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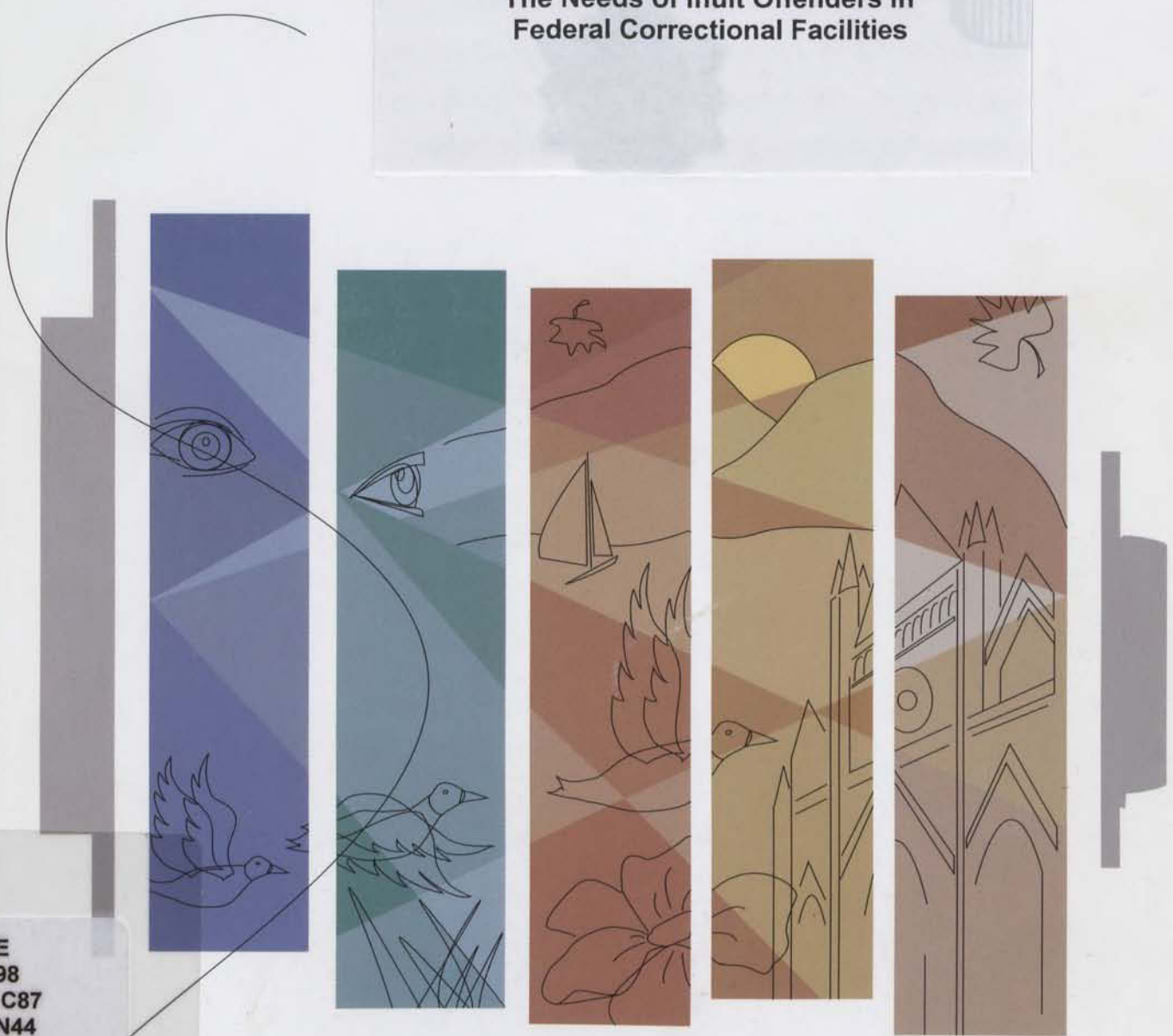


Research Branch
Direction de la recherche

Policy, Planning and Coordination
Politique, planification et coordination

— Research Report —

**The Needs of Inuit Offenders in
Federal Correctional Facilities**



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2004

————— **Research Report** —————

**The Needs of Inuit Offenders in
Federal Correctional Facilities**

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2004 N° R-142

EXECUTIVE SUMMARY

The Inuit needs project was a joint effort of Correctional Service Canada (CSC), Inuit Tapiriit Kanatami (ITK) and Pauktuutit Inuit Women's Association to examine the institutional and community reintegration needs of Inuit federal offenders. The research consisted of three components: interviews with 75 Inuit offenders incarcerated in federal correctional facilities across Canada; interviews with 34 family members of Inuit offenders; and interviews with 73 staff in federal correctional facilities.

Similar to the situation for First Nations and Métis people, Inuit are over-represented within the federal correctional system. Although Inuit represent about 0.1% of the Canadian population (Statistics Canada, 2001), they represent about 1% of offenders incarcerated in federal correctional facilities (approximately 99 offenders) (Correctional Service Canada, 2003a). In addition to their over-representation, the experience of Inuit, both during and after incarceration, indicates the need for targeted services and programs. Upon entry into federal institutions, Inuit are identified as "Aboriginal". Unfortunately, the use of this generic term tends to refer to the "First Nations" population. Consequently, there are minimal programs and services geared towards the specific and unique needs of Inuit inmates. Because of the lack of knowledge and/or understanding of these distinct needs, Inuit inmates are provided with programs and services that include practices and beliefs that are not part of Inuit culture or way of life. For example, although there are sweat lodges, sweet grass ceremonies, Elders, and healing programs, these programs and services are based upon, or only include, First Nations culture, and do not take into consideration the unique cultural differences between Canada's Aboriginal populations. Without some understanding of cultural differences between First Nations, Métis and Inuit cultures, the appropriate services and supports for Inuit during their incarceration will continue to be unmet. Programs and services that address Aboriginal offenders as a whole, rather than focusing on the diverse needs within each Aboriginal culture, can hamper successful reintegration of Inuit offenders back into the community.

Through the development of strong and meaningful partnerships with ITK and Pauktuutit Inuit Women's Association, the CSC Research Branch and various other branches within CSC have recognized that Inuit face unique challenges within the correctional system. Through the development of this relationship, various recommendations, initiatives and projects have evolved, one being the Inuit institutional needs assessment.

To date, research available on Inuit offenders indicates that Inuit offenders may require different interventions than the programs and services designed strictly for non-Aboriginal and First Nations offenders. Therefore, it is necessary to examine in more depth what institutional programs and services are currently in place, and what services are required to ensure the safe, timely, and successful reintegration of federally sentenced Inuit offenders. The present research project attempts to answer this, by addressing the following questions:

1. Do Inuit federal offenders differ from Métis and First Nations offenders?
2. What are the needs of Inuit offenders when inside the institution and upon release to the community?
3. What are the needs of the family members of Inuit offenders?
4. What knowledge and experience do CSC institutional staff have regarding Inuit offenders?

Profile of Inuit Offenders

As with other Aboriginal offenders, differences exist between the profiles of Inuit offenders and non-Aboriginal offenders. However, some differences also exist among Inuit, Métis, and First Nations offenders. Inuit offenders tend to be young, single, have low levels of education and high unemployment, circumstances that are fairly similar to Métis and First Nations offenders. The only major differences are that a larger proportion of Inuit offenders were single and a smaller proportion unemployed at the time of admission. In terms of most serious current offence, a larger proportion of Inuit

are incarcerated for sexual offences compared with Métis and First Nations offenders, and a smaller proportion are incarcerated for robbery. In addition, smaller proportions of Inuit offenders are incarcerated for drug-related and property offences than Métis offenders. Furthermore, larger proportions of Inuit than other Aboriginal offenders are rated as high risk to re-offend and high need for programming. They are rated as having "some or considerable" need in the areas of personal/emotional issues, substance abuse, criminal associates, and attitude. However, Inuit offenders tend to receive shorter sentences than Métis and First Nations offenders.

Unlike other Aboriginal offenders, in particular Métis offenders, Inuit offenders typically live in rural settings. They also tend to follow Inuit traditions, and most speak an Inuit language. However, unlike many First Nations offenders who seem to re-establish their First Nations cultural links during incarceration, Inuit offenders attachment to Inuit culture appears to diminish during incarceration, while their attachment to First Nations culture increases. This is likely because there is greater access to First Nations than Inuit culture in federal institutions. Since most Inuit offenders plan to go to Inuit communities upon release, it is unfortunate that their cultural links are weakened during incarceration.

As with other federal offenders, many Inuit offenders had difficult home environments during childhood, including exposure to violence and substance abuse in the home. As with First Nations and Métis offenders, approximately two-thirds of the Inuit offenders had been involved in the child welfare system while growing up. However, unlike many First Nations and Métis offenders, a large proportion of Inuit offenders interviewed said that they had a stable and happy childhood.

Unlike First Nations and Métis offenders, many Inuit offenders said they had little contact with their spouse or children during their incarceration. Further, any contact tended to be by telephone or letter. This is not surprising given the distance that separates most Inuit offenders from their family members. However, it indicates the

difficulties that Inuit offenders face in maintaining contact with, and receiving support from, loved ones.

Needs of Inuit Offenders

Inuit offenders clearly have a broad range of criminogenic needs when entering the federal correctional system and upon release to the community. Programs in place are attempting to address these issues. A large proportion of Inuit offenders have participated in programs aimed at addressing their diverse criminogenic needs. Further, those interviewed tend to feel that the programs have been useful. However, they also note that the most useful programs were ones that were designed specifically for Inuit offenders (such as the Tupiq program, an Inuit sex-offender program). For other programs, they tended to feel that the cultural aspect was missing. It is not clear whether all programs meet Inuit offenders' cultural or spiritual needs to the same extent. Although the programs target criminogenic needs identified at intake, the offenders may not respond fully to the programs unless they are given in an appropriate cultural context and in a way that is meaningful to the lives of Inuit offenders.

Differences in offence characteristics, needs, home environment and cultural characteristics point to a need for different methods of intervention for Inuit offenders.

Needs of Family

The needs of family members of Inuit offenders are similar to the needs of family members of offenders in general. For instance, they say they need contact with the offender, financial support, emotional support, and counselling. However, because of the distance which typically separates them from the offender, it is difficult for the family members of Inuit offenders to visit. Furthermore, to make the services most effective, they need to be provided in the locations where family members live (often remote locations), and by people who understand the culture and language.

Staff Knowledge

Educating staff and allowing them to acquire experience with Inuit culture is clearly an important area that requires further attention. The interviewed staff said that they possess little knowledge of Inuit culture. For instance, although 77% said they had received training about Aboriginal issues, only 15% had been given any training on Inuit issues. Furthermore, approximately three-quarters of the staff interviewed said they had no current knowledge about Inuit offenders. Information sessions for staff on Inuit culture could aid in fostering a better understanding of differences between Inuit offenders and other Aboriginal and non-Aboriginal offenders.

It would also be beneficial to develop recruitment and retention strategies for Inuit staff, so that Inuit offenders have access to Inuit staff, facilitators, and Elders. Inuit staff know the offenders' culture, understand their way of life in the north, may speak their dialect, and maintain a host of community links. All of these characteristics would better serve Inuit offenders.

Summary

It seems clear from the research that Inuit-specific programs and services would be beneficial for Inuit offenders. Although Inuit represent a very small proportion of the offender population served by CSC, they are substantially over-represented, as is also the case with Métis and First Nations offenders. Furthermore, a substantially larger proportion of Inuit offenders are incarcerated for sexual offences compared with other offender groups, indicating that a program focusing on sexual offending is particularly necessary for Inuit offenders. Offenders, family members and staff all noted the need for Inuit-specific programs. CSC currently has an Inuit-specific program in place for sex offenders at Fenbrook Institution. The "Tupiq" program follows universally accepted relapse prevention theory, but integrates Inuit culture by incorporating Inuit delivery staff, healing therapy and cultural references. Another service currently available at

Fenbrook Institution is a carving shack that allows Inuit offenders to learn carving skills that they can utilize upon release.

The journey of federally sentenced Inuit offenders is fraught with challenges that cannot be overcome until some of the obvious obstacles to their rehabilitation are addressed. CSC needs to better understand Inuit culture and communities in order to develop more effective strategies for reintegrating Inuit offenders back into their communities.

ACKNOWLEDGEMENTS

This project was made possible through the combined efforts of a working group comprised of representatives from the Correctional Service of Canada (Shelley Trevethan, John-Patrick Moore, Leesie Naqitarvik), as well as representatives from Inuit Tapiriit Kanatami (Valerie Nicholls, Autumn Watson) and Pauktuutit Inuit Women's Association (Daisy Saunders). The working group members helped to guide the research and provided valuable expertise and advice on the project. In addition, the National Inuit Justice and Corrections Technical Working Group, comprised of representatives from Nunavut (Kivalliq, Kitikmeot and Qikiqtani Inuit Associations), Labrador (Labrador Inuit Association), Nunavik (Makivik Corporation) and Inuvialuit (Inuvialuit Regional Corporation) provided valuable comments on the approach, instruments and report.

This project was partly funded by the Aboriginal Initiatives Branch of CSC. In particular, the authors would like to thank Lisa Allgaier and Paul Sonnichsen for their support and assistance in initiating this project.

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INTRODUCTION

In May, in an Arctic community, all is very quiet. It seems that every family with a skidoo or dog-team has piled onto a qamutik (or sled) and is bouncing on caribou skin mattresses over the rough sea ice as they venture out to hunt seals or jig for fish. After midnight, with the sun barely grazing the horizon, a red sky washes from sunset to sunrise, reflected on the vast sparkling expanse of frozen ocean. Out on the ice, several skidoos have stopped; people gather around one of the qamutiks where a camp stove roars and tea boils. Laughing children play tag to warm up, while the adults share jokes and anecdotes. One of the hunters offers fresh seal meat; there may be talk of a person they all know, someone who has been away a long time, who had trouble a while back, but who is finally coming home. One could almost believe that very little has changed in this place — Inuit still travel, hunt and camp with the seasons, and in so many ways their culture endures. This is a good thing: never have they needed their culture more. Never has their culture been under such great attack, as Canadian Inuit face the devastating effects that social and cultural upheaval has wrought (Hamilton, 2003).

Due to the uniqueness of the Inuit population in Canada, Inuit offenders face distinct issues and challenges that may be quite different from other Aboriginal, as well as non-Aboriginal offenders. To gain a better understanding of Inuit culture, the Correctional Service of Canada (CSC) developed strong and meaningful partnerships with Inuit Tapiriit Kanatami (ITK) and Pauktuutit Inuit Women's Association. This partnership has helped to create various recommendations, initiatives and projects relating to Inuit offenders. One of these initiatives is this Inuit institutional needs assessment, the results of which are presented in this report.

This section provides an overview of Inuit communities across the Arctic. This review of communities located thousands of miles away is meant to allow the reader to glance

into the Arctic and begin to grasp some of the challenges that Inuit and their respective communities face daily in relation to corrections.

Inuit Culture¹

For more than four thousand years, Inuit — a founding people of what is now Canada — have occupied the Arctic land and waters from the Mackenzie Delta in the west to the Labrador coast in the east and from Hudson's Bay Coast to the islands of the High Arctic. Thule Inuit are the ancestors of today's Canadian Inuit. Before Europeans arrived, Inuit handcrafted their own tools from resources found on the land and in the animals they harvested. This way of life was practiced for thousands of years until the arrival of European explorers, whalers, traders and finally, settlers, who brought a new world and indeed, a new way of life with them (ITK, 2003a).

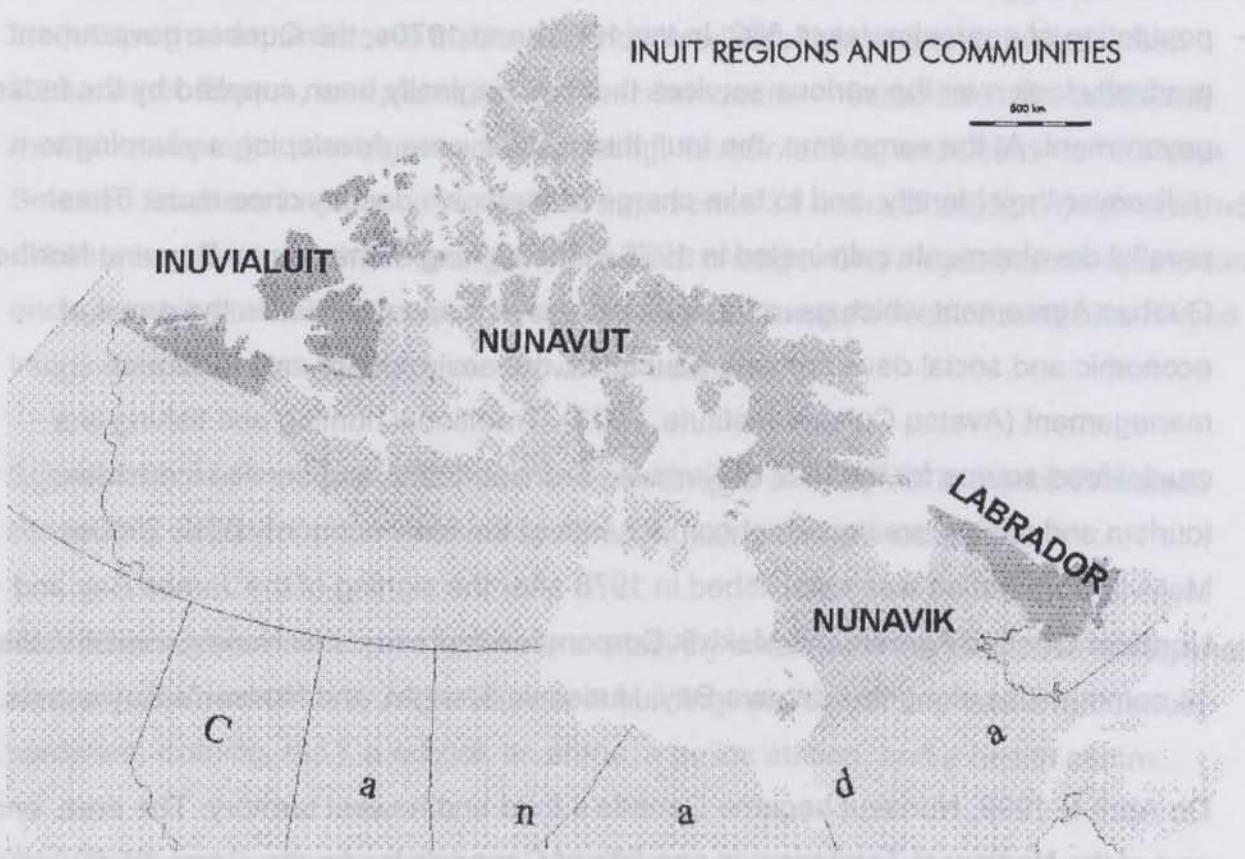
According to the Census of Population (Statistics Canada, 2001), of the 976,305 people who identified themselves as Aboriginal in 2001, about 5% (45,070) reported that they were Inuit. Canadian Inuit currently occupy Canada's northern provinces and territories in 53 distinct Inuit communities. The community populations range from approximately 100 in Grise Fiord to 5,000 in Iqaluit. According to Statistics Canada, out of the total Inuit population Nunavutmiut make up 50%, Nunavummiut, 21%, Labradormiut, 10% and Inuvialuit, 9%. The remaining 10% are scattered throughout Ontario and the rest of Canada.

Inuit are located in four regions: Nunatsiavut (Labrador), Inuvialuit (Northwest Territories), Nunavik (Quebec) and the newly established territory of Nunavut.

The Inuit region of Labrador is called Nunatsiavut. Approximately 4,500 Inuit live along the Labrador coast in five communities. Nain, with a population of 1,200, is the biggest Inuit community in Labrador and is also the administrative centre. Land and sea wildlife harvesting continues to be the main diet and often the mainstay of Labrador's economy

¹ Portions of this section were drawn from Hamilton (2003).

(ITK, 2003a). The Labrador Inuit Association (LIA) is a non-profit organization that was formed in 1973 and incorporated under Newfoundland law in 1975 (Labrador Inuit Association, 2003). In 2001, LIA signed an Agreement in Principle with the governments of Canada and Newfoundland and Labrador for a comprehensive land claim. LIA represents all Nunatsiavut Inuit.



The Inuvialuit region comprises the north-western part of the Northwest Territories. It is home to approximately 3,900 Inuit who live among six of the western Arctic communities, the largest regional centre being Inuvik. In 1984, the Inuvialuit negotiated a comprehensive land claims settlement with the Government of Canada, marking a milestone in the Northwest Territories. The Inuvialuit Final Agreement described approximately 1.2 million square kilometres of surface ownership, including certain mineral, petroleum and natural gas rights (Inuvialuit Regional Corporation, 2003). Hunting, fishing, and trapping carry on the traditional economy of the Inuvialuit, while mineral and gas exploitation, tourism, arts, and crafts are currently featured in the larger

regional centres. The Inuvialuit Regional Corporation (IRC) was established in 1985 as part of the Inuvialuit land claim. IRC represents all Inuvialuit.

The area in northern Quebec inhabited by Inuit is known as Nunavik (meaning "a place to live"). Nunavik covers more than 560,000 square kilometres and is home to approximately 9,340 Inuit. The largest community in the region is Kuujuaq, with a population of approximately 1,500. In the 1960s and 1970s, the Quebec government gradually took over the various services that had originally been supplied by the federal government. At the same time, the Inuit themselves were developing a yearning to rediscover their identity, and to take charge of their own destiny once more. These parallel developments culminated in 1975 in the signing of the James Bay and Northern Quebec Agreement which gave the Inuit extensive responsibilities in the areas of economic and social development, education, the environment, and territorial management (Avataq Cultural Institute, 2003). Traditional hunting and fishing is a crucial food source for the Inuit of Nunavik. Transportation and service industries, tourism and mining are important components of the local economy (ITK, 2003a). Makivik Corporation was established in 1978 after the signing of the James Bay and Northern Quebec Agreement. Makivik Corporation represents all Nunavummiut in the 14 communities along the Ungava Bay, Hudson's Strait, and Hudson's Bay coasts.

On April 1, 1999, Nunavut became Canada's third and newest territory. The area, once part of the Northwest Territories, is one-fifth of Canada's landmass. Some 25,000 Inuit reside in 26 communities, with Iqaluit as the capital. Nunavut is divided into three regions: Qikiqtaaluk (Baffin) in the east, Kivalliq (Keewatin) in the central Arctic along the western coast of Hudson's Bay, and Kitikmeot in the west. The official language of the government is Inuktitut, although French, English, and Inuinnaqtun are also recognized and widely used (ITK 2003a). Nunavut Tunngavik Incorporated was established in 1992 as part of the Nunavut Land Claims Agreement, and represents all Nunavummiut.

Many Inuit still live off the land, following the traditional Inuit practices of hunting, trapping, and fishing. Increasingly, carving, jewellery making, and printmaking are becoming a larger sustainable economic sector throughout much of the north.

The way of life in the north is significantly different than in the south. Some southern Canadians, through their television sets, have seen glimpses of the rugged yet beautiful landscape that expands over the Arctic, and the wildlife that roams its surface. Soft lichen, arctic flowers, and plants extend over the tundra — floras that offer traditional medicines, heat for cooking, snacks for eating, flavour for tea, and beauty for the soul. Selected few have had the opportunity to experience 24 hours of daylight/darkness and extreme temperatures that accompany seasonal change. One's eyes cannot open wide enough to take in the vastness of land and sea that Canada's Arctic has to offer — just imagine no obstacles in your view above the tree line.

Some of the other unique differences and challenges of living life in the north include community structure, transportation systems, housing and the economy.

In the four regions, Inuit communities are relatively small (with the exception of regional centres). Each community has a municipal building, an "everything" store (groceries, hardware, clothing, etc.), a school, an arena, a police station, and a health centre.

The airport and loading dock are two of the most vital and important features of each Inuit community. The communities rely heavily on scheduled air services for regular supplies and passenger travel. During the summer months, construction material, bulk goods, and heavy machinery are delivered by sealift. High freight rates result in increased prices at local stores. Few communities have road access to southern points, or even to neighbouring villages. There are, however, roads in and around each community. Most businesses and some families own vehicles such as vans or trucks, or the occasional car with which to drive around town. More people — particularly those in the smaller communities — rely on snowmobiles in winter and ATVs in the summer, as they are more versatile and travel off-road as well (ITK, 2003a).

Housing is a big concern in the Arctic. In most communities, housing is provided and maintained by regional and federal governments. The high cost of living, combined with high unemployment rates, force Inuit to depend on public housing. Inuit usually do not have a choice over what type of house they want to live in; houses are simply allocated based on the size of the family. Most communities have long waiting lists for housing, so there are often three generations living under the same roof (ITK, 2003a). Using 1996 Census data, an ITK report indicated the need for 8,800 new social housing units for the 53 Inuit communities in Canada (Inuit Tapirisat of Canada, 2001). According to the most recent Census, the Inuit population increased from 40,220 in 1996 to 45,070 in 2001. With an increase of 12% in population over five years and without a corresponding increase in social housing construction, it is clear that the housing crisis still exists (ITK, 2003b).

Unemployment rates in Inuit communities have always been high. As with housing and roads, jobs have also been in high demand, but in short supply. From the establishment of government agencies and industries in the North up until the 1990s, employees were imported from outside the Arctic to deliver programs and services to Inuit (ITK, 2003a).

Canada's Inuit are survivors in the truest sense of the word: a people who have thrived for generations in the harshest climate on earth, who have successfully negotiated advanced land claims agreements, and who are committed to preserving their unique culture — including one of the last remaining Aboriginal languages in a modern world that seems bent on cultural homogeneity. More than 50 Canadian Inuit communities are huddled on the shores of the Arctic Ocean, spanning the width of this country and sharing a common culture, lifestyle, and history. But today, it is not the cold, the wind or the brutal uncertainty of nature threatening their survival; it is the spectre of dire social problems hitherto unfathomable that presents itself as the greatest challenge yet to Canada's Inuit. The future promise for Inuit communities lies in the hope and belief that today's generation will be able to summon the emotional strength, wisdom, and tenacity of their ancestors, those masters of culture and of survival.

During most of the 1900s, Inuit communities were small, seasonal, family-based camps scattered across the vast expanse of the Arctic, where the land and sea provided a hard-won lifestyle of subsistence. Early 18th century explorers and whaling expeditions provided the first contact between the Inuit and modern European cultures, but it was not until the mid-20th century that these interactions forever changed the structure of Inuit society. In the late 1950s and 1960s, the federal government pursued an aggressive policy to centralize Canadian Inuit into permanent communities, establishing federal day schools and registering Inuit as citizens, effectively bringing an end to centuries of nomadic life. When faced with losing their children to student residences, most Inuit families chose to move into the government-run communities.

There were many reasons why life in these communities made sense to a northern hunting people whose lives faced the constant threat of starvation and sickness. The community provided a social lifeline that included subsidized housing, health care, and the ready availability of food, supplies or even financial assistance. It meant education for the young, a chance at waged employment, and easy access to modern-day amenities. However, life in settled communities also meant the replacement of social structures, institutions, and a lifestyle that had served Inuit well for thousands of years. It further exposed them to alcohol, disease, and dietary changes among other things, and resulted in a loss of cultural values and creation of dependency on — and control by — southern-based interests including the federal government and commercial enterprises.

Like elsewhere in Canada, Inuit community life is both simple and very complex, but is fundamentally based on relationships between people. It is about home, education, health, justice, and support to families and individuals. It is about work and leisure, and finding value in life. It is about communicating and getting along with others. Inuit communities now face the added challenge of providing these opportunities in a time of transition, a time of the rebuilding of institutions and services after the uprooting of traditional systems that supported their society for centuries. In addition to the high rate of crime and incarceration, the resulting raft of problems due to the social breakdown of

traditional Inuit society includes youth suicide, teen pregnancy, learning disabilities, family violence, school dropouts, infant mortality, addictions — all staggering in scope compared with the relatively few formal support systems, the housing crisis and high unemployment rates.

One of the most notable features of Inuit communities is the large majority of youth. Sixty percent of the Inuit population is under 25, and there is expected to be a 35% population increase of youth and young adults aged 12 to 24 by the year 2006. This factor, at least in part, helps to explain the higher per capita crime rates in Inuit communities; the overall decrease in crimes in Canada since 1991 is related to a low growth rate of what is considered a high-risk age group. Statistically, most violent crimes in Canada are committed by people under the age of 30. If the growth rate is any indication, crime rates in Inuit communities can be expected to rise.

Being caught between traditional Inuit and mainstream Canadian expectations of them as youth has created unique challenges. Youth are experiencing a wide variety of physical, mental, social and emotional problems stemming from a variety of sources such as lack of recreational facilities, low self-esteem and depression, suicide risk, alcohol and substance abuse, and experiences of violence. Combined with geographic isolation and a lack of positive diversions and activities in the settlements, these factors create an environment in which the transition to adulthood holds few incentives for youth (Griffiths, Zellerer, Wood & Saville, 1995).

Inuit cherish their youth, Elders, and the generation between them. Elders are given the utmost respect in any community because of their knowledge and wisdom, which they in turn teach to younger generations. Their continuous contribution has kept the Inuit tradition alive (ITK, 2003a).

While statistics can help us to identify problems, they cannot accurately depict a community with all its nuances — the boisterous feasts and gatherings, the radio call-in shows where stories and jokes are exchanged in Inuktitut, the friendly gatherings on the

beach as successful hunters proudly share fresh muktaaq, the voices of elders softly intoning centuries-old legends, the smiling children riding bikes on the sea ice, a crowd clad in colourful, hand-sewn parkas, the laughter of women scraping sealskins. Statistics cannot depict the pride, the joy and the heroism of living in an infinitely beautiful Arctic land.

Inuit Offenders

It is clear that Aboriginal persons are over-represented within the criminal justice system (e.g., Royal Commission on Aboriginal Peoples, 1996; Solicitor General of Canada, 1988; Task Force on the Criminal Justice System and its Impact on the Indian and Métis People of Alberta, 1991; Trevethan, Moore & Rastin, 2002; Trevethan, Tremblay & Carter, 2000). As reported by the Royal Commission on Aboriginal Peoples (1996) "Reports and inquiries... have not only confirmed the fact of over-representation [of Aboriginal offenders in the criminal justice system] but, most alarmingly, have demonstrated that the problem is getting worse, not better."

The January 2001 Speech from the Throne illustrates the priority of addressing issues facing Aboriginal people. It says:

...it is a tragic reality that too many Aboriginal people are finding themselves in conflict with the law. Canada must take the measures needed to significantly reduce the percentage of Aboriginal people entering the criminal justice system, so that within a generation it is no higher than the Canadian average
(Government of Canada, 2001).

Similar to the situation for First Nations and Métis, Inuit are over-represented within the federal correctional system. Although Inuit represent about 0.1% of the Canadian population (approximately 45,070 people) (Statistics Canada, 2001), they represent about 1% of offenders incarcerated in federal correctional facilities (approximately 99 offenders) (Correctional Service Canada, 2003a). In addition to their over-

representation, the experience of Inuit, both during and after incarceration, indicates the need for targeted services and programs (Evans, Hann & Nuffield, 1998; Faulkner, 1989; Nunavut Corrections Planning Committee, 1999). Upon entry into federal institutions, Inuit are typically identified as "Aboriginal". Unfortunately, the use of this generic term tends to refer to the First Nations population. Consequently, there are minimal programs and services geared towards the specific and unique needs of Inuit inmates. According to a 1988 report of the Task Force on Aboriginal Peoples in Federal Corrections:

Inuit offenders are in a unique, and very difficult situation. There are no Inuit-specific programs available for them within the institutions and their limited knowledge and understanding of either official language of Canada prevents them from participating in other programs that are available. Incarceration requires the Inuit to adapt to a situation that is difficult for any offender, but which is completely foreign to their experience. They must learn to live within a closed environment, in a different climate, hearing a strange language and eating unfamiliar foods. Contact with their families is very difficult to maintain, and is thus usually non-existent (Solicitor General of Canada, 1988).

Today, the circumstances for Inuit offenders have not changed remarkably. There are limited liaison and Elder support services for Inuit offenders, and no Inuktitut-speaking institutional or community parole officers (CSC, 2003b). There are two programs that have focused specifically on Inuit offenders — a sex offender and a substance abuse program. Due to the lack of knowledge and/or understanding of unique needs, many Inuit inmates are provided with programs and services that include practices and beliefs that are not part of Inuit culture and way of life. For example, although there are sweat lodges, sweet grass ceremonies, Elders, and healing programs, these programs and services are based upon, or only include, First Nation culture, and do not take into consideration the unique cultural differences between Canada's Aboriginal populations. Without some understanding of cultural differences between First Nations, Métis and Inuit cultures, the appropriate services and supports for Inuit during their incarceration

will continue to be unmet. Programs and services that address Aboriginal offenders as a whole, rather than focusing on the diverse needs within each Aboriginal culture, can hamper successful reintegration back into the community.

Although the differences have not been extensively examined, a few studies have indicated that Inuit offenders differ from First Nations and Métis offenders (Faulkner, 1989; Moore, 2002; Motiuk & Nafekh, 2000). The differences are reflected in the offences for which they are incarcerated and their criminogenic needs at intake into federal correctional facilities. Motiuk and Nafekh (2000) found significant differences between Métis, First Nations, Inuit and non-Aboriginal offenders on the offences they were incarcerated for, as well as their needs upon admission. Moore (2002) found that a larger proportion of Inuit offenders are incarcerated for sex offences. They are also more often rated as having high need for intervention, particularly in the areas of personal/emotional orientation, substance abuse, and marital/family issues.

According to Hamilton (2003), the Inuit offender population is a remarkably consistent group in terms of criminal profile and correctional needs. The vast majority of Inuit offenders are from small Arctic communities to which they plan to return, and most speak Inuktitut as a first language. They are usually incarcerated for violent offences, predominantly sexual offences, and most are at risk of family violence. They have similar backgrounds, where exacerbating factors include substance abuse, a criminal past, violence in the home, and failure to complete high school. Raised in dysfunctional homes, many Inuit offenders did not have the full benefits of their culture when growing up, a deficit that can only be addressed by programming that incorporates pro-social Inuit values and lifestyle. Culturally appropriate intervention at all levels, including at the level of the federal corrections system, is imperative as a means of breaking the patterns of abuse and violence that perpetuate crime.

Most Inuit offenders plan to return to their communities where there currently is a dearth of structured relapse prevention programs and services. However, Inuit communities have repeatedly stated in public consultations that they welcome the opportunity to take

a more active role in justice, corrections, and rehabilitation. Most have justice committees, partly funded by Justice Canada and the provincial or territorial governments, that are willing to advise and assist government agencies with crime prevention and enforcement. In addition, Inuit communities have a wealth of resources in the individuals who are active in supporting healthy lifestyles — people such as Elders, healers, counsellors, educators, health professionals, and social workers. Moreover, national Inuit organizations and regional governments are working steadfastly at identifying the root causes of crime and developing preventative initiatives. With a co-ordinated effort, relapse-prevention resources unique to Inuit communities are within reach, and are likely the most effective means to safely reintegrate federal Inuit offenders into their communities.

Present Study

To date, research indicates that Inuit offenders may require different interventions than those designed for non-Aboriginal and First Nations offenders. Therefore, it is necessary to examine what programs and services are in place, and what services are required that will ensure the safe, timely, and successful reintegration of federally-sentenced Inuit offenders.

This project was a joint effort of CSC, ITK and Pauktuutit Inuit Women's Association, in order to further examine the institutional and community reintegration needs of Inuit federal offenders. This approach consisted of three components: interviews with Inuit offenders incarcerated in federal correctional facilities across Canada, interviews with family members of Inuit offenders and interviews with staff in federal correctional facilities. The major research questions for this study include:

1. Do Inuit federal offenders differ from Métis and First Nations offenders?
2. What are the needs of Inuit offenders when inside the institution and upon release to the community?
3. What are the needs of the family members of Inuit offenders?

4. What knowledge and experience do CSC institutional staff have regarding Inuit offenders?

This information is meant to help CSC and Inuit organizations better understand how to work with Inuit offenders and their communities, to begin the successful journey of reintegration home. It may provide information leading to different strategies for dealing with Inuit offenders while incarcerated. Further, it may provide information on the best approach for implementing Sections 81 and 84 of the *Corrections and Conditional Release Act (CCRA)* for Inuit offenders. The purpose of these sections of the *CCRA* is to aid Aboriginal offenders in their successful reintegration by using traditional healing methods. Information from this project could lead to a second phase that would target specific communities and examine what services are available for Inuit offenders.

METHOD

This project is a descriptive examination of Inuit offenders in federal institutions across Canada. In order to gather the necessary information, the following data sources were utilized:

- offender files
- interviews with offenders
- interviews with family members of offenders
- interviews with federal institutional staff

Offender Files

A review of offender case files, using CSC's Offender Management System (OMS), was conducted to examine the socio-demographic characteristics of the offenders, current offence, criminal history, and static and dynamic factors (see Appendix B for a list of variables examined). This information was primarily gathered through the Offender Intake Assessment (OIA) process. CSC's OIA process collects and stores information on each federal offender's criminal and mental health background, social situation and education, factors relevant to determining criminal risk (such as number, variety of convictions and previous exposure, response to youth and adult corrections), and factors relevant to identifying offender dynamic needs (such as employment history, family background, criminal associations, addictions, attitudes). While the results help determine institutional placement and correctional plans, a distribution of selected criminal history and case need variables can result in a comprehensive profile of the federal offender population.

A comparison between Inuit and other Aboriginal offenders was undertaken in order to indicate differences between them. Information on non-Aboriginal offenders was included to provide context.

Offender Interviews

Interviews with federal Inuit offenders provided more extensive information than was available through offender case files. In particular, interviews provided some personal information not available in case files, and allowed for more in-depth discussions about the needs of offenders. An interview tool was developed in consultation with a steering committee.

Interview questions were designed to examine seven key areas: background information on the offender, childhood experiences, early involvement in crime, current relationship with family, culture, correctional programs and work; and needs. The structured interviews included both closed and open-ended questions. The interview questions are included in Appendix C. Respondents were interviewed individually, primarily by two Inuk interviewers — one hired by CSC and one by ITK².

The sample for this study consisted of male and female offenders incarcerated at federal institutions across Canada. All Inuit offenders who were "on-count" in each institution at the time of the study were asked to participate. Of the approximately 99 Inuit offenders in federal correctional facilities at the time, 75 were interviewed. Only three Inuit offenders declined to be interviewed. The interview took anywhere from 40 minutes to 2 hours to complete, depending on the amount of information provided. An average interview took about 1 hour.

Interviews were conducted in all regions except the Pacific. At the time of the survey, only one Inuk inmate was identified in the Pacific and the cost to travel was too extensive to merit the inclusion. The total sample included 73 Inuit males and 2 Inuit females. The following indicates the breakdown of interviews conducted at each institution:

² In order to complete as many interviews as possible, some of the interviews were conducted by non-Inuit interviewers. This was the case only when the offender was completely fluent in English and felt comfortable being interviewed by a non-Inuk interviewer.

Institution	Security	Offenders
Dorchester Penitentiary, New Brunswick	Med	11
La Macaza Institution, Quebec	Med	12
Fenbrook Institution, Ontario	Med	26
Kingston Penitentiary, Ontario	Med	2
Millhaven Assessment Unit, Ontario	Max	3
Collins Bay Institution, Ontario	Med	1
Joyceville Institution, Ontario	Med	1
Regional Treatment Centre, Ontario	Max	4
Saskatchewan Penitentiary, Saskatchewan	Med	1
Regional Psychiatric Centre, Saskatchewan	Multi	3 Male 2 Female
Drumheller Institution, Alberta	Med	5
Bowden Institution, Alberta	Med	4
TOTAL		75

Family Interviews

Each of the offenders who were interviewed was asked to provide the name of one or more family members with whom they have maintained contact and that they felt comfortable with us contacting. A total of 117 contacts were identified. Those who did not meet the criteria (e.g., non-family members) were removed from the contact list. Furthermore, it was decided that only one family member per offender would be contacted for an interview.

A structured interview was developed for family members of the Inuit offenders who were interviewed. Interview questions examined four key areas: background, relationship to offender, offender needs, and family needs. The structured interviews included both closed and open-ended questions. The interview questions are included in Appendix D.

The family members were contacted by telephone and asked if they were willing to be interviewed for the project. If they were willing to participate, they were asked if they were comfortable doing the interview by telephone. Thirty-four family members were interviewed, 27 by phone and 7 in person. Interviews took anywhere from 30 minutes to 1½ hours to complete, depending on the amount of information provided. An average interview took about 1 hour to complete.

The largest proportion of family members interviewed were from Nunavut (56%), followed by the Northwest Territories (18%), Quebec, (12%), Newfoundland and Labrador (9%) and other provinces (6%). All family members interviewed were Inuit. About two-thirds (65%) were female. Twelve of the family members were siblings, two were spouses/common-law partners, eight were mothers, five were fathers, four were nephews, and three were uncles.

Staff Interviews

In addition to interviews with Inuit offenders and family members, structured interviews were conducted with 65 parole officers from the federal institutions where Inuit offenders were interviewed. A random sample of parole officers was chosen, without regard to whether or not they were knowledgeable about Inuit culture. Interview questions examined four key areas: professional and educational background, cultural diversity, offender needs and programs, and family needs. The structured interviews included both closed and open-ended questions. The interview questions are included in Appendix E.

Interviews with parole officers were conducted in the following regions: Atlantic (Dorchester Penitentiary); Quebec (La Macaza Institution); Ontario (Collins Bay Institution, Fenbrook Institution, Joyceville Institution, Kingston Penitentiary, Millhaven Assessment Unit, Regional Treatment Centre); and Prairie (Bowden Institution, Drumheller Institution, Saskatchewan Penitentiary - Medium, Regional Psychiatric Centre). Only one Inuk inmate was identified in the Pacific region at the time of the

survey; therefore, because of funding restraints, it was decided not to conduct interviews with staff.

About one-half (55%) of the parole officers interviewed were female, but none of them were Inuit. More than two-thirds of the respondents (69%) have worked at CSC for 5 years or more.

In addition to interviews with parole officers, telephone interviews were also conducted with eight CSC staff who have contact with Inuit offenders on a regular basis and are knowledgeable about issues facing Inuit offenders (see Appendix F). This included Inuit/native liaison officers, healers, psychologists and other staff who have worked with Inuit offenders. It was felt that these key informants would have first-hand knowledge of the needs of Inuit offenders and would have important information to contribute.

Interviews took anywhere from 30 minutes to 3 hours to complete, with an average interview taking about 1½ hours.

Process

The project began with the creation of a steering committee, composed of representatives from the Research Branch of CSC, ITK and Pauktuutit. An Inuk staff-member from CSC and an Inuk contractor hired by ITK conducted the interviews. Following initial meetings with the steering committee, a work plan and interview instruments were prepared and agreed upon by the steering committee. The work plan and interview instruments were then reviewed by the National Inuit Technical Working Group on Justice and Corrections, as well as other persons within CSC.

Each of the five CSC regional Aboriginal administrators was contacted with regard to the project. They, in turn, contacted the Warden of each institution to discuss the research project and establish an appropriate contact person in order to proceed with the study. The assigned contact person for each institution (e.g., Assistant Warden of

Correctional Programming, Inuit/Native Liaison, etc.) was then contacted in order to set up interview dates and to organize any information sessions that they felt should take place prior to the interviews. The project targeted institutions with larger proportions of Inuit offenders.

Interviews with offenders were conducted in the institutions. Respondents were advised that the questions may be sensitive, and that services were available to them in the institution if they wanted to speak to someone following the interview. Interviews were conducted either in Inuktitut or in English, depending on the respondent's preference. In total, 51 of the 75 respondents chose to be interviewed in Inuktitut.

Interviews were conducted with staff in the institutions during the same time period as the interviews with offenders. All of the interviews with parole officers were conducted in English. The interviews with the eight CSC staff who were knowledgeable about Inuit offenders were conducted later by telephone, and five of these eight interviews were conducted in Inuktitut.

Names of family members were gathered from the offender interviews. It was felt that, as with offenders, family members may want support following the interview. Therefore, in all communities where family members were to be interviewed, support resources were identified and available in the event that a family member required additional support following the interview. Family members were then contacted and interviews were conducted. Interviews were conducted in Inuktitut or in English, depending on the language the respondent preferred. Thirty of the 34 family members chose to be interviewed in Inuktitut.

The interviews were sent to CSC for data input. Open-ended questions were examined and, where appropriate, themes were developed and coded for analysis. Once a dataset was prepared, analyses were conducted to address the research questions.

FINDINGS

As previously described, the study consisted of interviews with 75 Inuit offenders incarcerated in federal institutions across Canada, 34 family members and 73 staff members of federal correctional facilities. The following describes the specific analyses examining the research questions described earlier. Appendix A contains all tables referred to in the report.

Profile of Inuit Offenders

Using data from a one-day snapshot of offenders incarcerated in federal correctional facilities in Canada, an examination of the profiles of Inuit offenders was undertaken (CSC, 2003a). They were also compared to other Métis and First Nations offenders in federal correctional facilities. For information purposes, data on non-Aboriginal offenders is also included.

In January 2003, there were 99 Inuit offenders incarcerated in federal correctional facilities in Canada. They comprise less than 1% of the entire federally incarcerated offender population. As seen in the table below, the largest number of Inuit offenders are incarcerated in the Ontario region, primarily at Fenbrook Institution. This is a deliberate result based on CSC's decision to house most Inuit offenders in one institution, in order to better provide Inuit-specific services.

Region	Institution	Security	#	%
Atlantic	Atlantic Institution	Maximum	1	1%
	Dorchester Penitentiary	Medium	10	10%
	Springhill Institution	Minimum	2	2%
	Labrador Correctional Centre	Minimum	1	1%
Quebec	Regional Reception Centre (Quebec)	Maximum	2	2%
	Port-Cartier Institution	Maximum	1	1%
	La Macaza Institution	Medium	13	13%

Continued

Region	Institution	Security	#	%
Ontario	Regional Treatment Centre (Ontario)	Maximum	2	2%
	Millhaven Assessment Unit	Maximum	1	1%
	Millhaven Institution	Maximum	1	1%
	Fenbrook Institution	Medium	22	22%
	Joyceville Institution	Medium	3	3%
	Collins Bay Institution	Medium	1	1%
	Kingston Penitentiary	Medium	4	4%
	Warkworth Institution	Medium	2	2%
	Baffin Correctional Centre	Multi	6	6%
Prairies	Edmonton Institution	Maximum	1	1%
	Saskatchewan Penitentiary	Medium	4	4%
	Drumheller Institution	Medium	6	6%
	Bowden Institution	Medium	4	4%
	Grande Cache Institution	Minimum	1	1%
	Stan Daniels Healing Centre	Minimum	1	1%
	Regional Psychiatric Centre (Prairies)	Multi	3	3%
	Yellowknife Correctional Centre	Multi	1	1%
	Edmonton Parole Office	—	2	2%
	NWT Parole Office	—	1	1%
Pacific	Kent Institution	Maximum	1	1%
	Mountain Institution	Medium	2	2%

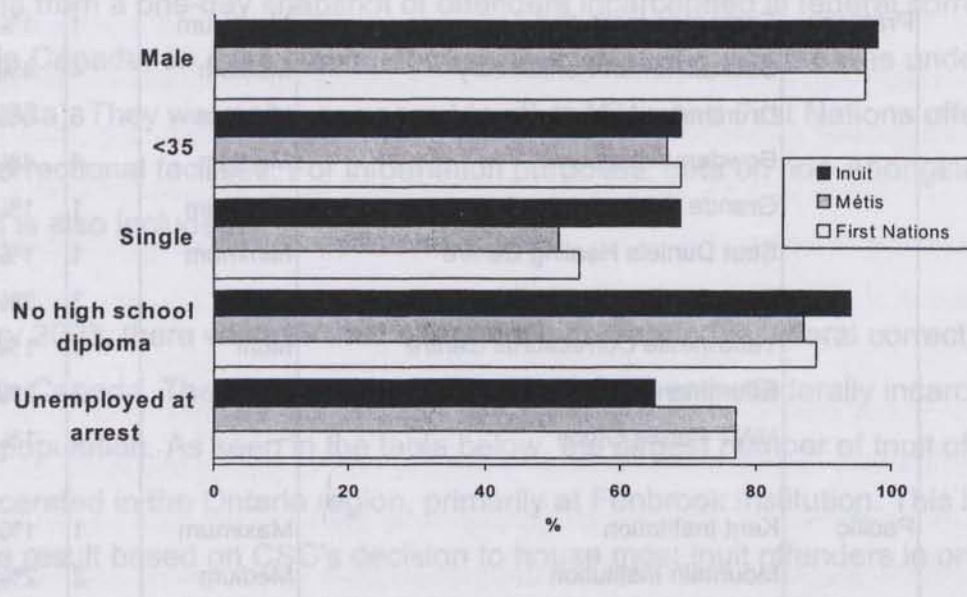
Socio-demographic characteristics

Although differences exist between Aboriginal and non-Aboriginal offenders, Inuit offenders and other Aboriginal offenders tend to have fairly similar socio-demographic characteristics.

As illustrated in Figure 1, no significant differences exist between Inuit, Métis and First Nations offenders on gender or age for the current admission to the federal correctional

facility. Ninety-eight percent of Inuit offenders, and 96% of Métis and First Nations offenders, were men (see also Table 1). On average, Inuit offenders were 32 years of age at the time of the current admission, and Métis and First Nations offenders were 31. However, a larger proportion of Inuit offenders were single at the time of admission to federal custody (69% versus 51% for Métis and 54% for First Nations offenders).

Figure 1
Socio-demographic Characteristics



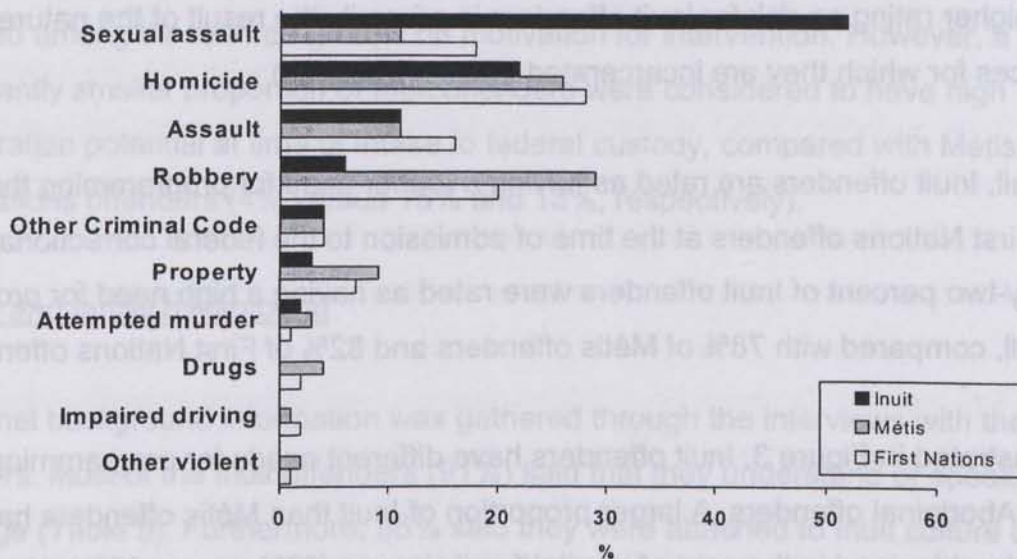
Although a larger proportion of Inuit than Métis or First Nations offenders had not completed high school upon admission to the institution (94% compared with 87% and 89%, respectively), these differences were not significant. Interestingly, a smaller proportion of Inuit offenders were unemployed at the time of arrest (65%) compared with Métis and First Nations offenders (both 77%).

Figure 3 Some or Considerable Need

Current offence

As illustrated in Figure 2, the most serious offence for which the majority of Inuit offenders were currently incarcerated was sexual assault (see also Table 2). More than one-half (52%) of Inuit offenders were currently incarcerated for a sexual assault, compared with 18% of First Nations and 11% of Métis offenders. A significantly smaller proportion of Inuit offenders were currently incarcerated for robbery offences (6% compared with 20% for First Nations and 29% for Métis offenders). Further, compared with Métis offenders, significantly smaller proportions of Inuit were currently incarcerated for drug-related (0% versus 4%) and property offences (3% versus 9%).

**Figure 2
Most Serious Current Offence**



The mean aggregate sentence for Inuit offenders was 4.9 years. This was less than that for Métis (6.0 years) and First Nations (5.3 years) offenders³. Fifteen percent of Inuit offenders were currently serving life sentences; this was not significantly different than First Nations and Métis offenders (20% and 21%, respectively).

³ Mean aggregate sentence is calculated with life sentences removed.

Criminal history

Although Aboriginal offenders generally tend to have more extensive criminal histories than non-Aboriginal offenders, Inuit offenders had fairly similar criminal histories as Métis and First Nations offenders (see Table 3). One difference was that a smaller proportion of Inuit offenders had escape/attempted escape/unlawfully at large on their record (16%, compared with 36% of Métis and 33% of First Nations offenders).

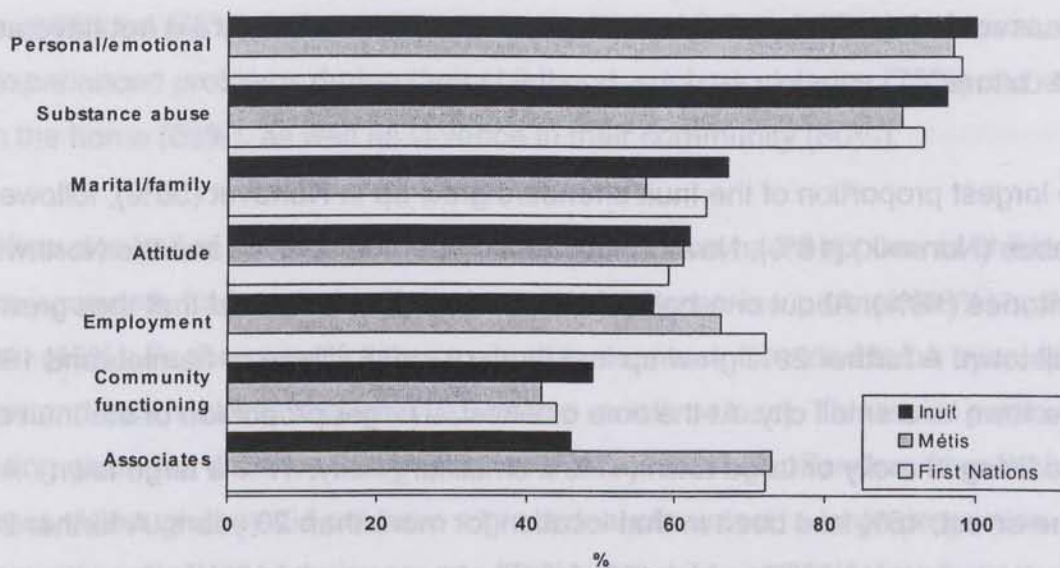
Static and dynamic factors

A larger proportion of Inuit than Métis offenders were rated high risk to re-offend (83% versus 70%) (Table 4). Although a larger proportion of Inuit than First Nations offenders were rated high risk to re-offend (83% versus 76%), the difference was not significant. The higher rating on risk for Inuit offenders is primarily the result of the nature of the offences for which they are incarcerated (sexual offences).

Overall, Inuit offenders are rated as having a higher need for programming than Métis and First Nations offenders at the time of admission to the federal correctional facility. Ninety-two percent of Inuit offenders were rated as having a high need for programming overall, compared with 78% of Métis offenders and 82% of First Nations offenders.

As illustrated in Figure 3, Inuit offenders have different needs for programming than other Aboriginal offenders. A larger proportion of Inuit than Métis offenders had some or considerable need in the area of marital/family issues (67% versus 56%). However, a smaller proportion of Inuit than Métis and First Nations offenders were rated as having some or considerable need in social interaction/associates (46% versus 73% and 72%, respectively). Further, a smaller proportion of Inuit than First Nations offenders were rated as having some or considerable need in the area of employment (57% versus 72%).

Figure 3
Some or Considerable Need



No significant differences were found between Inuit, Métis, and First Nations offenders on the rated level of security at time of admission. Further, no significant differences emerged among these three groups on motivation for intervention. However, a significantly smaller proportion of Inuit offenders were considered to have high reintegration potential at time of intake to federal custody, compared with Métis and First Nations offenders (4% versus 15% and 13%, respectively).

Culture and family background

Additional background information was gathered through the interviews with the Inuit offenders. Most of the Inuit offenders (91%) said that they understand or speak an Inuit language (Table 5). Furthermore, 85% said they were attached to Inuit culture during adulthood prior to incarceration. However, attachment to Inuit culture appears to diminish during incarceration; fewer than one-half (47%) said that they were attached to Inuit culture while incarcerated in the institution. Similarly, fewer than one-half (45%) said that they currently participate in Inuit activities, such as carving and feasts. This could be the result of the lack of Inuit-specific activities scheduled in the facilities in which they are located. In contrast, although only 24% of the Inuit offenders said that they were attached to First Nations' culture prior to their incarceration, this increased to

41% during incarceration. It is possible that attachment to First Nations culture increased during the time they were incarcerated because they did not have access to Inuit culture.

The largest proportion of the Inuit offenders grew up in Nunavut (56%), followed by Quebec (Nunavik) (16%), Newfoundland and Labrador (15%), and the Northwest Territories (13%). About one-half (46%) of the respondents said that they grew up in a small town. A further 29% grew up in a large or small village or hamlet, and 19% in a large town or a small city. At the time of arrest, a larger proportion of the Inuit offenders were living in a city or large town (17% a small/large city; 17% a large town). At the time of the arrest, 46% had been in that location for more than 20 years. A further 20% had been there from 11 to 20 years, 15% for 1 to 10 years, and 19% for less than 1 year.

The largest proportion of the Inuit offenders said that they currently considered a small town as home (43%). A further 25% considered a large or small village as home, and 19% a large town. Similarly, the largest proportion thought a small town was the best place to be released (32%). However, 27% said that a large or small city would be the best place to be released. The largest proportion of the respondents said that they planned to live in a small town upon release (33%). The most common areas where the Inuit offenders planned to live upon release were Iqaluit, Yellowknife, and Kuujuaq.

Table 6 provides information on family background and current relationships. About two-thirds (63%) of respondents indicated that their primary caregiver while growing up was one or both parents. However, one-fifth (20%) were raised by grandparents. Most (89%) said that they were attached to their primary caregiver. Two-thirds of the Inuit offenders said they had been involved in the child welfare system while they were growing up (67% were adopted, in a foster home, or a group home at some point). Forty-four percent said, at some point in their childhood, they had been adopted; 36% had been in foster care, and 33% had been in a group home.

The majority said that they had their basic needs met during childhood (88%), had a stable childhood (74%) and were happy during their childhood (77%). However, many also experienced problems during their childhood, such as violence (75%) and alcohol use in the home (66%), as well as violence in their community (80%).

Less than one-half of the Inuit offenders interviewed who had a spouse or children said that they currently had contact with their spouse/common-law partner (48%) or their children (45%). Furthermore, for those who have contact, it tended to be by telephone or letter and was not very frequent (i.e., once a month or less). This is not particularly surprising given the distance that separates most of the Inuit offenders from their family members. Although they did not have a great deal of contact, a large proportion said that they were attached to their spouses (73%) and children (76%). Interestingly, a large proportion of Inuit offenders (88%) said that they currently had contact with other family members, such as siblings or parents.

Summary

In sum, Inuit offenders tend to be young, single, have low education and high unemployment, characteristics fairly similar to Métis and First Nations offenders. The only differences in socio-demographic characteristics were that a larger proportion of Inuit offenders were single and a smaller proportion unemployed at the time of admission to federal custody.

As is the case with other Aboriginal offenders, Inuit offenders have more extensive criminal histories and different offence patterns and criminogenic needs than non-Aboriginal offenders. However, some differences exist among Inuit, Métis, and First Nations offenders. Specifically, a large proportion of Inuit offenders are incarcerated for sexual offences. Further, larger proportions of Inuit are rated high risk to re-offend and high need for programming compared with other Aboriginal offenders. However, Inuit offenders tend to receive shorter sentences than Métis and First Nations offenders.

Unlike other Aboriginal offenders, especially Métis (Trevethan, Moore & Thorpe, 2003), Inuit offenders typically live in rural settings. They also tend to follow Inuit traditions and most speak an Inuit language. However, unlike many First Nations offenders who seem to re-establish their cultural links during incarceration (Trevethan et al., 2002), attachment to Inuit culture appears to diminish during incarceration, while attachment to First Nations culture increases. This is most likely because there is greater access to First Nations than Inuit culture in federal institutions. Since most Inuit offenders plan to go to Inuit communities upon release, it is unfortunate that their cultural links are weakened during incarceration.

As with other federal offenders, many Inuit offenders had difficult home environments during childhood, including violence and substance abuse in the home. As with First Nations and Métis offenders (Trevethan et al., 2002), approximately two-thirds of the Inuit offenders had been involved in the child welfare system while growing up. However, unlike many First Nations and Métis offenders (Trevethan et al., 2002; Trevethan et al., 2003), a large proportion of Inuit offenders said that they had a stable and happy childhood.

Unlike First Nations and Métis offenders (Trevethan et al., 2002), many Inuit offenders said they had little contact with their spouse or children. Further, any contact tended to be by telephone or letter. This is not surprising given the distance that separates most Inuit offenders from their family members. However, it indicates the difficulties that Inuit offenders face in maintaining contact with, and support from, loved ones. The lack of contact with family has an impact not only on the offender, but also on the family and whole community. With no link to the community, there is also less opportunity to prepare for the eventual return home of the offender.

Needs of Inuit Offenders

Program participation

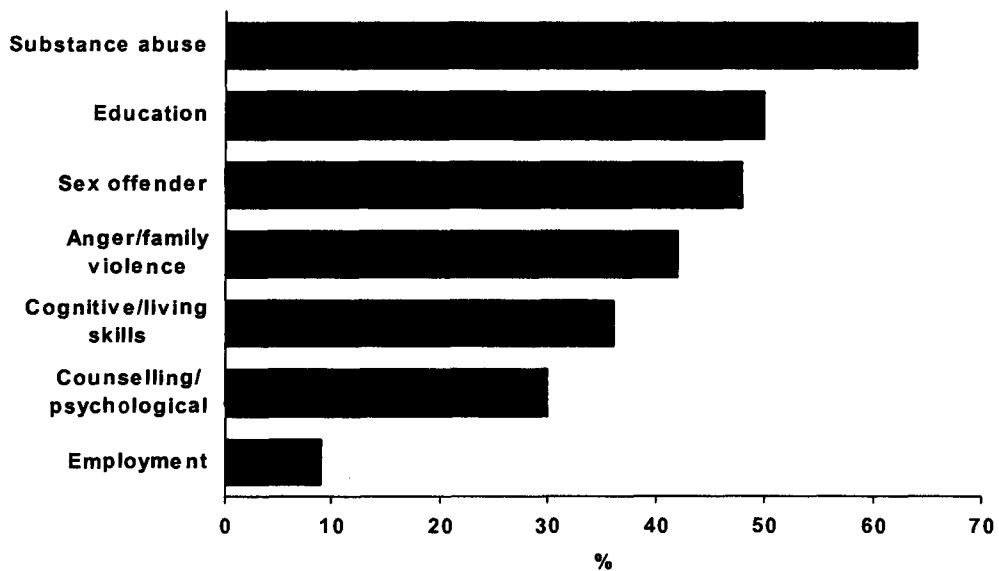
CSC offers core and non-core programs. Core programs include substance abuse, education, family violence, living skills, and sex offending. These programs are determined based upon the criminogenic needs identified in each offender's correctional plan. Non-core programs refer to programs that are not standardized across CSC.

Based on information from the interviews with offenders, an examination of the program participation of Inuit offenders was undertaken. The majority of the respondents (88%) said that they were aware of the programs available in the federal correctional facility. Similarly, 85% said that they had participated in institutional programs at some point in their sentence. As illustrated in Figure 4, the largest proportion said they had participated in programs for substance abuse (64%) (see also Table 7). Further, approximately one-half participated in programs for education (50%), sex offending (48%) and anger management/family violence (42%). About one-third (36%) said they had participated in some programs relating to cognitive/living skills and 30% received counselling or psychological services.

Some respondents said that they participated in Aboriginal-specific programs. This ranged from 3% of those involved in educational programs to 64% of those involved in sex offender programming. Some noted that they were involved in Inuit-specific programs, from 0% of those involved in education programs to 61% of those involved in sex offender programming — specifically, the Tupiq sex offender program run out of Fenbrook medium-security institution.

The majority of respondents who participated in programs said that they had completed them. For instance, 87% of those who participated in cognitive/living skills programs and 85% of those who participated in substance abuse programs said that they completed the program. However, only 6% of those involved in educational programs said that they had completed them (Table 7). This is not particularly surprising because an educational program is typically much longer than other core programs.

**Figure 4
Program Participation**



As illustrated in Table 7, the majority of respondents felt that that the programs they participated in were useful. This ranged from 67% of those who commented on employment services⁴ to 92% of those who commented on anger/family violence programs. Respondents said that the reason why certain programs have been useful was because they helped cause positive personal changes (77%) and provided skills (21%). Furthermore, it was noted that facilitators and Elders made the programs most

⁴ Results should be interpreted with caution due to the small number of respondents.

effective, and that programs designed specifically for Inuit and taught in Inuktitut made them most effective. For instance, one respondent noted:

The Tupiq program has been useful because it gets you right to the root of the problem, your whole life history, how you learned violence... It allows the participant to see the impact that violence had on him when he was young. Elders were especially effective. Facilitators are excellent and are very understanding.

Among the reasons given by those who said that the programs were not very useful, was the fact that the programs were taught in English. Most respondents (97%) said that they would like to see Inuit facilitators provide programs. Other reasons why the programs were not considered very useful were problems with program facilitators, the duration of programs, and the lack of program availability.

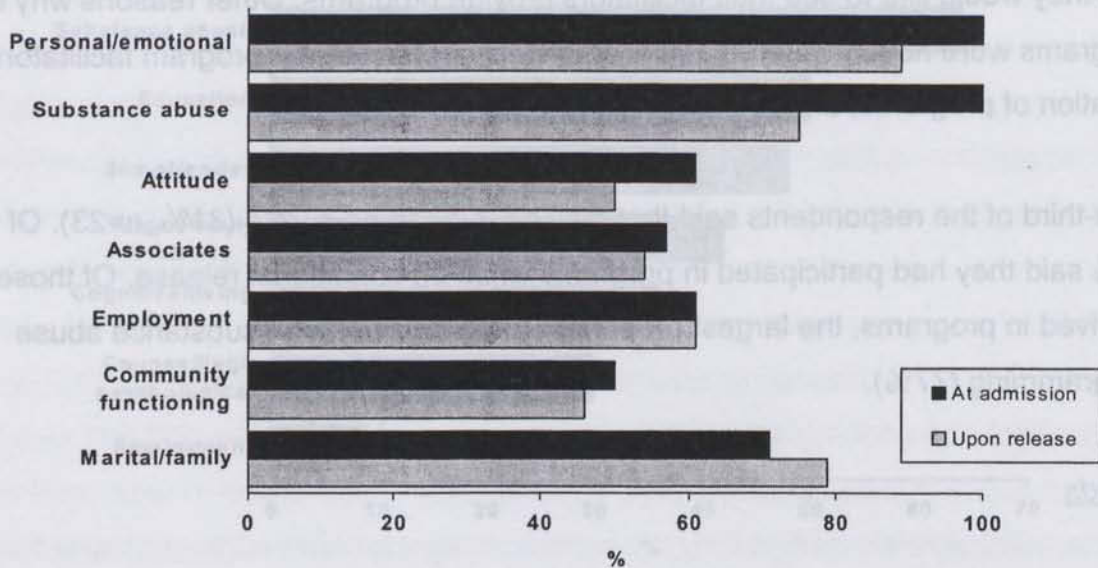
One-third of the respondents said that they have been on parole (31%, n=23). Of these, 18% said they had participated in programs while on conditional release. Of those involved in programs, the largest proportion had participated in substance abuse programming (77%).

Needs

As indicated earlier, substantial numbers of Inuit offenders in federal custody are rated as having some or considerable need on each dynamic need domain at the time of admission to the federal facility. Using information from offender files, an examination of needs at intake and prior to release was conducted for those who had needs assessments completed at both time periods. As illustrated in Figure 5, Inuit offenders have substantial criminogenic needs both at intake and prior to release into the community. However, a smaller proportion were deemed as having "some or considerable" need at release as opposed to intake in regards to substance abuse (75% versus 100%), personal/emotional issues (89% versus 100%), and attitude (50% versus

61%). Similar proportions had some or considerable need for community functioning (46% and 50%), associates (54% and 57%), and employment (61% in both cases). A larger proportion had some or considerable need for marital/family issues (79% versus 71%) at the time of release. This may be because, at the time of release, these issues are possibly more predominant than during a period of incarceration.

Figure 5
Some or Considerable Need — At Admission and Upon Release



An additional analysis was conducted to examine significant differences between criminogenic needs at intake and release. It was found that Inuit offenders were rated as having a significantly lower need upon release to the community for substance abuse (mean 3.3 versus 3.9)⁵ and personal/emotional issues (mean 3.6 versus 3.9). This suggests that some needs are being addressed while the offenders are incarcerated. However, a large proportion still have significant needs at release. It is possible that the

⁵ Means are calculated using a 4-point scale, with 1 indicating an asset, 2 indicating no need, 3 indicating some need, and 4 indicating considerable need.

programs would be more effective if conducted in an appropriate cultural context for Inuit offenders. It may also indicate the importance of further interventions at the time of release.

Information from the interviews confirms the findings from the needs assessments. Large proportions of the Inuit interviewed said they were facing issues relating to alcohol and drug addiction (56%) and depression/anxiety (43%) at the time of incarceration (Table 8). Other issues they noted included: criminal lifestyle/peers (21%); parental/relationship issues (17%); lacking life direction (17%); and self-esteem (14%). Clearly, Inuit offenders face a number of varied issues while incarcerated and upon release into the community.

The offenders were asked if they thought that they had different needs from non-Aboriginal offenders and from other Aboriginal offenders. Overall, 83% of the respondents reported different needs from non-Aboriginal offenders. These differences related primarily to culture or language. For instance, of those who said they had different needs from non-Aboriginal offenders, 47% noted that the differences related to culture, 33% to language, and 33% to diet.

Two-thirds (66%) of the Inuit offenders said that they have different needs from other Aboriginal offenders. Of those who said that the needs of Inuit and other Aboriginal offenders are different, 61% noted that the differences related to culture and 31% to language. The appropriate use of language ensures effective expression, discussion and understanding, all of which are important for rehabilitation. One-fifth (22%) said that other Aboriginal offenders have greater opportunity for tradition to be incorporated in their programs and 19% said that differences related to diet.

The offenders were also asked what their needs as an Inuk are in the institution. A large proportion indicated the need for programs and counselling. For example, more than one-half indicated the need for programs or counselling — 47% for programs or

counselling generally, and 13% for Inuit-specific programming. One offender suggested the following:

Have Inuit programs in Inuktitut. Some Inuit wait for healing programs because they don't speak English. Inuit facilitators would be very useful. [There is a need] for more programs for Inuit. It would be helpful because some get tired of waiting for healing sessions. Counselling services are always delayed even when parole officers tell you that you are starting a program.

Further, 19% noted the need for Inuit-specific activities, such as carving and drum dancing. One offender noted:

I need to carve more because it gets me closer to my culture and it makes me proud. Carving could keep me busy and help me make money to send to my sister.

According to one key informant, there is a need for Inuit-specific services because:

...when we go through another persons culture we change. You have to keep in tune with your culture because it's what you know [and] who you are. [We need] retention or to learn of Inuit culture. We have to stay grounded... not to lose sight of who you are...

One-third (33%) of the Inuit offenders said that they needed country food in the institution. Sharing meals is central to Inuit culture. Eating country food such as caribou, seal, arctic char, and ptarmigan contributes in many ways to the well-being of individuals and forms an important part of healing (Kuhnlein, Receveur, Chan & Loring, 2000; Usher, Baikie, Demmer, Nakashima, Stevenson & Stiles, 1995). Some Inuit offenders feel the physical effects of the dramatic change in diet, which can result in difficulties learning and participating in programs. Other areas of need include contact with family/phone calls (13%), more Inuit staff, facilitators, healers and translators

(13%), and contact with other Inuit generally (9%). These responses indicate a strong reliance on community and family ties, and the perseverance of Inuit culture and tradition.

Upon release to the community, respondents noted the need for programs and treatment (45%), support and guidance from family, Elders and others (29%), employment (29%), housing support (23%), and education (13%). According to one respondent:

[I need to] work with a counsellor for my personal problems... one-on-one counselling to keep myself focused and get out issues that build up in my brain. A counsellor could help me deal with problems.

The offenders were asked what programs they would like to see in the institution or in the community. A large proportion said that they saw the need for Inuit-specific programs. In the institution, 31% said that they needed more Inuit-specific programs generally, 17% said Inuit language or cultural programming, 16% said a carving or carpentry program, and 14% said Inuit sex offender program. Further, 17% noted the need for an Inuit food program. Finally, some noted the need for Inuit psychologists, counsellors and Elders (19%). Many also noted the need for programs in the community. In particular, one-half (52%) of the respondents noted the need for mainstream programs, such as substance abuse and violence programs. Other programs they suggested included Inuit sex offender programs, healing programs, family/parenting programs, Inuit Elders, release/transition programs, and Inuit language/cultural programs. According to one respondent:

There is a gap between leaving the institution and being released back into the community in the way of support... What is wrong with the system is that something must be done when the offender goes back into the community because if not he will be faced with the same problems... The offender needs help.

Summary

Inuit offenders clearly have a broad range of criminogenic needs when entering the federal correctional system and upon release to the community. Some of the programs in place are attempting to address these issues. A large proportion of Inuit offenders have participated in programs aimed at addressing their diverse criminogenic needs. Further, those interviewed tend to feel that the programs have been useful. However, they also note that the most useful programs were ones that were designed specifically for Inuit offenders. For other programs, they tended to feel that the cultural aspect was missing. In particular, the programs lack a focus on Inuit culture, the use of Inuit facilitators and delivery in Inuktitut. It is not clear whether all programs meet Inuit offenders' cultural or spiritual needs to the same extent. Although the programs target criminogenic needs identified at intake, the offenders may not respond fully to the programs unless they are given in an appropriate cultural context and in a way that is meaningful to the lives of Inuit offenders. According to one offender:

...[it is] hard to understand [programs]...[they are] done in English and English and Inuit cultures are very different.

Needs of Family Members

Family is the foundation of Inuit culture. The family is surrounded by a larger social network that includes the rest of the community, even the region. Inuit families are large and interconnected, as intricate bonds are formed through childbirth, marriage and adoption. Therefore, in addition to examining the needs of Inuit offenders while incarcerated and upon release to the community, this study also examined the needs of the families of Inuit offenders (Table 9).

Of the 34 family members interviewed, about one-third (37%) said that there are areas that are currently causing them difficulty, such as a death in their family, physical health issues and issues relating to substance abuse.

Few family members (17%) said that programs are available to them while the offender is incarcerated. A slightly larger proportion (31%) said that services were available to them, such as counselling/psychological services, social services, and access to Elders. Fifty percent of family members said they think programs will be available to them, and 67% said that they think services will be available to them, once the offender is released.

When asked about their needs while the offender is incarcerated, almost one-half of family members (45%) said they need to support the offender while he/she is incarcerated. Twenty-nine percent felt that they need contact with the offender. Other areas of need include help from the community, counselling/Elders, and financial support. Upon release, the majority of respondents said that they need to support the offender (60%). Other responses included help from the community, counselling and financial and emotional support. These results point to the importance of having a network in place to provide assistance for families when needed.

Offenders gave somewhat similar answers about the needs of family members. The largest proportion felt that their family members needed more contact with them (36%). One-quarter (25%) said that family members need emotional support, 21% said they need family counselling, and 21% said financial support. Other areas of need while the offender is incarcerated include better understanding of the offender and community support. Upon release to the community, the offenders said that their family members will need to see or receive support from the offender (43%), will need to better understand or support the offender (22%), and will need family counselling/counselling in general (22%).

These needs of family members of Inuit offenders are likely similar to the needs of family members of all offenders. However, because of the distance they typically live from the offender, it is difficult for families to visit. Furthermore, to make the services most effective, they need to be provided in remote locations and by people who understand the culture and language. According to one offender:

It's hard for family members to see a brother or son sent to jail. [It's important] to have a visitors program. It's hard to have visitors come because it's too expensive to fly them here.

It is important to bridge the cultural and language gaps between CSC staff and family members of offenders. Furthermore, there is a need to facilitate the understanding of the correctional process and the needs of offender for family members. This could be aided by the use of Inuit facilitators or Elders. Although the role of CSC has not typically included work with family, family members are important links to the offender's successful reintegration into society, most particularly in more northern locations. Therefore, the role of CSC with family members should be better defined and perhaps broadened.

Staff Knowledge

As a final question in this study, interviews with staff examined the knowledge or training of correctional staff regarding Inuit offenders and Inuit culture. Of the 65 parole officers interviewed, one-half (51%) said that they currently work with Inuit offenders (Table 10).

Based on the interviews with institutional staff, it appears that CSC staff have little knowledge of Inuit culture. For instance, although 77% said they had training about Aboriginal issues, only 15% had training about Inuit issues. This included some information sessions and working with an Inuk liaison officer. About three-quarters (72%) of the staff interviewed said they had no current knowledge about Inuit offenders,

17% said they had some knowledge, and 11% said they had extensive knowledge. The finding that staff have little knowledge of Inuit culture may be partially attributed to the fact that only about one-half of them currently work with Inuit offenders. Some of the reasons that staff gave for having little knowledge about Inuit offenders were lack of training or experience with Inuit offenders and little contact with Inuit. According to one parole officer:

I haven't really received any training on Inuit culture and background. The training I have received on Aboriginals grouped them all together. In working with them, we've realized the differences.

The lack of knowledge about Inuit culture and Inuit offenders may result in the needs of Inuit offenders not being sufficiently met. For instance, it could lead to some biases in intake assessments or inappropriate programming for Inuit offenders.

Although they had little knowledge about Inuit offenders, only one person said that all Aboriginal offenders share the same culture. Furthermore, 94% said that the needs of Inuit offenders are different from the needs of non-Aboriginal offenders, and 83% said that the needs of Inuit offenders are different from other Aboriginal offenders. Differences primarily related to traditions, language, diet and remote location.

Parole officers were asked how their understanding of Inuit offender needs could be enhanced. They noted the need for more training/education on Inuit culture (52%), training/education in general (34%), exposure to Inuit communities and lifestyle (31%), access to information on Inuit culture (31%) and exposure to Inuit offenders (15%).

Sixty percent of the staff felt that the needs of Inuit offenders are not currently being met while they are incarcerated. Furthermore, 71% of the staff felt that the needs of Inuit offenders are not met upon release to the community. When asked what Inuit offenders need most while incarcerated, the largest proportion of staff (42%) said Inuit staff or staff who are knowledgeable about Inuit culture and traditions. A further 39% said Inuit-

specific programs and services, and 34% said communication/contact with family or community members.

At the time of release to the community, the largest proportion of staff (48%) felt that Inuit offenders need family/community support. Approximately one-third (31%) said they need community-based or Inuit-specific programs, and 28% said they need follow-up programs or counselling.

Eighty-seven percent of the staff felt that the needs of the family members of Inuit offenders are not currently being met while the offender is incarcerated. Similarly, 88% of the staff felt that the needs of the family members of Inuit offenders are not met upon release of the offender to the community. The largest proportion of staff (64%) said that family members need contact or communication with the offender while he/she is incarcerated. A further 41% said that family members need financial assistance, and 31% said they need information about the offender, or awareness about his/her progress.

Upon the release of the offender, one-half (52%) of the staff felt that family members need adjustment to having the offender released and to understand how to help the offender. A further 36% said that family members need support systems in place, and 27% said they need family counselling.

The responses from CSC staff show that there is a need for staff training about, and experience with, Inuit culture. Training should not be limited to offender needs, but should also be linked to an understanding of the family and Inuit communities as a whole (especially in relation to language and diet). Training could involve sessions on differences between Inuit and other Aboriginal groups, Inuit culture, Inuit communities, social problems in the North, precipitating factors related to criminal activity in the North, the needs of Inuit offenders, and supports/services available for offenders in Inuit communities.

Preliminary information sessions for staff on Inuit culture would be a start to enhance understanding of differences between Inuit offenders and other Aboriginal and non-Aboriginal offenders. One way to begin this process may be to focus on institutions where Inuit offenders tend to be incarcerated.

An increased understanding about Inuit offenders and Inuit culture on the part of staff could lead to more accurate intake assessments, the development of more sensitive treatment programs, and better informed placement within programs.

As staff encounter a more culturally diverse offender population and with the continuing over-representation of Aboriginal offenders, it is increasingly important to be aware and sensitive to the unique cultural and language needs. Although Inuit offenders represent a small proportion of the offender population, it is imperative that staff gain a knowledge and understanding of their needs, and the programs and services that would be best suited to address them within an institutional and community setting.

CONCLUSION

The purpose of this project was to examine the needs of federal Inuit offenders and their family members while the offenders are incarcerated, and upon release to the community. It also examined the knowledge that institutional staff had about Inuit offenders.

As with other Aboriginal offenders, differences exist between the profiles of Inuit offenders and non-Aboriginal offenders. However, some differences also exist between Inuit, Métis, and First Nations offenders. Inuit offenders tend to be young, single, have low levels of education and high unemployment, characteristics fairly similar to Métis and First Nations offenders. The only major differences are that a larger proportion of Inuit offenders were single, and a smaller proportion unemployed at the time of admission. In terms of most serious current offence, a larger proportion of Inuit are incarcerated for sexual offences compared with Métis and First Nations offenders, and a smaller proportion are incarcerated for robbery. In addition, smaller proportions are incarcerated for drug-related and property offences than Métis offenders. Furthermore, larger proportions of Inuit are rated as high risk to re-offend and as high need for programming compared with other Aboriginal offenders. They are rated as having some or considerable need in the areas of personal/emotional issues, substance abuse, criminal associates, and attitude. However, Inuit offenders tend to receive shorter sentences than Métis and First Nations offenders.

Unlike other Aboriginal offenders, especially Métis, Inuit offenders typically live in rural settings. They also tend to follow Inuit traditions and most speak an Inuit language. However, unlike many First Nations offenders who seem to re-establish their First Nations cultural links during incarceration, attachment to Inuit culture appears to diminish for Inuit offenders during incarceration, while attachment to First Nations culture increases. This is likely because there is greater access to First Nations than Inuit culture in federal institutions. Since most Inuit offenders plan to go to Inuit

communities upon release, it is unfortunate that their cultural links are weakened during incarceration.

As with other federal offenders, many Inuit offenders had difficult home environments during childhood, including violence and substance abuse in the home. As with First Nations and Métis offenders, approximately two-thirds of the Inuit offenders had been involved in the child welfare system while growing up. However, unlike many First Nations and Métis offenders, a large proportion of Inuit offenders said that they had a stable and happy childhood.

Unlike First Nations and Métis offenders, many Inuit offenders said they had little contact with their spouse or children. Further, any contact tended to be by telephone or letter. This is not surprising, given the distance separating most Inuit offenders from their family members. However, it indicates the difficulties that Inuit offenders face in maintaining contact with, and receiving support from, loved ones.

Inuit offenders clearly have a broad range of criminogenic needs when entering the federal correctional system and upon release to the community. Programs in place are attempting to address these issues. A large proportion of Inuit offenders have participated in programs aimed at addressing their diverse criminogenic needs. Further, those interviewed tend to feel that the programs have been useful. However, they also note that the most useful programs were ones that were designed specifically for Inuit offenders (such as the Tupiq Inuit sex offender program). For other programs, they tended to feel that the cultural aspect was missing. It is not clear whether all programs meet Inuit offenders' cultural or spiritual needs to the same extent. Although the programs target criminogenic needs identified at intake, the offenders may not respond fully to the programs unless they are given in an appropriate cultural context and in a way that is meaningful to the lives of Inuit offenders. The following quotes from two offenders indicate some of the issues they face:

[It's] very difficult [here]. No hunting, no Inuit food, not much communication, no Inuit employees. [There are] many good activities, but none with Inuit values.

I feel like I'm in residential school. I feel lonely and out of place because I was taken away from my family and am made to do things that are not my way of life.

Differences in offence characteristics, needs, home environment and cultural characteristics point to a need for different methods of intervention for Inuit offenders.

The needs of family members of Inuit offenders are similar to the needs of family members of all offenders. For instance, family members say they need contact with the offender, financial support, emotional support and counselling. However, because of the distance they typically live from the offender, it is difficult for family members of Inuit offenders to visit. Furthermore, to make the services most effective, they need to be provided in the locations where family members live (often remote locations) and by people who understand the culture and language.

Educating staff and allowing them to acquire experience with Inuit culture is clearly an important area that requires further attention. The staff interviewed have said that they have little knowledge of Inuit culture. For instance, although 77% said they had received training about Aboriginal issues, only 15% had been given any training on Inuit issues. Furthermore, approximately three-quarters of the staff interviewed said they had no current knowledge about Inuit offenders. Information sessions for staff on Inuit culture could aid in a better understanding of differences between Inuit offenders and other Aboriginal and non-Aboriginal offenders. It would also be beneficial to develop recruitment and retention strategies for Inuit staff, so that Inuit offenders have access to Inuit staff, facilitators and Elders. Inuit staff are knowledgeable of the offenders' culture, understand their way of life in the north, may speak their dialect and maintain a host of community links. Further research is necessary to determine the best ways in which staff could enhance their knowledge of Inuit offenders and Inuit culture in general.

Discussion

The information from this study helps CSC and Inuit organizations better understand the needs of Inuit offenders and their families. This may provide a better understanding of how to implement Section 81 and 84 of the *CCRA* for Inuit offenders. In addition to indicating the need for staff training on Inuit culture, the findings from this project could be used to move towards a second phase of research that would target specific communities. The project could examine the availability of Inuit services for section 81 or 84.

It seems clear from the research that Inuit-specific programs and services would be beneficial for Inuit offenders. Although Inuit represent a very small proportion of the offender population served by CSC, they are substantially over-represented, as is the case with Métis and First Nations offenders. Furthermore, a substantially larger proportion of Inuit offenders are incarcerated for sexual offences compared with other offender groups, indicating that a program focusing on sexual offending is particularly necessary for Inuit offenders (Williams, Vallée & Staubli, 1997). Offenders, family members and staff all noted the need for Inuit-specific programs and services. Further to this is the importance placed on the incorporation of language, diet, and customs into programs and services. The role of Inuit program facilitators and Elders also appear to be central to the delivery of Inuit-specific programs and services. Although many of the Inuit offenders are currently incarcerated at Fenbrook Institution, there are also many spread throughout other federal correctional facilities. Consolidating as many Inuit offenders as possible in one region would make the provision of Inuit-specific programs and services more feasible.

Another justification for an Inuit-specific correctional program is the failure of non-Inuit programs to successfully meet the needs of this unique offender population. The Inuit have unusually high rates of detention by the National Parole Board (NPB) and a higher-than-average rate of non-compliance in conventional programs. Foremost

among the problems cited by the NPB detentions and denials of Inuit is the offenders' apparent lack of insight and understanding into their criminal behaviour. The second most prevalent reason for denial of parole has been a lack of programming undertaken or completed by the Inuit inmates. Other reasons include minimization or denial of the offence, lack of victim empathy and failure to understand the effects of crime on the victim (Hamilton, 2003). Current education theory explains that learning is accomplished at many levels and in many domains, and that motivation is a key to success in changing behaviour and thinking (Wlodkowski, 1991; Wlodkowski & Ginsberg, 1995). Fundamental to motivation is a participant's ability to connect his/her own life experiences, goals and problems with those addressed by the program. According to this theory, motivation is enhanced when a corrections program can relate closely to the realities of an offender's life.

CSC currently has an Inuit-specific program in place for sex offenders at Fenbrook Institution. The "Tupiq" program follows universally accepted relapse prevention theory, but integrates Inuit culture by utilizing Inuit delivery staff, healing therapy and cultural references (Hamilton, 2002). This program represents the first step towards addressing the specific needs of Inuit offenders and holds the potential for contributing to their successful reintegration into Inuit communities. Another service currently available at Fenbrook Institution is a carving shack that allows Inuit offenders to learn carving skills that they can utilize upon release.

The journey of federally sentenced Inuit offenders is fraught with challenges that cannot be overcome until some of the obvious obstacles to rehabilitation are addressed. It is important for CSC to better understand Inuit culture and communities in order to develop more effective strategies for reintegrating Inuit offenders back into their communities.

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APPENDICES

Appendix A: Tables

Table 1
Demographic and socio-economic characteristics

	Inuit		Métis		First Nations		Non-Aboriginal		
	#	%	#	%	#	%	#	%	
Total	99		635		1,535		10,046		
Region	99		635		1,535		10,046		***
Atlantic	14	14%	13	2%	57	4%	1,069	11%	
Quebec	16	16%	108	17%	87	6%	2,890	29%	
Ontario	42	42%	24	4%	240	16%	2,956	29%	
Prairies	24	24%	383	60%	876	57%	1,724	17%	
Pacific	3	3%	107	17%	275	18%	1,407	14%	
Gender	99		635		1,535		10,046		***
Men	97	98%	609	96%	1,472	96%	9,796	98%	
Women	2	2%	26	4%	63	4%	250	2%	
Age at admission	99		635		1,535		10,046		***
<35	68	69%	423	67%	1,066	69%	5,453	54%	
35+	31	31%	212	33%	469	31%	4,593	46%	
Mean age		32.3 yrs		31.4 yrs		30.7 yrs		34.6 yrs	***
Marital status at admission	99		633		1,519		9,983		
Single	68	69%	321	51%	813	54%	4,822	48%	***
Married/common-law	24	24%	266	42%	601	40%	3,865	39%	**
Separated/divorced	6	6%	42	7%	87	6%	1,120	11%	***
Widowed	1	1%	4	1%	18	1%	176	2%	<i>NS</i>
Education at admission	83		480		1,199		7,329		***
No high school diploma	78	94%	418	87%	1,063	89%	5,569	76%	
High school diploma	5	6%	62	13%	136	11%	1,760	24%	
Employment at arrest	83		482		1,197		7,381		***
Employed	29	35%	113	23%	280	23%	2,494	34%	
Unemployed	54	65%	369	77%	917	77%	4,887	66%	

*NS = Not significant; * p<=.05; ** p<=.01; *** p<=.001*

Table 2
Current most serious offence

Current offence	Inuit		Métis		First Nations		Non-Aboriginal		
	#	%	#	%	#	%	#	%	
	99		631		1,534		10,037		
Most serious offence									
Homicide	22	22%	162	26%	434	28%	2,436	24%	**
Attempted murder	2	2%	16	3%	23	1%	267	3%	NS
Sexual assault	51	52%	71	11%	276	18%	1,367	14%	***
Assault	11	11%	70	11%	241	16%	948	9%	***
Robbery	6	6%	183	29%	310	20%	2,531	25%	***
Other Vvolent	0	0%	13	2%	23	1%	186	2%	NS
Property	3	3%	57	9%	100	7%	1,017	10%	***
Impaired driving	0	0%	7	1%	38	2%	105	1%	***
Drug-related offences	0	0%	25	4%	28	2%	741	7%	***
Other <i>Criminal Code</i> and federal statutes	4	4%	27	4%	61	4%	439	4%	NS
Mean aggregate sentence¹	4.9 yrs		6.0 yrs		5.3 yrs		6.1 yrs		***

(1) Mean aggregate sentence is calculated with life sentences removed.

NS = Not significant; * $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$

Table 3
Criminal history

	Inuit		Métis		First Nations		Non-Aboriginal		
	#	%	#	%	#	%	#	%	
Previous youth convictions	81		473		1171		7226		***
Yes	45	56%	314	66%	772	66%	3227	45%	
No	36	44%	159	34%	399	34%	3999	55%	
Previous adult convictions	81		476		1182		7287		***
Yes	72	89%	424	89%	1060	90%	6139	84%	
No	9	11%	52	11%	122	10%	1148	16%	
Previous community supervision	81		476		1179		7277		***
Yes	67	83%	383	80%	942	80%	5398	74%	
No	14	17%	93	20%	237	20%	1879	26%	
Previous provincial term	81		476		1181		7284		***
Yes	63	78%	384	81%	950	80%	5168	71%	
No	18	22%	92	19%	231	20%	2116	29%	
Previous federal term	81		476		1180		7285		*
Yes	33	41%	186	39%	381	32%	2516	35%	
No	48	59%	290	61%	799	68%	4769	65%	
Failed – community sanction	81		475		1175		7233		***
Yes	55	68%	326	69%	842	72%	4322	60%	
No	26	32%	149	31%	333	28%	2911	40%	
Failed – conditional release	81		474		1172		7205		**
Yes	40	49%	231	49%	548	47%	3072	43%	
No	41	51%	243	51%	624	53%	4133	57%	
Segregation for disciplinary infraction	77		452		1113		6967		**
Yes	28	36%	179	40%	431	39%	2378	34%	
No	49	64%	273	60%	682	61%	4589	66%	
Escape/attempt/UAL	80		475		1174		7244		***
Yes	13	16%	173	36%	392	33%	1938	27%	
No	67	84%	302	64%	782	67%	5306	73%	
Reclassified to higher security	79		466		1148		7097		*
Yes	17	22%	114	24%	273	24%	1471	21%	
No	62	78%	352	76%	875	76%	5626	79%	
Less than six months since last incarceration	81		475		1178		7275		***
Yes	29	36%	162	34%	428	36%	1819	25%	
No	52	64%	313	66%	750	64%	5456	75%	

NS = Not significant; * $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$

Table 4
Static and dynamic factors

	Inuit		Métis		First Nations		Non-Aboriginal		
	#	%	#	%	#	%	#	%	
Security level at admission	95		584		1,429		9,015		***
Minimum	5	5%	58	10%	114	8%	1,528	17%	
Medium	64	67%	367	63%	914	64%	5,481	61%	
Maximum	26	27%	159	27%	401	28%	2,006	22%	
Risk to re-offend	89		586		1,400		9,090		***
Low	0	0%	20	3%	36	3%	619	7%	
Medium	15	17%	155	26%	300	21%	3,022	33%	
High	74	83%	411	70%	1,064	76%	5,449	60%	
Overall dynamic need	89		586		1,400		9,090		***
Low	0	0%	7	1%	16	1%	426	5%	
Medium	7	8%	120	20%	243	17%	2,486	27%	
High	82	92%	459	78%	1,141	82%	6,178	68%	
Dynamic factors	89		587		1,400		9,090		
Employment – some/considerable need	51	57%	390	66%	1,008	72%	4,621	51%	***
Marital/family – some/considerable need	60	67%	331	56%	897	64%	4,350	48%	***
Associates – some/considerable need	41	46%	431	73%	1,012	72%	5,740	63%	***
Substance abuse – some/considerable need	85	96%	526	90%	1,300	93%	6,318	70%	***
Community – some/considerable need	44	49%	245	42%	619	44%	3,714	41%	*
Personal/emotional – some/considerable need	89	100%	568	97%	1,367	98%	8,371	92%	***
Attitude – some/considerable need	55	62%	361	61%	831	59%	5,972	66%	***
Motivation for intervention	22		225		428		3,128		NS
Low	8	36%	88	39%	134	31%	1,014	32%	
Medium	10	45%	99	44%	217	51%	1,577	50%	
High	4	18%	38	17%	77	18%	537	17%	
Reintegration potential	90		568		1,386		8,687		***
Low	69	77%	346	61%	926	67%	3,265	38%	
Medium	17	19%	137	24%	276	20%	2,868	33%	
High	4	4%	85	15%	184	13%	2,554	29%	

NS = Not significant; * $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$

Table 5
Other information – Inuit offenders

	#	%		#	%
Speak/understand Inuit language	75		Type of community – childhood	67	
Yes	68	91%	Small city	3	4%
No	7	9%	Large town	10	15%
Religion	75		Small town	31	46%
Anglican	44	59%	Large village	17	25%
Moravian	9	12%	Small village/hamlet	3	4%
Roman Catholic	8	11%	Other	3	4%
Traditional Inuit	2	3%	Type of community – at arrest	70	
Other	10	13%	Large city	4	6%
None	2	3%	Small city	8	11%
Attached to Inuit culture – prior to incarceration	73		Large town	12	17%
Somewhat/very	62	85%	Small town	29	41%
Not at all/little	11	15%	Large village	12	17%
Attached to Inuit Culture – inside institution	74		Small village/hamlet	4	6%
Somewhat/very	35	47%	Other	1	1%
Not at all/little	39	53%	Where do you consider home	68	
Participate in Inuit activities – Inside institution	75		Large/small city	7	10%
Yes	34	45%	Large town	13	19%
No	41	55%	Small town	29	43%
Attached to First Nations culture – prior to incarceration	74		Large/small village	17	25%
Somewhat/very	18	24%	Other	2	3%
Not at all/little	56	76%	Attached to community	71	
Attached to First Nations culture – inside institution	74		Yes	55	77%
Somewhat/very	30	41%	No	16	23%
Not at all/little	44	59%	Best place to be released	62	
Last occupation	71		Large/small city	17	27%
Sales and services	6	8%	Large town	8	13%
Trades	4	6%	Small town	20	32%
Transportation	9	13%	Large/small village	14	23%
General labourer	20	28%	Other	3	5%
Hunter/fisher/trapper	4	6%	Plan to be released	63	
Craftsperson	2	3%	Large/small city	16	25%
Other	10	14%	Large town	12	19%
None	16	23%	Small town	21	33%
			Large/small village	13	21%
			Other	1	2%

Table 6
Family background and current relationships – Inuit offenders

	#	%		#	%
Primary caregiver during childhood	75		Current contact with spouse	29	
Both parents	23	31%	Yes	14	48%
Mother	22	29%	No	15	52%
Father	2	3%	Attached to spouse	15	
Grandparent(s)	15	20%	Somewhat/very	11	73%
Sibling	5	7%	Not at all/little	4	27%
Other relative	7	9%	Current contact with children	53	
Non-family	1	1%	Yes	24	45%
Attached to primary caregiver	73		No	29	55%
Somewhat/very	65	89%	Attached to children	33	
Not at all/little	8	11%	Somewhat/very	25	76%
Involvement in child welfare system	73		Not at all/little	8	24%
Adopted	32	44%	Current contact with other family	75	
Foster care	26	36%	Yes	66	88%
Group home	24	33%	No	9	12%
Basic needs met during childhood	74				
Somewhat/very	65	88%			
Not at all/little	9	12%			
Stable childhood	74				
Somewhat/very	55	74%			
Not at all/little	19	26%			
Happy during childhood	71				
Somewhat/very	55	77%			
Not at all/little	16	23%			
Experienced/witnessed violence in home	75				
Yes	56	75%			
No	19	25%			
Experienced/witnessed violence in community	75				
Yes	60	80%			
No	15	20%			
Drug/alcohol use in family	73				
Alcohol	48	66%			
Drugs	15	21%			
Sniffing	3	4%			

Table 7
Programs – Inuit offenders

		Institutions					
		#	%			#	%
Program participation¹		64		Why program useful¹		48	
Substance abuse		41	64%	Positive personal changes/outcome		37	77%
Education		32	50%	Provided skills		10	21%
Sex offender		31	48%	Inuit-specific program		9	19%
Anger/family violence		27	42%	Program facilitators/Elders		8	17%
Cognitive/living skills		23	36%	Other		4	8%
Counselling/psychological		19	30%				
Employment		6	9%				
Other		12	19%				
		Yes		No			
		#	%	#	%		
Program completion							
Substance abuse		35	85%	6	15%		
Education		2	6%	29	94%		
Sex offender		23	74%	8	26%		
Anger/family violence		21	84%	4	16%		
Cognitive/living skills		20	87%	3	13%		
Counselling/psychological		10	53%	9	47%		
Employment		4	67%	2	33%		
Other		9	90%	1	10%		
		Yes		No			
		#	%	#	%		
Program useful							
Substance abuse		34	85%	6	15%		
Education		25	86%	4	14%		
Sex offender		25	89%	3	11%		
Anger/family violence		24	92%	2	8%		
Cognitive/living skills		19	86%	3	14%		
Counselling/psychological		14	82%	3	18%		
Employment		4	67%	2	33%		
Other		11	100%	0	0%		

(1) Respondents may have given more than one answer. Therefore, the total does not equal 100%.

Table 8
Inuit offender needs

	#	%		#	%
Issues at time of incarceration¹	72		Needs in institution¹	75	
None	2	3%	None	2	3%
Alcohol/drug addiction	40	56%	General programs/counselling	35	47%
Depression/anxiety	31	43%	Country food	25	33%
Criminal lifestyle/peers	15	21%	Inuit-specific activities	14	19%
Parenting/relationship problems	12	17%	Inuit-specific programs	10	13%
Lacking life direction	12	17%	Family contact/phone calls	10	13%
Self-esteem	10	14%	Inuit staff/facilitators/healers/translators	10	13%
Spousal abuse	9	13%	Contact with Inuit	7	9%
Poverty	8	11%	Release (e.g., ETAs, parole)	7	9%
Lack of community supports/criminal community	8	11%	Better relationship with corrections staff	6	8%
Scared/worried	8	11%	Other	15	20%
Angry	6	8%			
Lack of education	5	7%	Needs upon release to community¹	69	
Lack of regard for others/women	4	6%	None	2	3%
Isolated community	3	4%	Programs/treatment	31	45%
Other	10	14%	Support/guidance from family, Elders, etc.	20	29%
			Employment	20	29%
Do needs differ from non-Aboriginal inmates	66		Housing support	16	23%
Yes	55	83%	Education	9	13%
No	11	17%	New friends	4	6%
			Other	19	28%
How do needs differ from non-Aboriginals¹	49		Suggestions for programs in institutions¹	70	
Different culture/traditions/lifestyle	23	47%	None	7	10%
Different language	16	33%	Inuit programs generally	22	31%
Different diet	16	33%	Programs generally	14	20%
Different treatment	10	20%	Inuit psychologists/counsellors/Elders	13	19%
Race	4	8%	Food program	12	17%
Need Inuit programs/activities	4	8%	Inuit language/culture	12	17%
Other	6	12%	Carving/carpentry programs	11	16%
			Inuit sex offender program	10	14%
Do needs differ from other Aboriginal inmates	62		Healing program	4	6%
Yes	41	66%	Other	14	20%
No	21	34%			
			Suggestions for programs in communities¹	66	
How do needs differ from other Aboriginals¹	36		None	6	9%
Different culture/traditions/lifestyle	22	61%	Programs generally	34	52%
Different language	11	31%	Inuit sex offender program	12	18%
Different treatment	8	22%	Healing program	8	12%
Different diet	7	19%	Family/parenting support	6	9%
Other	5	14%	Inuit Elders	6	9%
			Release programs/transition	5	8%
			Inuit language/culture	5	8%
			Inuit programs generally	5	8%
			Support groups/counselling	4	6%
			Other	15	23%

(1) Respondents may have given more than one answer. Therefore, the total does not equal 100%.

Table 9
Family needs

	#	%		#	%
Programs for family during incarceration	30		Offender interview – family needs during incarceration¹	61	
Yes	5	17%	Contact with offender	22	36%
No	25	83%	Emotional support	15	25%
Services for family during incarceration	32		Family counselling	13	21%
Yes	10	31%	Financial support	13	21%
No	22	69%	Understand/support offender	6	10%
Programs for family at release	24		Support from community	6	10%
Yes	12	50%	Other needs	14	23%
No	12	50%	No needs	4	7%
Services for family at release	24		Offender interview – family needs at release¹	49	
Yes	16	67%	Support from/see offender	21	43%
No	8	33%	Understanding/support for offender	11	22%
Family needs during incarceration¹	31		Family counselling/counselling in general	11	22%
Support offender	14	45%	Support in general	5	10%
Contact	9	29%	Financial assistance/employment	8	16%
Help from community	5	16%	Substance abuse intervention	6	12%
Counselling/Elders	3	10%	Other programs	2	4%
Financial support	2	6%	Community support/assistance	2	4%
Other	7	23%	To heal	2	4%
Nothing	1	3%	Other needs	9	18%
			No needs	3	6%
Family needs at release¹	30				
Support offender	18	60%			
Counselling	3	10%			
Help from community	5	17%			
Financial support	1	3%			
Emotional support	1	3%			
Other	5	17%			
Nothing	1	3%			

(1) Respondents may have given more than one answer. Therefore, the total does not equal 100%.

Table 10
Staff interviews

	#	%		#	%
Currently work with	65		Inuit offender needs while incarcerated¹	59	
Aboriginal offenders	55	85%	Inuit staff/knowledgeable staff	25	42%
Inuit offenders	33	51%	Inuit-specific programs/services	23	39%
Aboriginal communities	26	40%	Communication/contact with family/community	20	34%
Inuit communities	12	18%	Language/culture	16	27%
			Programming in general	7	12%
Training about Aboriginal issues	65		Practical skills/training	6	10%
Yes	50	77%	Inuit food	6	10%
No	15	23%	Other	10	17%
			Needs being met – upon release	45	
Training about Inuit issues	65		Somewhat/very	13	29%
Yes	10	15%	Not at all/little	32	71%
No	55	85%			
			Inuit offender needs upon release¹	61	
Current level of knowledge – Inuit culture	65		Community/family support	29	48%
None	46	71%	Community/Inuit-specific programs	19	31%
Somewhat	14	22%	Follow-up programs/counselling	17	28%
Extensive	5	8%	Access to Elders/cultural resources	13	21%
			Employment/education/financial support	13	21%
Current level of knowledge – Inuit offenders	65		Substance abuse intervention	8	13%
None	47	72%	Halfway houses	8	13%
Somewhat	11	17%	Other	10	16%
Extensive	7	11%			
			Family needs while offender incarcerated¹	61	
Do needs differ from non-Aboriginal inmates	63		Family contact/communication	39	64%
Yes	59	94%	Financial assistance	25	41%
No	4	6%	Information/awareness of offender	19	31%
			Support systems	11	18%
Do needs differ from other Aboriginal inmates	60		Family interventions	6	10%
Yes	50	83%	Other	9	15%
No	10	17%			
			Family needs being met – during incarceration	39	
How to increase your knowledge of Inuit offenders¹	65		Somewhat/very	5	13%
Cultural training/education	34	52%	Not at all/little	34	87%
Training/education in general	22	34%			
Exposure to Inuit communities/culture	20	31%	Family needs upon release¹	56	
Access to information on Inuit culture	20	31%	Adjustment/understand how to help offender	29	52%
Exposure to Inuit offenders	10	15%	Support systems	20	36%
Other	2	3%	Family counselling	15	27%
None	4	6%	Understand corrections/services	13	23%
			Financial support	4	7%
Needs being met – during incarceration	57		Offender programs/services	1	2%
Somewhat/very	23	40%	Other	7	13%
Not at all/little	34	60%			
			Family needs being met – upon release	34	
			Somewhat/very	4	12%
			Not at all/little	30	88%

(1) Respondents may have given more than one answer. Therefore, the total does not equal 100%.

Appendix B: Offender Case File Information

Offender Case File Information

Offender characteristics:

- Aboriginal status (non-Aboriginal, Aboriginal)
- Aboriginal group (North American Indian, Métis, Inuit)
- Gender
- Age at most recent admission
- Current age
- Education at most recent admission
- Marital status at most recent admission
- Employed/unemployed at most recent admission

Offence characteristics:

- Region of incarceration
- Most serious current offence
- Number of convictions
- Current aggregate sentence length

Criminal history:

- Previous youth convictions (yes/no)
- Previous adult convictions (yes/no)
- Number of previous adult convictions
- Previous adult court sanctions (community supervision, provincial and federal terms)
- Failures (community supervision, conditional release, segregation for disciplinary infraction, escape/attempt escape/unlawfully at large, reclassified to higher level of security, less than six months since last incarceration)

Risk factors:

- Security level based on Custody Rating Scale (minimum, medium, maximum)
- Risk to re-offend (low, medium, high)

Dynamic factors:

- Level of intervention based on dynamic factors (low, medium, high)
- Individual dynamic factors (employment, marital/family, associates/social interaction, substance abuse, community functioning, personal/emotional orientation, attitude)
- Motivation for intervention (low, medium, high)
- Reintegration potential (low, medium, high)

Appendix C: Offender Interview

**NEEDS OF INUIT OFFENDERS
INTERVIEW QUESTIONS – OFFENDERS**

My name is (first name). I'm involved in a project that examines the needs of Inuit offenders while in federal correctional facilities and in the community. You are one of a number of offenders we'll be interviewing over the next few weeks. The purpose of this interview is to discuss your needs while in the institution and, once you are released, in the community. For instance, I will be asking you general questions about your background, current relationships, program participation and needs. In addition to this interview, I will be getting some general information from your file, such as your current offence, programs you have been involved in, etc. This information is meant to help develop culturally appropriate and specific programs for Inuit offenders.

Your participation in this interview is voluntary and will be kept strictly confidential. You may stop at any time and if there are questions that you do not feel comfortable answering, please let me know and we will move on. Please feel free to ask me questions during the interview if you need further clarification on anything.

The interview will take approximately 1 hour to complete. Do you have any questions? Can you please sign this to indicate your agreement to participate?

I agree to participate in the interview

(Participant name – please print)

(Participant signature)

(Date)

OFFENDER INTERVIEW

Province: _____
Institution: _____
Respondent #: _____

Interview Date: _____
Interviewer: _____

SECTION A: BACKGROUND

I'm going to begin by asking you some general questions about yourself, where you have lived and prior work experience.

1. What is your current marital status? *(Check one)*

- | | | |
|----------------|---------------|----------------|
| <1> Single | <4> Divorced | <7> Don't know |
| <2> Married | <5> Separated | <8> Refused |
| <3> Common-Law | <6> Widowed | |

2. What is the first language you learned at home in childhood and still understand?
(Check one)

- | | |
|----------------------------------|---------------------------|
| <1> Inuktitut or related dialect | <5> Other (specify) _____ |
| <2> Other Aboriginal language | <7> Don't know |
| <3> English | <8> Refused |
| <4> French | |

3. Do you currently understand or speak any Inuktitut?

- | | |
|---|----------------|
| <1> Yes <i>(go to follow-up question)</i> | <7> Don't know |
| <2> No | <8> Refused |

A. *If yes, which dialect do you understand or speak?*

- | | |
|----------------|--------------------|
| Dialect: _____ | <8> Refused |
| <7> Don't know | <9> Not applicable |

4. Can you speak English or French well enough to carry on a conversation? *(Check one)*

- | | |
|-----------------------------|--------------------------------|
| <1> English only | <4> Neither English nor French |
| <2> French only | <7> Don't know |
| <3> Both English and French | <8> Refused |

5. Is, or was, your birth father Inuk, Métis or First Nations? *(Check one)*

- | | |
|--|---|
| <01> Yes, Inuk | <06> Yes, Mixed (First Nations and Métis) |
| <02> Yes, Métis | <07> No |
| <03> Yes, First Nations | <77> Don't know |
| <04> Yes, Mixed (First Nations and Inuk) | <88> Refused |
| <05> Yes, Mixed (Métis and Inuk) | |

6. Is, or was, your birth mother Inuk, Métis or First Nations? *(Check one)*

- | | |
|--|---|
| <01> Yes, Inuk | <06> Yes, Mixed (First Nations and Métis) |
| <02> Yes, Métis | <07> No |
| <03> Yes, First Nations | <77> Don't know |
| <04> Yes, Mixed (First Nations and Inuk) | <88> Refused |
| <05> Yes, Mixed (Métis and Inuk) | |

7. What, if any, is your religion or spiritual belief? (*Check all that apply*)

- | | |
|------------------------|--------------------------------|
| <01> None | <06> Traditional First Nations |
| <02> Anglican | <07> Other (specify) _____ |
| <03> Roman Catholic | <77> Don't know |
| <04> Traditional Inuit | <88> Refused |
| <05> Moravian | |

8. Prior to being incarcerated, did you ever have a job?

- | | |
|--|----------------|
| <1> Yes (<i>go to follow-up questions</i>) | <7> Don't know |
| <2> No | <8> Refused |

A. *If yes, in which area of employment did you last occupy a position (for at least six months)? (Check one)*

- | | |
|---|----------------------------------|
| <01> Sales and services (e.g., store, restaurant) | <10> Clerical |
| <02> Trades (e.g., mechanic, plumber) | <11> Hunter/fisher/trapper |
| <03> Transportation (e.g., taxi, water truck) | <12> Technology (e.g., computer) |
| <04> General labourer (e.g., construction, miner) | <13> Artist |
| <05> Education (e.g., teacher) | <14> Craftsperson |
| <06> Mental health (e.g., counsellor, social worker) | <15> Other (specify) _____ |
| <07> Health/medical services (e.g., nursing station) | <77> Don't know |
| <08> Criminal justice (e.g., police, court, security) | <88> Refused |
| <09> Administration (e.g., manager) | <99> Not applicable |

B. *In which area(s) do you have past job experience? (Check all that apply)*

- | | |
|---|----------------------------------|
| <01> Sales and services (e.g., store, restaurant) | <10> Clerical |
| <02> Trades (e.g., mechanic, plumber) | <11> Hunter/fisher/trapper |
| <03> Transportation (e.g., taxi, water truck) | <12> Technology (e.g., computer) |
| <04> General labourer (e.g., construction, miner) | <13> Artist |
| <05> Education (e.g., teacher) | <14> Craftsperson |
| <06> Mental health (e.g., counsellor, social worker) | <15> Other (specify) _____ |
| <07> Health/medical services (e.g., nursing station) | <77> Don't know |
| <08> Criminal justice (e.g., police, court, security) | <88> Refused |
| <09> Administration (e.g., manager) | <99> Not applicable |

SECTION B: CHILDHOOD

Now I'm going to ask you some questions about your childhood.

1. During your childhood (up to age 18), which province/territory did you live in most of the time? (*Check one*)

- | | | |
|--------------------------------|--------------------|-----------------------|
| <01> Nunavut (post-1999) | <06> Nova Scotia | <11> Saskatchewan |
| <02> Northwest Territories | <07> New Brunswick | <12> Alberta |
| <03> Yukon | <08> Quebec | <13> British Columbia |
| <04> Newfoundland and Labrador | <09> Ontario | <77> Don't know |
| <05> Prince Edward Island | <10> Manitoba | <88> Refused |

2. During your childhood, what type of community did you live in most of the time?
(Write name of city/community and check one)

Name of city/community: _____
 <01> Large city (e.g., 100,000+ pop.) <07> Large hamlet (e.g., 100 to 249 pop.)
 <02> Small city (e.g., 10,000 to 100,000 pop.) <08> Small hamlet (e.g., <100 pop.)
 <03> Large town (e.g., 5,000 to 9,999 pop.) <09> Other (specify) _____
 <04> Small town (e.g., 1,000 to 4,999 pop.) <77> Don't know
 <05> Large village (e.g., 500 to 999 pop.) <88> Refused
 <06> Small village (e.g., 250 to 499 pop.)

3. Who would you say took care of you the most while you were growing up (i.e., the main caregiver(s))? *[Note: if respondent says "myself", ask about secondary caregiver] [Interviewer prompts: who fed you, put you to bed, clothed you, etc.] (Check one)*

<01> Both birth parents <06> Aunt/Uncle
 <02> Birth mother <07> Other relative (specify) _____
 <03> Birth father <08> Non-family (specify) _____
 <04> Grandparent(s) <77> Don't know
 <05> Sibling(s) <88> Refused

4. Were you ever adopted, in foster care or in a group home? *(Check one for each)*

Adopted	<1> Yes <i>(go to follow-up question)</i>	<2> No	<7> Don't know
			<8> Refused
In foster care	<1> Yes	<2> No	<7> Don't know
			<8> Refused
In group home	<1> Yes	<2> No	<7> Don't know
			<8> Refused

- A. *If yes, who were you adopted by? (Check one)*

<1> Family member <7> Don't know
 <2> Someone from Inuit community <8> Refused
 <3> Outside Inuit community <9> Not applicable

5. Did you ever attend a federal or residential school? *(Check one for each)*

Federal school	<1> Yes	<2> No	<7> Don't know	<8> Refused
Residential school	<1> Yes	<2> No	<7> Don't know	<8> Refused

6. On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", what would you say your attachment to your **main caregiver(s)** was while you were growing up? By attachment, I mean feelings of love, caring, trust, support and belonging *[Interviewer prompts: did you like/love them, did you trust them, did you feel a sense of belonging, did you spend time together] (circle one):*

Not at all attached		Somewhat		Very attached
1	2	3	4	5
<7> Don't know	<8> Refused			

Now I'm going to ask you about family problems you experienced during childhood.

13. Did you experience or witness physical and/or sexual violence or emotional abuse in the home environment while you were growing up? (Check one)

- | | |
|---|----------------|
| <1> Yes – experienced (go to follow-up questions) | <4> No |
| <2> Yes – witnessed (go to follow-up questions) | <7> Don't know |
| <3> Yes – experienced and witnessed (go to follow-up questions) | <8> Refused |

A. What type(s) of violence were present? (Check all that apply) [Interviewer: allow respondent to spontaneously answer, then prompt about specific types]

- | | |
|-----------------------------|--------------------|
| <1> Physical violence | <7> Don't know |
| <2> Sexual violence | <8> Refused |
| <3> Psychological/emotional | <9> Not applicable |
| <4> Other (specify) _____ | |

B. Can you describe the effect the violence has had on you in your life? [Interviewer prompts: how did it make you feel, how did you act in response to it, how has it affected you now]

- | | | |
|----------------|-------------|--------------------|
| <7> Don't know | <8> Refused | <9> Not applicable |
|----------------|-------------|--------------------|

14. Did you experience or witness any violence in the community while you were growing up (check one):

- | | |
|--|----------------|
| <1> Yes – experienced (go to follow-up question) | <4> No |
| <2> Yes – witnessed (go to follow-up question) | <7> Don't know |
| <3> Yes – experienced and witnessed (go to follow-up question) | <8> Refused |

A. Can you describe the effect the violence in your community has had on you in your life? [Interviewer prompts: how did it make you feel, how did you act in response to it, how has it affected you now]

- | | | |
|----------------|-------------|--------------------|
| <7> Don't know | <8> Refused | <9> Not applicable |
|----------------|-------------|--------------------|

15. Did anyone responsible for raising you have an alcohol, drug or sniffing problem? (Check one for each)

- | | | | |
|----------|------------------------------------|--------|----------------|
| Alcohol | <1> Yes (go to follow-up question) | <2> No | <7> Don't know |
| | | | <8> Refused |
| Drugs | <1> Yes (go to follow-up question) | <2> No | <7> Don't know |
| | | | <8> Refused |
| Sniffing | <1> Yes (go to follow-up question) | <2> No | <7> Don't know |
| | | | <8> Refused |

A. Can you describe the effect the substance abuse problem has had on you in your life? [Interviewer prompts: how did it make you feel, how did you act in response to it, how has it affected you now]

<7> Don't know

<8> Refused

<9> Not applicable

SECTION C: EARLY INVOLVEMENT IN CRIME

In this section I'm going to ask you a few questions about your early involvement in crime.

1. How old were you when you were first questioned by the police about anything they thought you had done?

Age: _____

<7> Don't know

<8> Refused

2. Were you ever in custody (open or secure) as a youth (up to age 18)?

<1> Yes (go to follow-up question)

<7> Don't know

<2> No

<8> Refused

A. If yes, how long did you spend in youth custody (total of all sentences)?
(Check one)

<1> Less than 6 months

<4> 4 to 5 years

<8> Refused

<2> 6 months to less than 1 year

<5> More than 5 years

<9> Not applicable

<3> 1 to 3 years

<7> Don't know

3. What type of offences did you commit as a youth (not necessarily charged for)?
(Check all that apply)

<01> None

<09> Prostitution

<02> Sexual assault

<10> Drug offences

<03> Assault

<11> Driving-related offences

<04> Robbery

<12> Underage drinking

<05> Other violent (e.g., murder, manslaughter)

<13> Other (specify): _____

<06> Automotive theft

<77> Don't know

<07> Vandalism/mischief

<88> Refused

<08> Other property (e.g., theft, B&E)

4. How long have you spent in adult correctional facilities to date (provincial and federal – total of all sentences)? (Check one)

<01> Less than 6 months

<05> 6 to 7 years

<77> Don't know

<02> 6 months to less than 1 year

<06> 8 to 10 years

<88> Refused

<03> 1 to 3 years

<07> 11 to 15 years

<04> 4 to 5 years

<08> More than 15 years

5. What do you think caused you to come to jail in the first place?

<7> Don't know

<8> Refused

6. At the time of your **most recent arrest**, what type of community were you living in?
(Write name of city/community and check one)

Name of city/community: _____

<01> Large city (e.g., 100,000+ pop.)

<07> Large hamlet (e.g., 100 to 249 pop.)

<02> Small city (e.g., 10,000 to 100,000 pop.)

<08> Small hamlet (e.g., <100 pop.)

<03> Large town (e.g., 5,000 to 9,999 pop.)

<09> Other (specify) _____

<04> Small town (e.g., 1,000 to 4,999 pop.)

<77> Don't know

<05> Large village (e.g., 500 to 999 pop.)

<88> Refused

<06> Small village (e.g., 250 to 499 pop.)

7. At the time of your most recent arrest, how long had you lived in this community?
(Check one)

<1> Less than 1 year

<4> 11 to 15 years

<7> Don't know

<2> 1 to 5 years

<5> 16 to 20 years

<8> Refused

<3> 6 to 10 years

<6> More than 20 years

8. For your most recent arrest, what type of community was the offence committed in?
(Write name of city/community and check one):

Name of city/community: _____

<01> Large city (e.g., 100,000+ pop.)

<07> Large hamlet (e.g., 100 to 249 pop.)

<02> Small city (e.g., 10,000 to 100,000 pop.)

<08> Small hamlet (e.g., <100 pop.)

<03> Large town (e.g., 5,000 to 9,999 pop.)

<09> Other (specify) _____

<04> Small town (e.g., 1,000 to 4,999 pop.)

<77> Don't know

<05> Large village (e.g., 500 to 999 pop.)

<88> Refused

<06> Small village (e.g., 250 to 499 pop.)

9. What do you think would have prevented you from entering the correctional system
(e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

SECTION D: CURRENT RELATIONSHIP WITH FAMILY

In this section, I'm going to ask you some questions about your current family relationships.

1. ***[If currently has spouse/common-law partner]*** Do you presently have regular contact with your spouse/common-law partner (e.g., see or talk to them regularly, at least every 6 months)?

<1> Yes (*go to follow-up questions*) <7> Don't know <9> Not applicable
<2> No <8> Refused

- A. ***If yes, how often do you currently have contact? (Check one)***

<01> More than once a day <05> Several times a month <77> Don't know
<02> Once a day <06> Once a month <88> Refused
<03> Several times a week <07> Several times a year <99> Not applicable
<04> Once a week <08> Less often

- B. ***What type of contact do you have? (Check all that apply)***

<1> In person <7> Don't know
<2> Telephone <8> Refused
<3> Letters/e-mail <9> Not applicable

- C. ***On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", how would you describe your current attachment/connection to your partner? (Circle one)***

Not at all attached Somewhat Very attached
1 2 3 4 5
<7> Don't know <8> Refused <9> Not applicable

2. Do you have any children (including birth, stepchildren or adopted)?

<1> Yes (*go to follow-up questions*) <7> Don't know
<2> No <8> Refused

- A. ***If yes, do you presently have regular contact with your child(ren) (e.g., see or talk to them regularly, at least every 6 months)?***

<1> Yes – all my children (*go to follow-up questions*) <7> Don't know
<2> Yes – some of my children (*go to follow-up questions*) <8> Refused
<3> No <9> Not applicable

- B. ***What type of contact do you have? (Check all that apply)***

<1> In person <7> Don't know
<2> Telephone <8> Refused
<3> Letters/e-mail <9> Not applicable

- C. ***On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", how would you describe your current attachment/connection to your child(ren)? (Circle one)***

Not at all attached Somewhat Very attached
1 2 3 4 5
<7> Don't know <8> Refused <9> Not applicable

3. Other than your spouse/common-law partner and children, do you presently have regular contact with other immediate or extended family (e.g., see or talk to them regularly - at least every 6 months)?

- <1> Yes (go to follow-up question)
- <2> No
- <7> Don't know
- <8> Refused

A. If yes, with whom in your family do you presently have regular contact? (Check all that apply)

- <01> Mother
- <02> Father
- <03> Sibling(s)
- <04> Grandmother
- <05> Grandfather
- <06> Other relative (specify) _____
- <07> Other non-family (specify) _____
- <77> Don't know
- <88> Refused
- <99> Not applicable

4. On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", how would you describe your attachment/connection to your family currently? (Circle one for each)

	Not at all attached		Somewhat		Very attached	Don't know	Refused	N/A
Mother	1	2	3	4	5	<7>	<8>	<9>
Father	1	2	3	4	5	<7>	<8>	<9>
Sibling(s)	1	2	3	4	5	<7>	<8>	<9>
Grandmother	1	2	3	4	5	<7>	<8>	<9>
Grandfather	1	2	3	4	5	<7>	<8>	<9>
Other _____	1	2	3	4	5	<7>	<8>	<9>
Other _____	1	2	3	4	5	<7>	<8>	<9>
Other _____	1	2	3	4	5	<7>	<8>	<9>

5. Can you describe your current relationship with your family overall? [Interviewer prompts: do you love them, do you like them, would you spend time together; describe relationship with individual family members]

- <7> Don't know
- <8> Refused

6. Other than family members, who else do you keep in regular contact with (at least every 6 months)? (Check all that apply)

- <01> Friend(s) in institution
- <02> Friend(s) outside institution
- <03> Elder in institution
- <04> Elder in community
- <05> Community member
- <06> Service agencies
- <07> Other (specify) _____
- <77> Don't know
- <88> Refused

7. Who would you say you currently have the most positive relationship with (i.e., the person who has the most positive influence on you)? (Check one)

- <01> Spouse/common-law partner
- <02> Child(ren)
- <03> Mother
- <04> Father
- <05> Grandmother/grandfather
- <06> Sibling
- <07> Other relative (specify) _____
- <08> Friend
- <09> Another offender
- <10> Other (specify) _____
- <77> Don't know
- <88> Refused

8. Why is this relationship the most positive?

<7> Don't know <8> Refused

9. Who would you say you currently have the most negative relationship with (i.e., the person who has the most negative influence on you)? (Check one)

- <01> Spouse/common-law partner
- <02> Child(ren)
- <03> Mother
- <04> Father
- <05> Grandmother/grandfather
- <06> Sibling
- <07> Other relative (specify) _____
- <08> Friend
- <09> Another offender
- <10> Other (specify) _____
- <77> Don't know
- <88> Refused

10. Why is this the most negative relationship?

<7> Don't know <8> Refused

SECTION E: CULTURE

I'm now going to ask you a few questions about involvement in Inuit culture.

1. On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", to what extent would you say you were/are attached to Inuit culture (e.g., is it part of your everyday life, do you feel a sense of belonging)? (Circle one for each)

	Not at all		Somewhat		Very	D/K	Refused
A. During childhood	1	2	3	4	5	<7>	<8>
B. Adulthood, before incarceration	1	2	3	4	5	<7>	<8>
C. Inside the institution	1	2	3	4	5	<7>	<8>
D. Outside the institution (e.g., ETA)	1	2	3	4	5	<7>	<8>

2. On a scale of 1 to 5, with 1 being "not at all attached" and 5 being "very attached", to what extent would you say you were/are attached to other Aboriginal cultures (e.g., is it part of your everyday life, do you feel a sense of belonging)? (*Circle one for each*)

	Not at all		Somewhat		Very	D/K	Refused
A. During childhood	1	2	3	4	5	<7>	<8>
B. Adulthood, before incarceration	1	2	3	4	5	<7>	<8>
C. Inside the institution	1	2	3	4	5	<7>	<8>
D. Outside the institution (i.e., ETA)	1	2	3	4	5	<7>	<8>

3. Did you participate in or attend any traditional Inuit activities while you were growing up?

A. During childhood	<1> Yes	<2> No	<7> Don't know	<8> Refused
B. During adulthood, before incarceration	<1> Yes	<2> No	<7> Don't know	<8> Refused

4. Did you participate in or attend any other Aboriginal activities while you were growing up?

A. During childhood	<1> Yes	<2> No	<7> Don't know	<8> Refused
B. During adulthood, before incarceration	<1> Yes	<2> No	<7> Don't know	<8> Refused

5. Do you currently participate in or attend any traditional Inuit activities?

<1> Yes (<i>go to follow-up question A</i>)	<7> Don't know
<2> No (<i>go to follow-up question B</i>)	<8> Refused

A. *If yes, which traditional Inuit activities do you participate in or attend (check all that apply):*

<01> Drum dancing	<07> Talk to Inuit Elders
<02> Carving	<08> Other ceremonies (specify) _____
<03> Feasts	<77> Don't know
<04> Making tools	<88> Refused
<05> Art work	<99> Not applicable
<06> Throat singing	

B. *If no, why are you not currently participating in traditional Inuit activities?*

<7> Don't know <8> Refused

6. Do you currently participate in or attend any other Aboriginal activities?

<1> Yes	<7> Don't know
<2> No	<8> Refused

Name of program	Participated?	Inuit-specific?	Aboriginal-specific?	Completed ?	Rate usefulness of program								
Education	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Cognitive/ living skills	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Sex Offender	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Anger/family violence	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Counselling/ psychological services	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Other (specify) _____	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	
Other (specify) _____	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>	

B. Why would you say the program(s) have/haven't been useful?

<7> Don't know <8> Refused <9> Not applicable

3. What do you think would improve programs at the institution?

<7> Don't know <8> Refused

4. Are there any programs that you would like to see at the institution?

<7> Don't know <8> Refused

5. Would you like to see Inuit-specific programs or services in the institution?

<1> Yes (go to follow-up questions) <7> Don't know
<2> No <8> Refused

A. If yes, why do you want Inuit-specific programs or services in the institution?

<7> Don't know <8> Refused <9> Not applicable

B. What are you looking for in Inuit-specific programs or services in the institution [*Interviewer prompt: what do you want to learn, what should be the focus of such programming*]?

<7> Don't know <8> Refused <9> Not applicable

C. What do you think some of the differences would be between programs for Inuit offenders and programs for non-Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

D. What do you think some of the differences would be between programs for Inuit offenders and programs for other Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

6. Would you like to see Inuit facilitators provide Inuit-specific programs or services in the institution?

- <1> Yes
- <2> No
- <7> Don't know
- <8> Refused

A. Why would/wouldn't you like to see Inuit facilitators provide Inuit-specific programs or services in the institution?

- <7> Don't know
- <8> Refused

7. Who do you feel most comfortable talking to while you are incarcerated in the institution?

- <01> Case manager/parole officer
- <02> Psychologist
- <03> Program counsellor
- <04> Native Liaison Officer
- <05> Other CSC staff (specify) _____
- <06> Elder
- <07> Family member
- <08> Friend
- <09> Community member
- <10> Inuit organization
- <11> Other (specify) _____
- <77> Don't know
- <88> Refused

A. Why are you most comfortable with that person?

- <7> Don't know
- <8> Refused

Now I'm going to ask you some questions about programs while on parole.

8. Have you ever had a parole hearing?

- <1> Yes (go to follow-up question)
- <2> No
- <7> Don't know
- <8> Refused

A. If yes, could you describe your experience with the parole hearing?
[Interviewer prompt: describe any issues you encountered]

- <7> Don't know
- <8> Refused
- <9> Not applicable

9. Have you ever been on parole?

- <1> Yes (go to follow-up questions)
- <2> No
- <7> Don't know
- <8> Refused

A. *If yes, have you participated in any programs while on parole (during any period of parole)?*

<1> Yes (*go to follow-up questions*) <7> Don't know
 <2> No <8> Refused

B. *If yes, I'm going to go through each program type and ask about whether you have ever participated. If you have participated, I'll ask whether the program was Aboriginal or Inuit-specific, whether you completed the program, and whether you thought the program was useful. (Circle one for each) [Note to interviewer: need to address each program type they said they participated in]*

Name of program	Participated?	Inuit-specific?	Aboriginal-specific?	Completed?	Rate usefulness of program			
Substance abuse	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Employment	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Education	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Cognitive/ living skills	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Sex offender	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Anger/family violence	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Counselling/ psychological services	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Other (specify) _____	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>
Other (specify) _____	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1 2 3 4 5	<7>	<8>	<9>

C. Why would you say the program(s) have/haven't been useful?

<7> Don't know

<8> Refused

<9> Not applicable

10. What do you think would improve programs in the community?

<7> Don't know

<8> Refused

11. Are there any programs that you would like to see in the community?

<7> Don't know

<8> Refused

12. Would you like to see Inuit-specific programs or services in the community?

<1> Yes (go to follow-up questions)

<7> Don't know

<2> No

<8> Refused

A. If yes, why do you want Inuit-specific programs or services in the community?

<7> Don't know

<8> Refused

<9> Not applicable

B. What are you looking for in Inuit-specific programs or services in the community? [Interviewer prompt: what do you want to learn, what should be the focus of such programming]

<7> Don't know

<8> Refused

<9> Not applicable

C. What do you think some of the differences would be between programs for Inuit offenders and programs for non-Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

D. What do you think some of the differences would be between programs for Inuit offenders and programs for other Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

13. Would you like to see Inuit facilitators provide Inuit-specific programs or services in the community?

<1> Yes

<7> Don't know

<2> No

<8> Refused

A. Why would/wouldn't you like to see Inuit facilitators provide Inuit-specific programs or services in the community?

<7> Don't know

<8> Refused

14. Would you participate in an Inuit-specific program delivered in Inuktitut/related dialect if it were offered?

<1> Yes

<7> Don't know

<2> No

<8> Refused

I'm now going to ask you some questions about jobs while in the institution.

15. Are you currently working in the institution?

<1> Yes (*go to follow-up question*)

<7> Don't know

<2> No

<8> Refused

A. *If yes, what job are you working at (check one):*

<01> Cleaner

<08> Shop

<02> Kitchen worker

<09> Health care

<03> Laundry

<10> Library

<04> Maintenance

<11> Other (specify) _____

<05> Farming

<77> Don't know

<06> Construction

<88> Refused

<07> Garage

<99> Not applicable

16. Where would you prefer to work at the institution (*check one*):

<01> Cleaner

<08> Shop

<02> Kitchen worker

<09> Health care

<03> Laundry

<10> Library

<04> Maintenance

<11> Other (specify) _____

<05> Farming

<77> Don't know

<06> Construction

<88> Refused

<07> Garage

17. Why would you prefer to work in that particular area?

<7> Don't know <8> Refused

18. What skills do you think you are gaining from your work-related experience inside the institution (*check all that apply*):

- | | |
|-----------------------------|----------------------------|
| <01> Discipline | <10> Desire to learn |
| <02> Organization | <11> Respect |
| <03> Time management | <12> Results orientation |
| <04> Stress management | <13> Reading/writing |
| <05> Interpersonal | <14> Mathematical |
| <06> Responsibility | <15> Other (specify) _____ |
| <07> Teamwork | <77> Don't know |
| <08> Flexibility/adaptation | <88> Refused |
| <09> Finance management | |

19. On a scale of 1 to 5, with 1 being "very difficult" and 5 being "very easy", how easy do you think it will be for you to get a job once released from the institution? (*Circle one*)

Very difficult		Somewhat		Very easy
1	2	3	4	5
<7> Don't know	<8> Refused			

20. What do you think you will do to support yourself?

<7> Don't know <8> Refused

21. What, in your view, are the major difficulties to your finding a job upon release?

<7> Don't know <8> Refused

Now I'm going to ask you about other activities you may participate in.

22. Do you currently participate in Inuit carving activities?

- | | |
|---------|----------------|
| <1> Yes | <7> Don't know |
| <2> No | <8> Refused |

23. Did you participate in Inuit carving activities prior to incarceration?

- | | |
|---------|----------------|
| <1> Yes | <7> Don't know |
| <2> No | <8> Refused |

24. What types of activities are you involved in during your leisure time? (Check all that apply)

- | | |
|---------------------------------------|----------------------------|
| <01> Watching television | <08> Courses |
| <02> Internet/computer activities | <09> Arts and crafts |
| <03> Sports/recreational activities | <10> Other (specify) _____ |
| <04> Collecting (e.g., stamps, coins) | <77> Don't know |
| <05> Reading | <88> Refused |
| <06> Writing | <99> Not applicable |
| <07> Spending time with friends | |

SECTION G: NEEDS

In this section, I'm going to ask you some questions about your needs while in the institution and once released.

1. Can you describe what issues you were facing at the time you were incarcerated (check all that apply):

- | | |
|-----------------------------|------------------------------------|
| <01> Depression | <11> Lack of community supports |
| <02> Anxiety | <12> Isolated community |
| <03> Self-esteem | <13> Criminal community |
| <04> Alcohol/drug addiction | <14> Lacking life direction |
| <05> Spousal abuse | <15> Lack of regard for others |
| <06> Parenting problems | <16> Negative perceptions of women |
| <07> Poverty | <17> Other (specify) _____ |
| <08> Lack of education | <77> Don't know |
| <09> Criminal peers | <88> Refused |
| <10> Criminal lifestyle | |

2. Could you describe your circumstances at the time of your incarceration?

- <7> Don't know <8> Refused

3. What do you think your needs are in the institution?

- <7> Don't know <8> Refused

4. What does it mean to you to be an Inuk in a predominantly non-Inuit, non-Aboriginal institution?

- <7> Don't know <8> Refused

5. Do you think your needs as an Inuk are different from the needs of non-Aboriginal offenders?

- <1> Yes
- <2> No
- <7> Don't know
- <8> Refused

A. How do you see your needs as different/not different from non-Aboriginal offenders?

- <7> Don't know
- <8> Refused
- <9> Not applicable

6. Do you think your needs as an Inuk are different from the needs of other Aboriginal offenders?

- <1> Yes
- <2> No
- <7> Don't know
- <8> Refused

A. How do you see your needs as different/not different from other Aboriginal offenders?

- <7> Don't know
- <8> Refused
- <9> Not applicable

7. What do you think could be done to better meet your needs while incarcerated (e.g., programs, services, people, education, etc.)?

- <7> Don't know
- <8> Refused

8. Where do you consider home? (*Write name of city/community and check one*)

- Name or city/community: _____
- <01> Large city (e.g., 100,000+ pop.)
 - <02> Small city (e.g., 10,000 to 100,000 pop.)
 - <03> Large town (e.g., 5,000 to 9,999 pop.)
 - <04> Small town (e.g., 1,000 to 4,999 pop.)
 - <05> Large village (e.g., 500 to 999 pop.)
 - <06> Small village (e.g., 250 to 499 pop.)
 - <07> Large hamlet (e.g., 100 to 249 pop.)
 - <08> Small hamlet (e.g., <100 pop.)
 - <09> Other (specify) _____
 - <77> Don't know
 - <88> Refused

9. In terms of staying out of trouble, where do you think would be the best place for you to be released to? (*Write name of city/community and check one*):

- Name or city/community: _____
- | | |
|--|---|
| <01> Large City (e.g., 100,000+ pop.) | <07> Large hamlet (e.g., 100 to 249 pop.) |
| <02> Small City (e.g., 10,000 to 100,000 pop.) | <08> Small hamlet (e.g., <100 pop.) |
| <03> Large town (e.g., 5,000 to 9,999 pop.) | <09> Other (specify) _____ |
| <04> Small town (e.g., 1,000 to 4,999 pop.) | <77> Don't know |
| <05> Large village (e.g., 500 to 999 pop.) | <88> Refused |
| <06> Small village (e.g., 250 to 499 pop.) | |

10. Why do you think this would be the best place for you to be released to?

- <7> Don't know <8> Refused

11. Upon your release, where do you plan to live (not just for short-term treatment)? (*Write name of city/community and check one*)

- Name or city/community: _____
- | | |
|---|---|
| <01> Large city (e.g., 100,000+ pop.) | <07> Large hamlet (e.g., 100 to 249 pop.) |
| <02> Small city (e.g., 10,000 to <100,000 pop.) | <08> Small hamlet (e.g., <100 pop.) |
| <03> Large town (e.g., 5,000 to 9,999 pop.) | <09> Other (specify) _____ |
| <04> Small town (e.g., 1,000 to 4,999 pop.) | <77> Don't know |
| <05> Large village (e.g., 500 to 999 pop.) | <88> Refused |
| <06> Small village (e.g., 250 to 499 pop.) | |

12. What reasons do you have for going to that community (where you plan to live)?

- <7> Don't know <8> Refused

13. What supports or resources are available for you in that community?

- <7> Don't know <8> Refused

14. What do you think your needs are upon release to the community?

- <7> Don't know <8> Refused

19. Can you give me the name of one or more family members with whom you have maintained contact that I can contact to ask some questions about the needs of Inuit offenders and their families?

Person 1: _____ Relationship _____

Address: _____

Person 2: _____ Relationship _____

Address: _____

<7> Don't know

<8> Refused

Is there any information that you would like to add that may change the correctional experience for yourself or other Inuit offenders?

Do you have any questions? Thank you very much for your time.

Appendix D: Family Interview

**NEEDS OF INUIT OFFENDERS
INTERVIEW QUESTIONS – FAMILY MEMBERS**

My name is (first name). I'm involved in a project that examines the needs of Inuit offenders while in federal correctional facilities and in the community. You're one of a number of family members we'll be interviewing over the next few weeks. Your name was given to me by your family member who is currently incarcerated. The purpose of this interview is to discuss the needs of Inuit offenders and families while the offenders are incarcerated and once they are released.

Your participation in this interview is voluntary and will be kept strictly confidential. You may stop at any time and if there are questions that you do not feel comfortable answering, please let me know and we will move on. Please feel free to ask me questions during the interview if you need further clarification on anything.

The interview will take approximately half an hour to complete. Do you have any questions? Can you please sign this to indicate your agreement to participate?

Offender name: _____
(Please print)

I agree to participate in the interview

(Participant name – please print)

(Participant signature)

(Date)

FAMILY MEMBER INTERVIEW

Province: _____
Offender Resp. #: _____
Respondent #: _____

Interview Date: _____
Interviewer: _____

Gender <1> Male <2> Female

SECTION A: BACKGROUND

I'm going to begin by asking you some general questions about yourself.

1. Are you Inuk, Métis or First Nations?

- | | |
|------------------------|----------------|
| <1> Yes, First Nations | <4> No |
| <2> Yes, Métis | <7> Don't know |
| <3> Yes, Inuk | <8> Refused |

2. Do you currently understand or speak any Inuktitut?

- | | |
|---|----------------|
| <1> Yes (<i>go to follow-up question</i>) | <7> Don't know |
| <2> No | <8> Refused |

A. *If yes, which dialect do you understand or speak:*

- | | |
|----------------|--------------------|
| Dialect: _____ | <8> Refused |
| <7> Don't know | <9> Not applicable |

3. How old are you (*check one*):

- | | | |
|-------------------------------|---------------------------|----------------|
| <1> Less than 15 years of age | <4> 35 to 44 years of age | <7> Don't know |
| <2> 15 to 24 years of age | <5> 45 to 54 years of age | <8> Refused |
| <3> 25 to 34 years of age | <6> 55 years or more | |

4. What is your current marital status (*check one*):

- | | | |
|----------------|---------------|----------------|
| <1> Single | <4> Divorced | <7> Don't know |
| <2> Married | <5> Separated | <8> Refused |
| <3> Common-law | <6> Widowed | |

5. Do you have any children?

- | | |
|---|----------------|
| <1> Yes (<i>go to follow-up question</i>) | <7> Don't know |
| <2> No | <8> Refused |

A. *If yes, do any of your children currently live with you?*

- | | | |
|---------|----------------|--------------------|
| <1> Yes | <7> Don't know | <9> Not applicable |
| <2> No | <8> Refused | |

6. Are you currently working, either part-time or full-time?

- | | |
|--------------------|----------------|
| <1> Yes, full-time | <7> Don't know |
| <2> Yes, part-time | <8> Refused |
| <3> No | |

7. Are you currently going to school, attending university or taking a course at a community college or training agency?
- <1> Yes <7> Don't know
<2> No <8> Refused

8. What type of community do you live in? (*Write name of city/community and check one*)

Name of city/community: _____

- <01> Large city (e.g., 100,000+ pop.) <07> Large hamlet (e.g., 100 to 249 pop.)
<02> Small city (e.g., 10,000 to 100,000 pop.) <08> Small hamlet (e.g., <100 pop.)
<03> Large town (e.g., 5,000 to 9,999 pop.) <09> Other (specify) _____
<04> Small town (e.g., 1,000 to 4,999 pop.) <77> Don't know
<05> Large village (e.g., 500 to 999 pop.) <88> Refused
<06> Small village (e.g., 250 to 499 pop.)

9. How long have you lived in this community? (*Check one*)

- <1> Less than 1 year <4> 11 to 15 years <7> Don't know
<2> 1 to 5 years <5> 16 to 20 years <8> Refused
<3> 6 to 10 years <6> More than 20 years

SECTION B: RELATIONSHIP TO OFFENDER

Now I'm going to ask you some questions about your relationship with the offender.

1. What is your relationship to (the offender)? (*Check one*)

- <01> Spouse <05> Father <09> Non-family (specify) _____
<02> Common-law <06> Sibling <77> Don't know
<03> Girl/boyfriend <07> Son/daughter <88> Refused
<04> Mother <08> Other family (specify) _____

2. How long have you known (the offender)? (*Check one*)

- <1> Less than 1 year <4> 11 to 15 years <7> Don't know
<2> 1 to 5 years <5> 16 to 20 years <8> Refused
<3> 6 to 10 years <6> More than 20 years

3. Do you have regular contact with (the offender) (e.g., see or talk to him/her regularly, at least every 6 months)?

- <1> Yes (*go to follow-up questions*) <7> Don't know
<2> No <8> Refused

- A. *If yes, how often do you currently have contact? (Check one)*

- <01> More than once a day <05> Several times a month <77> Don't know
<02> Once a day <06> Once a month <88> Refused
<03> Several times a week <07> Several times a year <99> Not applicable
<04> Once a week <08> Less often

- B. What type of contact do you have? (*Check all that apply*)

- <1> In person <7> Don't know
<2> Telephone <8> Refused

A. *If yes, what could you do to help him/her once he/she is released?*

<7> Don't know

<8> Refused

<9> Not applicable

SECTION C: OFFENDER NEEDS

In this section, I'm going to ask you some questions about the needs of (the offender) while in the institution and once released.

1. Do you think the needs of Inuit offenders are different from the needs of non-Aboriginal offenders?

<1> Yes

<7> Don't know

<2> No

<8> Refused

A. How are the needs of Inuit offenders different/not different from non-Aboriginal offenders?

<7> Don't know

<8> Refused

2. Do you think the needs of Inuit offenders are different from the needs of other Aboriginal offenders?

<1> Yes

<7> Don't know

<2> No

<8> Refused

A. How are the needs of Inuit offenders different/not different from other Aboriginal offenders?

<7> Don't know

<8> Refused

3. What do you think would have prevented (the offender) from entering the correctional system (e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

I'm going to ask you a few questions about programs for (the offender) while incarcerated.

4. Do you think (the offender) needs to address any of the following while incarcerated? (Check one for each)

	Yes	No	Don't know	Refused
A. Employment/job training	<1>	<2>	<7>	<8>
B. Getting grade 12 diploma	<1>	<2>	<7>	<8>
C. Learning disability/cognitive skills	<1>	<2>	<7>	<8>
D. Relationship issues/negative friends	<1>	<2>	<7>	<8>
E. Social skills development	<1>	<2>	<7>	<8>
F. Violence/anger	<1>	<2>	<7>	<8>
G. Alcohol	<1>	<2>	<7>	<8>
H. Drugs	<1>	<2>	<7>	<8>
I. Childhood traumas	<1>	<2>	<7>	<8>
J. Depression	<1>	<2>	<7>	<8>
K. Suicide/suicidal ideas	<1>	<2>	<7>	<8>
L. Stress	<1>	<2>	<7>	<8>
M. Serious mental illness (e.g., schizophrenia)	<1>	<2>	<7>	<8>
N. Cultural awareness/knowledge	<1>	<2>	<7>	<8>
O. Other (specify) _____	<1>	<2>	<7>	<8>
P. Other (specify) _____	<1>	<2>	<7>	<8>
Q. Other (specify) _____	<1>	<2>	<7>	<8>

5. Why do you think these will be issues for (the offender)?

<7> Don't know

<8> Refused

6. Do you think there are programs or services currently available in the institution that are effective and supportive for (the offender)?

- <1> Yes (go to follow-up question A) <7> Don't know
 <2> No (go to follow-up question C) <8> Refused

A. If yes, what programs do you think are effective and supportive for (the offender)? (Check all that apply)

- | | |
|------------------------------|--------------------------------|
| <01> Substance abuse | <07> Counselling/psychological |
| <02> Education | <08> Other (specify) _____ |
| <03> Employment | <09> Other (specify) _____ |
| <04> Cognitive/living skills | <77> Don't know |
| <05> Sex offender | <88> Refused |
| <06> Anger management | <99> Not applicable |

B. Why do you think the program(s) are effective?

<7> Don't know

<8> Refused

<9> Not applicable

C. *If no, why do you think the program(s) aren't effective?*

<7> Don't know

<8> Refused

<9> Not applicable

7. What do you think (the offender) needs the most while in the institution?

<7> Don't know

<8> Refused

Now I'm going to ask you a few questions about programs for (the offender) upon release.

8. Do you think any of the following will be issues for (the offender) once released?

	Yes	No	Don't know	Refused
A. Employment/job training	<1>	<2>	<7>	<8>
B. Getting grade 12 diploma	<1>	<2>	<7>	<8>
C. Learning disability/cognitive skills	<1>	<2>	<7>	<8>
D. Relationship issues/negative friends	<1>	<2>	<7>	<8>
E. Social skills development	<1>	<2>	<7>	<8>
F. Violence/anger	<1>	<2>	<7>	<8>
G. Alcohol	<1>	<2>	<7>	<8>
H. Drugs	<1>	<2>	<7>	<8>
I. Childhood traumas	<1>	<2>	<7>	<8>
J. Depression	<1>	<2>	<7>	<8>
K. Suicide/suicidal thoughts	<1>	<2>	<7>	<8>
L. Stress	<1>	<2>	<7>	<8>
M. Serious mental illness (e.g., schizophrenia)	<1>	<2>	<7>	<8>
N. Cultural awareness/knowledge	<1>	<2>	<7>	<8>
O. Access to mental health programs	<1>	<2>	<7>	<8>
P. Poverty	<1>	<2>	<7>	<8>
Q. Support from community members	<1>	<2>	<7>	<8>
R. Other (specify) _____	<1>	<2>	<7>	<8>
S. Other (specify) _____	<1>	<2>	<7>	<8>
T. Other (specify) _____	<1>	<2>	<7>	<8>

9. Why do you think these will be issues for (the offender)?

<7> Don't know

<8> Refused

10. Do you think there are programs or services currently available in the community that are effective and supportive for (the offender)?

- <1> Yes (go to follow-up question A) <7> Don't know
<2> No (go to follow-up question C) <8> Refused

A. If yes, what programs do you think are effective and supportive for (the offender)?

- | | |
|---|--------------------------------|
| <01> Substance abuse | <08> Counselling/psychological |
| <02> Education | <09> Other (specify) _____ |
| <03> Employment | <10> Other (specify) _____ |
| <04> Cognitive/living skills | <77> Don't know |
| <05> Sex offender | <88> Refused |
| <06> Anger management | <99> Not applicable |
| <07> Cultural awareness (e.g., "on the land") | |

B. Why do you think the program(s) are effective?

- <7> Don't know <8> Refused <9> Not applicable

C. If no, why do you think the program(s) aren't effective?

- <7> Don't know <8> Refused <9> Not applicable

11. What do you think (the offender) needs the most upon release to the community?

- <7> Don't know <8> Refused

12. What do you think (the offender) needs the most for long-term success in the community?

- <7> Don't know <8> Refused

13. What does Inuit culture mean to you?

- <7> Don't know <8> Refused

SECTION D: FAMILY NEEDS

Now I'm going to ask you some questions about your needs for programs and services. This refers to CSC-run programs, as well as any other programs and services available.

1. As a family member of an Inuk offender, are programs available to you while (the offender) is incarcerated?

- <1> Yes (go to follow-up questions)
- <2> No
- <7> Don't know
- <8> Refused

A. If yes, which of the following programs are available to you while (the offender) is incarcerated? (Check all that apply)

- <01> Visitation program
- <02> Substance abuse program
- <03> Family counselling program
- <04> Life skills program
- <05> Employment program
- <06> Other (specify) _____
- <07> Other (specify) _____
- <77> Don't know
- <88> Refused
- <99> Not applicable

B. I'm going to go through various programs and ask about whether you have ever accessed them. If you have accessed the program, I'll ask whether the program was Aboriginal or Inuit-specific, and whether you thought the program was useful (circle one for each) [Note to interviewer: need to address each program type they said they accessed]:

Program	Accessed?	Inuit-specific?	Aboriginal-specific?	Rate usefulness of program							
Visitation program	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>
Substance abuse program	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>
Family counselling program	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>
Life skills program	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>
Employment program	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>
Other (specify) _____	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1. Yes 2. No 7. D/K	1	2	3	4	5	<7>	<8>	<9>

7. What are some of the issues that you have had to deal with in your life? (Check all that apply)

- | | |
|-------------------------|---|
| <01> Substance abuse | <13> Anxiety |
| <02> Education | <14> Suicide |
| <03> Employment | <15> Severe psychiatric illnesses (e.g., schizophrenia) |
| <04> Physical health | <16> Relocation |
| <05> Childhood trauma | <17> Resettlement |
| <06> Death in family | <18> Dog slaughter |
| <07> Divorce | <19> Other (specify) _____ |
| <08> Residential school | <20> Other (specify) _____ |
| <09> Federal school | <21> Other (specify) _____ |
| <10> Poverty | <77> Don't know |
| <11> Anger/violence | <88> Refused |
| <12> Depression | |

8. What effect do you think you these issues have had on your life?

<7> Don't know <8> Refused

9. Do you think there are areas that currently cause you difficulty (e.g., addictions, health, mental health, etc.)?

- | | |
|------------------------------------|----------------|
| <1> Yes (go to follow-up question) | <7> Don't know |
| <2> No | <8> Refused |

A. If yes, what areas have caused you difficulty (check all that apply)

- | | |
|-----------------------|---|
| <01> Substance abuse | <10> Depression |
| <02> Education | <11> Anxiety |
| <03> Employment | <12> Suicide/suicidal thoughts |
| <04> Physical health | <13> Severe psychiatric illnesses (e.g., schizophrenia) |
| <05> Childhood trauma | <14> Other (specify) _____ |
| <06> Death in family | <15> Other (specify) _____ |
| <07> Divorce | <16> Other (specify) _____ |
| <08> Poverty | <77> Don't know |
| <09> Anger/violence | <88> Refused |

10. What do you think you need to support the offender while he/she is incarcerated (e.g., programs, services, people, education, etc.)?

<7> Don't know <8> Refused

11. What do you think you will need to support the offender once he/she is released to the community (e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

12. What do you think you will need to support your family member for his/her long-term success in the community (e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

Is there any information that you would like to add that may change the correctional experience for yourself or Inuit offenders?

Do you have any questions? Thank you very much for your time.

Appendix E: Staff Interview

**NEEDS OF INUIT OFFENDERS
INTERVIEW QUESTIONS – INSTITUTIONAL STAFF**

My name is (first name). I'm involved in a project that examines the needs of Inuit offenders while in federal correctional facilities and in the community. You're one of a number of staff members we'll be interviewing over the next few weeks. The purpose of this interview is to discuss the needs of Inuit offenders and families while the offenders are incarcerated and once they are released, as well as your experiences and training about Inuit culture.

Your participation in this interview is voluntary and will be kept strictly confidential. You may stop at any time and if there are questions that you do not feel comfortable answering, please let me know and we will move on. Please feel free to ask me questions during the interview if you need further clarification on anything.

The interview will take approximately half an hour to complete. Do you have any questions? Can you please sign this to indicate your agreement to participate?

I agree to participate in the interview

(Participant name – please print)

(Participant signature)

(Date)

INSTITUTIONAL STAFF INTERVIEW

Respondent #: _____
Interview date: _____
Interviewer: _____

Sex <1> Male <2> Female

Inuk <1> Yes <2> No

SECTION A: PROFESSIONAL AND EDUCATIONAL BACKGROUND

I'm going to begin by asking you some questions about your background, education and professional experiences, as well as your knowledge regarding Inuit culture.

1. How long have you worked at CSC in total?

_____ months/years
<7> Don't know <8> Refused

2. What position are you currently employed in with CSC? (*Check one*)

<01> Parole officer	<07> Native liaison
<02> Correctional officer	<08> Psychologist
<03> Program facilitator	<09> Other (specify) _____
<04> Unit manager	<77> Don't know
<05> Administrative official (e.g., warden)	<88> Refused
<06> Elder	

3. How long have you worked in your current position?

_____ months/years
<7> Don't know <8> Refused

4. Can you describe your current role?

<7> Don't know <8> Refused

5. Do you currently work with the following? (*Check one for each*)

A. Aboriginal offenders in general	<1> Yes	<2> No	<7> D/K	<8> Refused
B. Inuit offenders specifically	<1> Yes	<2> No	<7> D/K	<8> Refused
C. Aboriginal communities in general	<1> Yes	<2> No	<7> D/K	<8> Refused
D. Inuit communities specifically	<1> Yes	<2> No	<7> D/K	<8> Refused

6. Approximately how often do you have contact with Inuit offenders?

<01> More than once a day	<05> Several times a month	<77> Don't know
<02> Once a day	<06> Once a month	<88> Refused
<03> Several times a week	<07> Several times a year	
<04> Once a week	<08> Less often	

7. Have you ever occupied other positions within CSC?

- <1> Yes (go to follow-up questions) <7> Don't know
 <2> No <8> Refused

A. If yes, what other positions have you been employed in within CSC? (Check all that apply)

- | | |
|---|----------------------------|
| <01> Parole officer | <07> Native liaison |
| <02> Correctional officer | <08> Psychologist |
| <03> Program facilitator | <09> Other (specify) _____ |
| <04> Unit manager | <77> Don't know |
| <05> Administrative official (e.g., warden) | <88> Refused |
| <06> Elder | <99> Not applicable |

B. Did your prior position(s) with CSC require you to work with the following? (Check one for each)

- | | | | |
|--------------------------------------|---------|-------------|----------------|
| A. Aboriginal offenders in general | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| B. Inuit offenders specifically | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| C. Aboriginal communities in general | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| D. Inuit communities specifically | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |

8. Prior to being employed with CSC, did you have any experience in the following areas? (Check one for each)

- | | | | | |
|--------------------------------------|---------|--------|---------|-------------|
| A. Offenders in general | <1> Yes | <2> No | <7> D/K | <8> Refused |
| B. Aboriginal offenders | <1> Yes | <2> No | <7> D/K | <8> Refused |
| C. Inuit offenders specifically | <1> Yes | <2> No | <7> D/K | <8> Refused |
| D. Aboriginal communities in general | <1> Yes | <2> No | <7> D/K | <8> Refused |
| E. Inuit communities specifically | <1> Yes | <2> No | <7> D/K | <8> Refused |

9. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate the extent to which your education provided you with knowledge and understanding in the following areas? (Circle one for each)

- | | None | | | | | Extensive | | D/K | Refused |
|-------------------------------|------|---|---|---|---|-----------|--|-----|---------|
| A. Aboriginal culture/issues | 1 | 2 | 3 | 4 | 5 | | | <7> | <8> |
| B. Inuit culture/issues | 1 | 2 | 3 | 4 | 5 | | | <7> | <8> |
| C. General offender issues | 1 | 2 | 3 | 4 | 5 | | | <7> | <8> |
| D. Aboriginal offender issues | 1 | 2 | 3 | 4 | 5 | | | <7> | <8> |
| E. Inuit offender issues | 1 | 2 | 3 | 4 | 5 | | | <7> | <8> |

10. Have you ever received training from CSC concerning Aboriginal offender issues?

- <1> Yes (go to follow-up questions) <7> Don't know
 <2> No <8> Refused

A. If yes, what was the nature of the training?

- <7> Don't know <8> Refused <9> Not applicable

B. On a scale from 1 to 5, with 1 being "very poor" and 5 being "very good", how would you rate the extent to which the training provided you with a thorough understanding of Aboriginal offender needs (*circle one*):

Very poor		Somewhat		Very good
1	2	3	4	5
<7> Don't know		<8> Refused		<9> Not applicable

11. Have you ever received training from CSC concerning Inuit-specific offender issues?

<1> Yes (<i>go to follow-up questions</i>)	<7> Don't know
<2> No	<8> Refused

A. If yes, what was the nature of the training?

<7> Don't know	<8> Refused	<9> Not applicable
----------------	-------------	--------------------

B. On a scale from 1 to 5, with 1 being "very poor" and 5 being "very good", how would you rate the extent to which the training provided you with a thorough understanding of Inuit offender needs? (*Circle one*)

Very poor		Somewhat		Very good
1	2	3	4	5
<7> Don't know		<8> Refused		<9> Not applicable

12. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate your current level of knowledge of Aboriginal culture in general? (*Circle one*)

None		Somewhat		Extensive
1	2	3	4	5
<7> Don't know		<8> Refused		

13. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very", how satisfied are you with your current level of knowledge of Aboriginal culture in general? (*Circle one*)

Not at all		Somewhat		Very
1	2	3	4	5
<7> Don't know		<8> Refused		

14. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate your current level of knowledge of Inuit culture? (*Circle one*)

None		Somewhat		Extensive
1	2	3	4	5
<7> Don't know		<8> Refused		

A. Why would you give yourself that rating?

<7> Don't know

<8> Refused

15. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very", how satisfied are you with your current level of knowledge of Inuit culture? (*Circle one*)

Not at all

Somewhat

Very

1

2

3

4

5

<7> Don't know

<8> Refused

SECTION B: CULTURAL DIVERSITY

Now I'm going to ask you some questions about Aboriginal culture.

1. How does the cultural diversity of offenders challenge your role in the correctional system?

<7> Don't know

<8> Refused

2. Do you think that all Aboriginal offenders share the same culture?

<1> Yes (*go to follow-up question A*)

<7> Don't know

<2> No (*go to follow-up questions B and C*)

<8> Refused

A. *If yes, how are they the same?*

<7> Don't know

<8> Refused

B. *If no, can you describe three specific cultural differences that exist among Inuit, First Nations and Métis offenders?*

<7> Don't know

<8> Refused

C. How do you think Inuit culture is different from other Aboriginal culture?

<7> Don't know <8> Refused

3. How do you think Inuit culture is different from the cultures of non-Aboriginal people generally?

<7> Don't know <8> Refused

4. What does Inuit culture mean to you?

<7> Don't know <8> Refused

5. What activities do you think are specific to Inuit?

<7> Don't know <8> Refused

6. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate your current level of knowledge of Aboriginal offender needs? (*Circle one*)

None		Somewhat		Extensive
1	2	3	4	5

<7> Don't know <8> Refused

7. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very", how satisfied are you with your current level of knowledge of Aboriginal offender needs? (*Circle one*)

Not at all		Somewhat		Very
1	2	3	4	5

<7> Don't know <8> Refused

8. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate your current level of knowledge of Inuit offender needs? (*Circle one*)

None		Somewhat		Extensive
1	2	3	4	5

<7> Don't know <8> Refused

9. On a scale from 1 to 5, with 1 being "not at all" and 5 being "Very", how satisfied are you with your current level of knowledge of Inuit offender needs (*circle one*):

Not at all		Somewhat		Very
1	2	3	4	5
<7> Don't know	<8> Refused			

10. How do you think your understanding of Inuit offender needs could be enhanced?

<7> Don't know <8> Refused

SECTION C: OFFENDER NEEDS AND PROGRAMS

I'm now going to ask you some questions concerning the needs of Inuit offenders during their incarceration in federal institutions and upon release to the community. I'm also going to be asking you about institutional and community programs that Inuit offenders may be involved in.

1. Do you think the needs of Inuit offenders are different from the needs of non-Aboriginal offenders?

<1> Yes (*go to follow-up question A*) <7> Don't know
<2> No (*go to follow-up question B*) <8> Refused

A. *If yes*, how do you see the needs of Inuit offenders as different from non-Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

B. *If no*, how do you see the needs of Inuit offenders as not different from non-Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

2. Do you think the needs of Inuit offenders are different from the needs of other Aboriginal offenders?

<1> Yes (*go to follow-up question A*) <7> Don't know
<2> No (*go to follow-up question B*) <8> Refused

A. If yes, how do you see the needs of Inuit offenders as different from non-Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

B. If no, how do you see the needs of Inuit offenders as not different from non-Aboriginal offenders?

<7> Don't know <8> Refused <9> Not applicable

3. What do you think Inuit offenders need most while in the institution?

<7> Don't know <8> Refused

4. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the needs of Inuit offenders during incarceration are currently being met? (Circle one)

Not at all		Somewhat		Very well
1	2	3	4	5
<7> Don't know	<8> Refused			

5. How do you think institutional programs could be improved for Inuit offenders?

<7> Don't know <8> Refused

6. Other than programs, what do you think could be done to better meet the needs of Inuit offenders while incarcerated (e.g., services, people, etc.)?

<7> Don't know <8> Refused

7. Do you think Inuit-specific programs or services should be available to Inuit offenders in the institution?

<1> Yes (go to follow-up question)	<7> Don't know
<2> No	<8> Refused

A. If yes, why do you think Inuit-specific programs or services should be available to Inuit offenders in the institution?

<7> Don't know

<8> Refused

<9> Not applicable

8. Would you like to see Inuit service workers provide Inuit-specific programs or services in the institution?

<1> Yes (go to follow-up question)

<7> Don't know

<2> No

<8> Refused

A. If yes, why would you like to see Inuit service workers provide Inuit-specific services and programs in the institution?

<7> Don't know

<8> Refused

<9> Not applicable

Now I'm going to ask you some questions about the needs of Inuit offenders upon release.

9. What do you think Inuit offenders need most upon release to the community?

<7> Don't know

<8> Refused

10. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the overall needs of Inuit offender at release are currently being met? (Check one)

Not at all

Somewhat

Very well

1

2

3

4

5

<7> Don't know

<8> Refused

11. How do you think community programs could be improved for Inuit offenders?

<7> Don't know

<8> Refused

12. Do you think Inuit-specific programs or services should be available to the offender in the community?

<1> Yes (go to follow-up questions)
<2> No

<7> Don't know
<8> Refused

A. If yes, why do you think Inuit-specific programs or services should be available in the community?

<7> Don't know

<8> Refused

<9> Not applicable

13. Would you like to see Inuit service workers provide Inuit-specific programs or services in the community?

<1> Yes (go to follow-up question)
<2> No

<7> Don't know
<8> Refused

A. If yes, why would you like to see Inuit service workers provide Inuit-specific services and programs in the community?

<7> Don't know

<8> Refused

<9> Not applicable

14. What do you think could be done to better meet the needs of Inuit offenders upon release into the community (e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

SECTION D: FAMILY NEEDS

I'm now going to ask you some questions concerning the needs of families during the offender's period of incarceration and upon release to the community.

1. What do you think the needs of family members are while the Inuit offender is incarcerated in the institution?

<7> Don't know

<8> Refused

2. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the needs of Inuit offender families are currently being met while the offender is incarcerated? *(Circle one)*

Not at all		Somewhat		Very well
1	2	3	4	5
<7> Don't know	<8> Refused			

3. How do you think the needs of families of Inuit offenders could be better met during the period of incarceration?

<7> Don't know <8> Refused

4. What do you think the needs of Inuit offender families may be upon release?

<7> Don't know <8> Refused

5. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the needs of Inuit offender families are currently being met at the time of the offender's release? *(Circle one)*

Not at all		Somewhat		Very well
1	2	3	4	5
<7> Don't know	<8> Refused			

6. How could the needs of Inuit offender families at the time of release be better met?

<7> Don't know <8> Refused

Do you have anything else that you would like to add?

Do you have any questions? Thank you very much for your time.

Appendix F: Key Informant Interview

**NEEDS OF INUIT OFFENDERS
INTERVIEW QUESTIONS – KEY INFORMANTS**

My name is (first name). I'm involved in a project that examines the needs of Inuit offenders while in federal correctional facilities and in the community. You're one of a number of key informants we'll be interviewing over the next few weeks. The purpose of this interview is to discuss the needs of Inuit offenders and families while the offenders are incarcerated and once they are released, as well as your experiences and training about Inuit culture.

Your participation in this interview is voluntary and will be kept strictly confidential. You may stop at any time and if there are questions that you do not feel comfortable answering, please let me know and we will move on. Please feel free to ask me questions during the interview if you need further clarification on anything.

The interview will take approximately half an hour to complete. Do you have any questions? Can you please sign this to indicate your agreement to participate?

I agree to participate in the interview

(Participant name – please print)

(Participant signature)

(Date)

KEY INFORMANT INTERVIEW

Respondent #: _____
Interview date: _____
Interviewer: _____

Sex <1> Male <2> Female

Inuk <1> Yes <2> No

SECTION A: PROFESSIONAL AND EDUCATIONAL BACKGROUND

I'm going to begin by asking you some questions about your background, education and professional experiences.

1. How long have you worked at CSC in total?

_____ months/years
<7> Don't know <8> Refused

2. What position are you currently employed in with CSC? (*Check one*)

<01> Parole officer <07> Native liaison
<02> Correctional officer <08> Psychologist
<03> Program facilitator <09> Other (specify) _____
<04> Unit manager <77> Don't know
<05> Administrative official (e.g., warden) <88> Refused
<06> Elder

3. How long have you worked in your current position?

_____ months/years
<7> Don't know <8> Refused

4. Can you describe your current role?

<7> Don't know <8> Refused

5. Do you currently work with the following? (*Check one for each*)

A. Aboriginal offenders in general	<1> Yes	<2> No	<7> D/K	<8> Refused
B. Inuit offenders specifically	<1> Yes	<2> No	<7> D/K	<8> Refused
C. Aboriginal communities in general	<1> Yes	<2> No	<7> D/K	<8> Refused
D. Inuit communities specifically	<1> Yes	<2> No	<7> D/K	<8> Refused

6. Approximately how often do you have contact with Inuit offenders?

<01> More than once a day <05> Several times a month <77> Don't know
<02> Once a day <06> Once a month <88> Refused
<03> Several times a week <07> Several times a year
<04> Once a week <08> Less often

7. Have you ever occupied other positions within CSC?

- <1> Yes (go to follow-up questions) <7> Don't know
 <2> No <8> Refused

A. If yes, what other positions have you been employed in within CSC? (Check all that apply)

- | | |
|---|---------------------------|
| <01> Parole officer | <07> Native liaison |
| <02> Correctional officer | <08> Psychologist |
| <03> Program facilitator | <09> Other(specify) _____ |
| <04> Unit manager | <77> Don't know |
| <05> Administrative official (e.g., warden) | <88> Refused |
| <06> Elder | <99> Not applicable |

B. Did your prior position(s) with CSC require you to work with the following? (Check one for each)

- | | | | |
|--------------------------------------|---------|-------------|----------------|
| A. Aboriginal offenders in general | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| B. Inuit offenders specifically | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| C. Aboriginal communities in general | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |
| D. Inuit communities specifically | <1> Yes | <2> No | <7> Don't know |
| | | <8> Refused | <9> N/A |

8. Prior to being employed with CSC, did you have any experience in the following areas? (Check one for each)

- | | | | | |
|--------------------------------------|---------|--------|---------|-------------|
| A. Offenders in general | <1> Yes | <2> No | <7> D/K | <8> Refused |
| B. Aboriginal offenders | <1> Yes | <2> No | <7> D/K | <8> Refused |
| C. Inuit offenders specifically | <1> Yes | <2> No | <7> D/K | <8> Refused |
| D. Aboriginal communities in general | <1> Yes | <2> No | <7> D/K | <8> Refused |
| E. Inuit communities specifically | <1> Yes | <2> No | <7> D/K | <8> Refused |

9. Have you ever received training from CSC concerning Inuit-specific offender issues?

- <1> Yes (go to follow-up questions) <7> Don't know
 <2> No <8> Refused

A. If yes, what was the nature of the training?

- <7> Don't know <8> Refused <9> Not applicable

B. On a scale from 1 to 5, with 1 being "very poor" and 5 being "very good", how would you rate the extent to which the training provided you with a thorough understanding of Inuit offender needs? (Circle one)

- | | | | | |
|----------------|---|-------------|--------------------|-----------|
| Very poor | | Somewhat | | Very good |
| 1 | 2 | 3 | 4 | 5 |
| <7> Don't know | | <8> Refused | <9> Not applicable | |

10. Do you speak in Inuktitut?

<1> Yes, a lot

<7> Don't know

<2> Yes, a bit

<8> Refused

<3> No

11. On a scale from 1 to 5, with 1 being "none" and 5 being "extensive", how would you rate your current level of knowledge of Inuit culture? (*Circle one*)

None

Somewhat

Extensive

1

2

3

4

5

<7> Don't know

<8> Refused

A. Why would you give yourself that rating?

<7> Don't know

<8> Refused

12. What supports or networks do you have for working with Inuit offenders?

<7> Don't know

<8> Refused

SECTION B: CULTURAL DIVERSITY

Now I'm going to ask you some questions about Aboriginal culture.

1. How does the cultural diversity of offenders challenge your role in the correctional system?

<7> Don't know

<8> Refused

2. How do you think Inuit culture is different from the cultures of non-Aboriginal people generally?

<7> Don't know

<8> Refused

A. *If yes*, how do you see the needs of Inuit offenders as different from non-Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

B. *If no*, how do you see the needs of Inuit offenders as not different from non-Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

2. Do you think the needs of Inuit offenders are different from the needs of other Aboriginal offenders?

<1> Yes (*go to follow-up question A*)

<7> Don't know

<2> No (*go to follow-up question B*)

<8> Refused

A. *If yes*, how do you see the needs of Inuit offenders as different from other-Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

B. *If no*, how do you see the needs of Inuit offenders as not different from other-Aboriginal offenders?

<7> Don't know

<8> Refused

<9> Not applicable

3. What do you think Inuit offenders need most while in the institution?

<7> Don't know

<8> Refused

9. In your opinion, do programs that focus on culture and Inuit traditional values change the behaviour of the Inuit offenders who participate in them?

- <1> Yes <7> Don't know
<2> No <8> Refused

Now I'm going to ask you some questions about the needs of Inuit offenders upon release.

10. What do you think Inuit offenders need most upon release to the community?

- <7> Don't know <8> Refused

11. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the overall needs of Inuit offenders at release are currently being met? (*Check one*)

- | | | | | |
|----------------|-------------|----------|---|-----------|
| Not at all | | Somewhat | | Very well |
| 1 | 2 | 3 | 4 | 5 |
| <7> Don't know | <8> Refused | | | |

12. How do you think community programs could be improved for Inuit offenders?

- <7> Don't know <8> Refused

13. Do you think Inuit-specific programs or services should be available to the offender in the community?

- <1> Yes (*go to follow-up question*) <7> Don't know
<2> No <8> Refused

A. *If yes, why do you think Inuit-specific programs or services should be available in the community?*

- <7> Don't know <8> Refused <9> Not applicable

14. Would you like to see Inuit service workers provide Inuit-specific programs or services in the community?

- <1> Yes (*go to follow-up question*) <7> Don't know
<2> No <8> Refused

A. *If yes, why would you like to see Inuit service workers provide Inuit-specific services and programs in the community?*

<7> Don't know

<8> Refused

<9> Not applicable

15. What do you think could be done to better meet the needs of Inuit offenders upon release into the community (e.g., programs, services, people, education, etc.)?

<7> Don't know

<8> Refused

SECTION D: FAMILY NEEDS

I'm now going to ask you some questions concerning the needs of families during the offender's period of incarceration and upon release to the community.

1. What do you think the needs of family members are while the Inuit offender is incarcerated in the institution?

<7> Don't know

<8> Refused

2. On a scale from 1 to 5, with 1 being "not at all" and 5 being "very well", to what extent would you say the needs of Inuit offender families are currently being met while the offender is incarcerated? (*Circle one*)

Not at all

Somewhat

Very well

1

2

3

4

5

<7> Don't know

<8> Refused

3. How do you think the needs of families of Inuit offenders could be better met during the period of incarceration?

<7> Don't know

<8> Refused

4. What do you think the needs of Inuit offender families may be upon release?

<7> Don't know

<8> Refused

5. On a scale from 1 to 5, one being "not at all" and five being "very well", to what extent would you say the needs of Inuit offender families are currently being met at the time of the offender's release (*circle one*):

Not at all

Somewhat

Very well

1

2

3

4

5

<7> Don't know

<8> Refused

6. How could the needs of Inuit offender families at the time of release be better met?

<7> Don't know

<8> Refused

Do you have anything else that you would like to add?

Do you have any questions? Thank you very much for your time.

