Moderate Risk	53%	37%	40%	48%
High Risk	38%	59%	45%	48%

**Rated Needs Level**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non- Aboriginal</b>	<b>Total</b>
Low Needs	4%	2%	13%	8%
Moderate Needs	51%	48%	51%	50%
High Needs	45%	50%	36%	42%

**Some or Considerable Needs**

	<b>Métis</b>	<b>Other Aboriginal</b>	<b>Non- Aboriginal</b>	<b>Total</b>
Employment & Skills	59%	57%	45%	51%
Personal/Emotional	59%	91%	87%	89%
Community Functioning	22%	22%	23%	22%
Associates	44%	42%	35%	39%
Substance Abuse	87%	92%	69%	80%
Family/Marital	27%	39%	31%	33%
Attitude	20%	22%	34%	27%



**5a) When you were released did you have any expectations of yourself?**

Yes

No

**5b) Of your family?**

Yes

No

**5c) Of your community?**

Yes

No

**5d) What were your expectations?**

**6a) Can you describe your experience when you were released back into the community?**

**6b) What services were made available to you once you were released?**

**6c) What types or supports or programs would you liked to have seen made available for you?**

**6d) Did you feel prepared for your release?  
Why, or why not?**

Yes

No

**7a) How can people who have been incarcerated help others reintegrate back into the community?**

**7b) Would you be willing to participate if such an opportunity existed?**

Yes

No





**8) Would you be willing to participate in a community forum to look at the results and plan further action the Winnipeg Métis Association can take to help people who have been or may be incarcerated or being released back into the community?**

Yes

No

**9) Do you have any questions or other comments you would like to add that has not been mentioned?**

**\*\*Please do not forget to tell other friends or family members about our survey and encourage them to participate. Feel free to call the office if you have any questions or concerns regarding this survey. Thank you for your time, your participation and your co-operation. The information you have provided us with will help us develop more supportive and successful service provision for the Métis.**

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