

# JUSTICE REQUIRES HUMANITY

## GLADUE: A MESSAGE FOR THE MILLENNIUM SYMPOSIUM

SEPTEMBER 27 & 28, 2001



HOSTED BY:

### SPIRIT OF THE PEOPLE

ABORIGINAL SUPPORT & HEALING CENTRE SOCIETY  
VICTORIA, B.C.

FUNDED BY:



*Justice Department*

CO-ORDINATED BY: SHIRLEY LANG, DAKOTA WEST CONSULTING

## INTRODUCTION:

*\*\*The objective of this symposium was to educate and facilitate discussion among the various components of the justice system and Aboriginal people who are directly involved with this same justice system. In the last century the Canadian government \*"enacted laws depriving Aboriginal people of the right to contract, sell property, engage in business, establish successful farms, vote, go to court, raise their children, practice their spiritual beliefs, manage their own affairs and select their governments in accordance with their traditions. Many Aboriginal children were removed from their homes and raised in oppressive, often racist residential school environments where they were told it was 'bad to be an Indian' and were punished for merely speaking their own languages." In light of these facts, "it would be surprising if First Nations people did not experience ongoing conflict with, and within, the society which had established such practices." It seems safe to assume that being stripped of their independence, tradition and spirituality caused, or at the very least contributed significantly to, First Nations people in constant conflict with the Canadian government, thus with the justice system. However, "identifying reasons why Aboriginal people are being over-incarcerated, and pointing the finger of blame elsewhere, is only temporarily comforting." The real question remains - what can be done about it? \*.excerpts from the Foreword written by the Honorable Justice Murray Sinclair in "A Feather Not A Gavel: Working Towards Aboriginal Justice" authored by the Honourable Justice A.C. Hamilton. \* Used with permission by both authors.*

*Section 718(2)(e) of the Criminal Code of Canada requires Judges to consider alternatives to incarceration at the time of sentencing. In 1999, the Supreme Court of Canada interpreted this very provision in R. v. Gladue. Through Gladue our country's highest court finally saw that it was essential that the criminal justice system consider and integrate an Aboriginal perspective into its concept of justice. The historical emphasis on punishment needs to be opened to consider opportunities to restore the relationship between the offender, the victim and the community. In this instance it requires building trust between the justice system and the Aboriginal community leading to the sharing of power and resources. The legislation and judicial precedent are now in place to make this goal a reality. The overall objective of the Gladue Symposium was to make available to the various components of the justice system, the information, perspective and the opportunity for dialogue. This symposium provided a venue to overcome the preconceived beliefs, unquestioned assumptions and general lack of knowledge pertaining to Aboriginal people; but more importantly what the First Nations renewal of culture can offer the justice system. \*taken from the 'President's Welcome' Zac Kremler, President September 27, 2001.*

Aboriginal peoples are taking back the responsibility for healing their own members and communities. This can only be achieved through committed partnerships between communities and all levels of the justice system. For this to be successful, we must continue to deepen our mutual respect and understanding, and work cooperatively towards a shared vision.

Thank you for your commitment to building bridges between First Nations communities and the justice system. Please share this document with anyone who is committed to the healing process of the individual, the family and the community. Chii Meegwetch!

In Unity,

Shirley Lang, Symposium Co-ordinator  
Dakota West Consulting

# ACKNOWLEDGEMENTS

The Gladue Symposium was an educational and developmental seminar geared towards raising overall awareness and facilitating discussion around the issue of Aboriginal Restorative Justice. We sincerely thank the **Coast Salish Nation** for allowing us the opportunity to live, grow, heal, share and work within their Traditional Territory. We are grateful and honoured for the tremendous guidance and encouragement we have received from many of the **Elders, Chiefs and esteemed members of this community**. In recognition of the funding support we have received, the Board of Directors would like to gratefully acknowledge **The Law Foundation of B.C., The Justice Department and The Law Commission of Canada**.

Due to our restricted budget, organizing this event has been challenging. Coordinating it required a tremendous amount of research, time and effort. Spirit of the People enlisted the support and collaboration of several individuals and organizations without whom this project would never have been possible. In recognition of this overwhelming community involvement and support, the Board of Directors would like to gratefully acknowledge the following individuals and organizations for their generous contributions:

**Shirley Lang, Dakota West Consulting** - Symposium Co-ordinator, **British Columbia Government Service Employees Union, Thrifty's Foods, Fairmont Empress Hotel, Water Pure & Simple, Jacob Beaton, Doug MacCormack, Andrew Kielbowicz, Kristina Verruyt, Gary Cardinal, Jim Labbe, Gil Rimmer, Terry Wilson, Kimberly's Esthetics, Leslie McGarry, LA Limousines, Harvest Valley Foods, Victoria Native Friendship Centre, Sasquatch Trading Ltd., Adeline Murphy, Sa-Nuu-Kwa Gallery, Tallyho Motor Inn, Capilano Suspension Bridge, Agnes Wright, Butch Wright, Bev's Native Supplies, Hill's Native Art, Little Saanich Mountain Centre, Ashala Martell - Rainbow Healing, Van Alfred Catering & 2 mums catering.**

**WE ARE SO VERY GRATEFUL FOR THE DIRECTION & COUNSEL OF OUR GLADUE ADVISORY COUNCIL & SYMPOSIUM PRESENTERS:**

Judge **Ray Low**, Judge **Frederick Green**, Judge **Carlie Trueman**, **Bob Gillen** - Asst. Deputy Attorney General, **Paula Donachie** - Crown Counsel, **Carmen Rogers** - Crown Counsel, **Anne Clark** - AG Crown Counsel, **Michael Jackson, Q.C., Gil McKinnon, Q.C., Hugh Braker, Q.C., Rob Watts** -Community Corrections, **Allan Markwart** -A/Asst. Deputy Minister of Child & Youth Mental Health & Youth Justice, **Val Napoleon, Larry Gilbert** - Barrister & Solicitor, **James Dunn** - Barrister & Solicitor, **Alvin Kube** - Correctional Services, **Dennis O'Brien** - Metis Family Services, **Tom Sampson** -National Parole Board, Chief **Vern Jacks**, Chief **Burt Charles**, **Bill and Maria Seward** - Elders, **Gary Green, Bob Crawford, Rick Craig** - Law Courts Education, **Don McKay** - Barrister & Solicitor, **Bill Young** - VIRCC, Director of Programs, **Kent Patenaude** - Vancouver Restorative Justice Program, Judge **Bob Higinbotham**, Judge **Ernie Quantz**, Judge **Ross Tweedale, Ron Friesen** - Continued Legal Education, **Derek Lister** - Administrative Crown, **Les Reid** - Probation Services, **Tom Morino** - Barrister & Solicitor, **Mavis Henry, Donna Joseph** - Native Court Workers, **Susan Langois** - Coast Salish Healing, Chief **Andy & Mary-Anne Thomas, Charles Elliott & John Elliott**, Judge **Tom Gove, Bruce Parisian** - VNFC, **Kathy Louis** - National Parole Board, **Daisy Clayton, Aaron Bruce, Louise Wilson, Justice AC Hamilton, Victoria Desroches** - Barrister & Solicitor, **Ross Green** - Barrister & Solicitor, **KwaKwaKa'Wakw Dance Group, Hudson & Janet Webster Family Dance Group, South Island Dancers** and *the many First Nations men and women who risked sharing with us their life experiences and interactions with the Justice System.*

**WE WISH TO EXPRESS OUR GRATITUDE TO OUR HONOURARY PATRONS FOR SHARING THEIR GIFTS OF WISDOM AND GUIDANCE AND FOR THEIR CONTINUED SUPPORT:**

The Honorable **Len Marchand**, P.C., C.M., M.S.F., LL.D., Okanagan Nation, Retired Senator  
The Honourable Mr. Justice **Murray Sinclair**, Ojibway Nation, Court of Queen's Bench of Manitoba, The Honorable **Alfred Scow**, LLB, LL.D, C.M., Kwagwiltz Nation, Retired  
**Gary Green**, Retired, Forensics & Aboriginal Liaison, Victoria PD, **Mark Stevenson**, LLB, Cree Nation, Aboriginal Law , Councillor **Helen Hughes**, C.M., City of Victoria, **Bill & Maria Seward**, Elders, Snuneymuxw First Nation, **Mavis Henry**, Pauquachin First Nation  
Chief **Allan Claxton**, Tsawout First Nation, **Bob Crawford**, Algonquin Nation, F N P Services.

**THANK YOU FOR YOUR GENEROUS VOLUNTEER EFFORTS:**

**Jodi Williams, Brittony Lang, Diana Botea, James Cavalluzzo, Mark Gurevitch, Kristina Verruyt, Jim Aitken, Leslie Sanger, Devinder Basran, Trevor Tozer, Mara Heder, Marilyn Dalton, Larry Wartel, Elvis Folz, Barbara Phillips, Diana Clarmont, Will Lawson, Rob Wipond, and Victoria Pruden.** Thank you to our past Board of Directors and our past and present membership.

And last but not least, the Board of Directors would like to gratefully acknowledge our founder and volunteer Executive Director, **Shirley Lang**, for her vision and unwavering commitment to build bridges between First Nations communities and the justice system. Thank you, Shirley, for coordinating this very important and successful event! Without your compassion, dedication, and hard work, the 'Justice Requires Humanity, *Gladue: A Message for the Millennium*' Symposium, would not have been possible. Chii Meegwetch!

In Unity:

**Spirit of the People Board of Directors 2001 - 2002 Term**

President - **Zac Kremler** (Cherokee Nation)

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**Ron George** (Wet'suwet'en Nation)

**Bill Lee** (Metis Nation)

**Ernie MacAulay**

# **FINAL LAW FOUNDATION REPORT**

**NOVEMBER 20, 2001**

The "Justice Requires Humanity - Gladue: A Message for the Millennium" symposium took place from early morning to evening on September 27th and 28th, 2001, at the British Columbia Government and Service Employees' Union building in Victoria, B.C. Approximately 149 participants from all sectors of the justice system attended, as well as representatives from many Aboriginal justice programs. The event highlighted the successful culmination of twenty months of intensive work. A substantial amount of oral and written feedback prior to, during and after the event resulted in positive evaluations and constructive recommendations for further action.

## **PREPARING FOR THE SYMPOSIUM**

After the submission of our interim report to the Law Foundation on November 15th, 2000, consultations with our Advisory Council, Spirit of the People board members, Honorary Patrons and the Aboriginal community were ongoing. Most of these consultations involved planning the symposium content, learning about local traditional Aboriginal justice practices, addressing community/legal issues, and resolving concerns about Aboriginal culture and protocols.

For a variety of reasons, the event was changed in locale and date, and reduced in size and scope from the original plan.

The date was changed from May to September in order to avoid a close scheduling conflict with a judges' conference. We decided an intimate atmosphere would better facilitate group discussions, and that limiting the number of topics would allow those discussions to be more intensive. It was also felt that the symposium should be regarded as a "pilot project" that would help determine opportunities for further development of the content, the funding sources and the potential audiences for similar events which could be staged province- and nation-wide. (All this turned out to be fiscally wise advice, too, as the cost of the legal/community research and community relationship/community capacity building for this event cost much more than was originally envisioned.)

Additionally, serious concerns were raised regarding the level of knowledge of cultural protocols of our symposium participants, and about whether or not the Long House was therefore an appropriate location for the event. After several efforts to find an alternate venue, the event was ultimately booked into the British Columbia Government and Service Employees' Union Building in downtown Victoria. As a result of our change in venue, other unexpected costs resulted in our decision to charge a small fee to attend the conference, and this revenue helped pay for food, travel and accommodation for out-of-town speakers, gifts for our Traditional Give-away, a video production company to record the entire symposium, and a number of other administrative costs.

Our marketing strategy was extensive and persistent. We used multiple electronic, print and word-of-mouth means to repeatedly contact judges throughout B.C., the Yukon, the N.W.T., and the Federal Court in Ottawa. We also contacted Crown Counsel, Legal Aid, Aboriginal justice programs, parole boards and offices, probation offices, Native Court Workers, government legal offices, corrections institutions, community organizations, First Nations communities, restorative justice programs, members of the defense bar and others. Law Societies in Alberta and B.C., as well as Bar Talk in Vancouver, advertised the event for us on their web sites and newsletter, and a volunteer Aboriginal youth created a web site specifically for the symposium. The result was a sold out event.

Suggestions and feedback from our Advisory Council were particularly detailed in the area of content development. There was strong emphasis on the need for the conference to address not just general Aboriginal justice issues, but to focus on concrete concerns in practical ways that would lead to constructive actions. We wished to provide an overview of the diversity of Aboriginal communities and the varying historical, social, environmental, mental and

physical challenges they face, while also addressing specific issues surrounding the Gladue decision, such as, how to prepare background reports for offenders and reduce recidivism. Eventually, a prioritized list of themes and subjects was drawn up, and we elected speakers on the basis of these weighted priorities.

## **THE PRESENTATIONS**

Over fifty representatives from the Aboriginal and justice communities gave presentations and facilitated discussions on a wide range of issues. Our detailed conference report (funded by the Law Commission of Canada) will soon be publicly released, and there will also be an abridged educational video of the symposium available. (Contact Shirley Lang for further details)

Essentially, we tried to be both broadly educational and practically focused. For example, Charles and John Elliott and Chief Andy Thomas from the Coast Salish Nation and Donna Joseph of the Kwagwiltz Nation spoke about past, present and future Aboriginal justice initiatives of their respective nations. Alan Markwart, BC Acting Assistant Deputy Minister of Child and Youth Mental Health and Youth Justice, over viewed the proposed Youth Criminal Justice Act, while Judge Tom Gove spoke about Conferencing as an exciting development in youth criminal justice. Alvin Kube of the Sauteau First Nation and Correctional Services of Canada explained Sections 81 and 84 of the Correctional Conditional Release Act, while Kathy Louis of the Cree Nation and National Parole Board hosted a discussion about what worked and what didn't with three specific Aboriginal justice projects. Meanwhile, Judge Carlie Trueman addressed the sentencing implications of FAS and the Charter of Rights and Freedoms. These were just a few of our esteemed presenters.

We also created a space for other explorations of traditional approaches to justice; for instance, Chief Hudson Webster of the Nuu Chuh Nulth Nation explained and demonstrated the role of specific ceremonial dance and drumming in spiritual, emotional, mental and physical healing.

## **FEEDBACK**

Our audience was made up of representatives from all aspects of the justice system as well as many Aboriginal workers from First Nations justice programs. There were judges, crown and defense counsel, legal aid lawyers, paralegals, city police, RCMP, correctional officers and management, parole and probation officers, institutional chaplains, health care workers, students, and Aboriginal and non-Native community members. We solicited and received feedback through a variety of means, both formal and informal, verbal and written. (A detailed statistical analysis of survey responses is included in the detailed conference report.)

Generally, strong appreciation for the symposium was expressed by virtually all speakers and attendees. The event was seen as a professional, innovative, constructive and important contribution to Aboriginal justice initiatives in Canada. People were impressed by the expertise of the speakers and the quality of their presentations. They were pleased that the symposium not only provided answers to practical questions concerning the justice system and sentencing alternatives, but also provided a safe, open venue for participants to learn about a wide range of Aboriginal community and justice issues. (Notably, many attendees were surprised to learn of the amount of cultural diversity amongst Aboriginal peoples on Vancouver Island alone.) Many remarked on the need for more events of this kind in order to continue improving the level of understanding, cooperation and mutual support between people and organizations working in the Aboriginal justice area. In fact, numerous attendees referred to the symposium as a "positive" and even "uplifting" experience, because they were heartened to witness, in person, the willingness of so many diverse people and organizations to dialogue together and make plans for future partnerships.

The symposium discussions and evaluations also provided useful information and recommendations for future endeavours.

## RECOMMENDATIONS

The Gladue symposium provided a positive, constructive venue for questions to be formulated and explored amongst knowledgeable experts and front-line workers, and for recommendations to be debated. Our forthcoming conference report discusses these recommendations in detail. Some of the key recommendations for action arising from the symposium include the following:

- Defense counsel needs adequate funding to research and write in-depth background Cultural reports to facilitate appropriate sentencing. *The political will of government must be influenced to provide the necessary funding.*
- Many First Nations communities do not have sufficient resources to provide support services to returning offenders and their families, and this increases recidivism. *We need to find more funding to build Aboriginal-run support programs for Aboriginal ex-offenders in our communities.*
- Aboriginal justice professionals do not liaise, support, educate and assist each other as much as they should. *We need to make more concrete commitments to build bridges through dialogue and forge partnerships between justice workers and organizations in the Aboriginal justice area, and source appropriate funding to host more gatherings to facilitate this goal.*
- There is a significant lack of understanding between Aboriginal communities and the justice system in general. *We need to increase the amount of dialogue and education between Aboriginal communities and the justice system.*
- Many Aboriginal community programs do not have the financial resources to educate and create wellness plans for their front-line workers in order to prevent the high rate of staff turnover due to 'burnout'. *We need to access appropriate financial resources in order to support those who are committed to the healing process of the individuals, families and the communities.*
- Many offender restorative justice projects are short term, run by non-Native volunteers and are without Aboriginal focused supportive programming content. *The Federal and Provincial governments, Justice Departments, and Correctional Service of Canada, need to be held accountable to their promises of doing what is necessary to lower the incarceration and recidivism rate of Aboriginal peoples. The only way to be successful in achieving this goal is to provide appropriate funding to committed Aboriginal Justice groups whose main focus is providing culturally and spiritually based integrative support programs.*

## ACTIONS

Prior to, during and after the symposium, Spirit of the People has continued to work towards helping enact as many of the recommendations as we can. The symposium also had a direct impact on the actions of others.

For example, we compiled and freely distributed a detailed, opt-in contact list for our attendees. Dakota West Consulting has since been asked by the Burns Lake Band Law Office, the Carrier Sekani Nation, and the Saanich Family Support Program to visit each of their communities and create justice conferences and workshops specifically designed for them. Meanwhile, the National Parole Board and Correctional Services of Canada contracted Aboriginal lawyer Victoria Desroches to speak to their staff on the Gladue decision.

Funding issues are being addressed in a number of ways. Most importantly, Spirit of the People and Dakota West Consulting have both received overwhelming support from community and justice system representatives since the conference was held. We have recently submitted two project funding proposals: one to the City of Victoria to provide Aboriginal-run support services to Aboriginal ex-offenders having trouble finding appropriate housing, and another to Correctional Services of Canada for an integrated set of support services for ex-offenders returning to several BC and Ontario communities. In addition, we were recently granted \$20,000 in short term funding to

provide transition support to Victoria Parole Office parolees, and we received \$8000 from the Legal Services Society of BC to develop and write a Victoria Restorative Justice Initiative proposal. Several members of the Gladue Advisory Council have committed to working with us on this latter project.

Finally, the video of the Gladue symposium is presently being edited, and will be available for distribution in the new year. This, along with our upcoming detailed conference report, will facilitate on-going communications with the conference participants and maximize opportunities for future partnerships. Indeed, all the symposium attendees expressed a strong desire for more opportunities to gather and strategize for change within the criminal justice system and Aboriginal and mainstream communities. Spirit of the People and Dakota West Consulting will continue to do everything it can to assist in this process.

*The 'Justice Requires Humanity, Gladue: A Message for the Millennium' Symposium was undoubtedly a great success, however, it was obvious to all that this symposium was just the beginning of the new millennium.....*

In Unity,

Shirley Lang, Symposium Co-ordinator  
Dakota West Consulting

## *Additional Information*

### **CLOSING OF DAY ONE SEPTEMBER 27, 2001**

#### **TRADITIONAL FEAST & CELEBRATION OF TRADITIONAL DANCE, DRUMMING & SONG**

#### **COAST SALISH NATION, KWAGUILTH NATION, NUU-CHAH-NULTH NATION**

The conference room was altered to accommodate the dancers. Everyone sat in a large circle. The dancers explained the history of the dances and the significance of their dance techniques, how it relates to justice, and the balance of Natural law, spiritual, emotional, mental and physical. They also explained the importance of dance in their community and the laws behind its transmission. Some of the dances involved participation from the audience and attendants were more than willing to participate. Sharing such a powerful experience seemed to invoke a real sense of community amongst everyone in attendance.

### **CLOSING OF DAY TWO SEPTEMBER 28, 2001**

#### **TRADITIONAL GIVE AWAY**

Many First Nations communities participate in Traditional Give-aways as part of their gatherings. The Give-away is done in a large group circle to honour every person at the gathering. The Give-away is typically a way of saying thank you and acknowledging people for various reasons. Traditionally, Give-aways are not just a spiritual practice amongst First Nations communities but also a means of sharing the economic wealth with the community. The Give-away incorporates the values and beliefs of First Nation people. Many First Nations communities believe that materialism is poisonous and we do not need to accumulate things, but rather to receive and give to keep the circle of life's energy going.

## BREAKDOWN OF PARTICIPANT OCCUPATION

Education	4
Native Community Resources	26
National Parole Board	3
Legal Services	33
Victoria Parole	1
Aboriginal Justice Programs	7
Corrections Services Canada	1
B.C. Corrections	4
Judges	11
Provincial Parole	2
Police	2
Defence	3
Students	3
Crown Counsel	7
B.C. Probation	2
Spirit of the People Board and Volunteers	20
First Nation Traditional Dancers	30
<b><u>TOTAL</u></b>	<b>159</b>

# CONFERENCE PARTICIPANT EVALUATION RESULTS

September 27-28, 2001

25 people who attended the *Gladue* conference completed the questionnaire and analysis sheet provided to them. What follows are a sampling of highlights of some of these evaluations:

## **1. WHICH PRESENTATION PROVIDED YOU WITH THE GREATEST VALUE, AND WHY?**

“Judge Carlie Trueman and the ramifications of FAS”

“Different presentations provided value- hard to say which had greatest value. Some provided reinforcement of core values and provided tremendous value in that way. Others provided information and the opportunity to question current processes.”

“It was the combination of all that provided the greatest value. I realized how much I have yet to learn.”

“There were many, but Chief Andy Thomas’ presentation provided a realistic outlook of what operating a community justice program entails. Resources, Community ownership and healthy people working in the program are key.”

“John Elliott- his story of nature spirituality was fascinating and challenging. It will encourage me to go deeper into this belief and share it with Aboriginal men and ministers at VIRCC.”

## **2. WHAT EXPERIENCES OTHER THAN THE PRESENTATIONS DID YOU FIND VALUABLE?**

“Meeting so many Aboriginal men and women committed passionately to changing the status quo in the field of justice.”

“I enjoyed the networking and interconnected-ness. It is great to be at a conference in which people have a common goal to strive for improving clients’ lives and community capacity building.

“The feast and dancing- I appreciated the artistry of the Nuu-Chah-Nulth Nation very much.”

“What a tremendous diversity of talent and experience! Meeting and talking to other presenters and participants was a big part of the value of this event.”

“ Meeting and sharing information with other attendees.”

## **3. WHAT MESSAGE(S) FROM THIS SYMPOSIUM WOULD YOU MOST LIKE YOUR COLLEAGUES TO HEAR?**

“That so many of our clientelle have some sort of alcohol related development disorder and that these individuals do not learn from their errors and therefore will require extra and special attention and a constant reminder of behavioural expectations.”

“The possibility that Aboriginal people can have the opportunity to be supported in their communities rather than be institutionalized disproportionately.”

“We need to look forward, not back. We can’t change the past. We can learn from it and make sure we don’t make the same mistakes. We need to work together for the betterment of all.”

“I was impressed by the range of programs for Aboriginal people in their communities which are already in place. It gives guidance and encouragement for those who are working to establish other needed programs.”

“Camia Weaver’s comments regarding community involvement, values and ownership.”

#### **4. WHAT ISSUES WOULD YOU LIKE TO HAVE SEEN FURTHER DISCUSSED?**

“Experience in community development: Some start to finish stories that show us what problems to expect and good examples to follow.”

“Community involvement in the justice system- how can it happen?”

“I would have liked to have seen everything further discussed. With such a pool of knowledge and experience there, I feel we lost a tremendous opportunity to break into working groups.”

“Ideas for First Nation action planning on topics of community involvement in justice and social issues.”

#### **5. DID YOU FEEL ALL INFORMATION WAS RELEVANT TO YOUR NEEDS?**

“With the exception of the application of *Gladue* to regulatory statutes.”

“All that and a bag of chips!”

“No, I believe the agenda was to promote the legal systems involvement and we needed to hear from experts and grassroots workers with respect to community facilitation, funding opportunities, activities etc. and identify gaps in service.”

“I was drawn more to the presentations that discussed practicalities, realities and provided tools for providing/improving attempts at restorative justice.”

#### **6. IF YOU WERE GIVEN THE OPPORTUNITY TO PRESENT THIS INFORMATION, WHAT WOULD YOU ADD OR DELETE?**

“I wouldn’t delete anything, however I might add the insights and experiences of individuals that have been in custody and their opinions as to how they could have avoided incarceration and how they suggest we should help those who follow.”

“We will not successfully de-institutionalize individuals incarcerated without adequate funding. We need to draw on the experience and knowledge gain in the 1990’s movement to de-institutionalize patients from mental hospitals.”

“More small group dialogue.”

“Instead of trying to guilt non natives, work at bridge building.”

“Visit to the big house- perhaps for the feast and dances.”

#### **7. HAS ANY OF THE INFORMATION PRESENTED TODAY ASSISTED IN CHANGING FORMER MISCONCEPTIONS, JUDGEMENTS OR BELIEFS?**

“My knowledge of what was being done and by who was increased.”

“I have a clearer understanding of the differences between Aboriginal nations. I should have had this information when I was in school.”

“Not really. I get the impression much of it was preaching to the converted.”

“Not changing; reinforcing beliefs and understanding.”

## OVERALL RATING OF THE GLADUE CONFERENCE

In general people indicated in the evaluations that the ideas and information presented were of great value. They also stated that the conference information provided them with new ideas that will help shape future strategies. The participants thought the conference greatly reinforced their thinking and provided information for them to pass onto their colleagues. They were also appreciative of the ability to make valuable contacts among the other participants and speakers.

There were compliments given to the Co-ordinator, Shirley Lang and the board members of Spirit of the People, acknowledging the high quality of speakers and content, that this conference had an interrelation of messages. These sessions were informative, involved dialogue and had new material involving many people in the Canadian legal justice system, academics, and Aboriginal people.

Many of the attendees felt that the conference should have incorporated a traditional native setting for the feast and dancing (e.g. The Long House, a Traditional Coast Salish gathering place). The general questions asked regarding food, registration packages and registration procedures were all very positive. Most of the participants shared they felt that the program flowed well and was very successful.

The overall rating of the conference was that it was a very positive two days, and well organized. One Judge stated that the event was a "class act"! Throughout the two days and the weeks following, almost all who attended described the symposium as a very successful event that should be hosted in many other territories and communities. Participants shared their desire for continuing to keep in touch with others in attendance.

*\* Thank you to Renee Racette for compiling and writing the 'Conference Participant Evaluation' portion.*

<b><i>Advisory Council Initial Guidance to plan Gladue Symposium</i></b>	<b><i>How we Integrated information into Gladue Symposium</i></b>
Diversity of Aboriginal Cultures, Spirituality, Nations & History	Past, Present, & Future Aboriginal Justice Initiatives speakers, Many speakers addressed this & Day 1 Evening event with Traditional dance, feast & song & give away on last day
Practical applications in the court room.	Legal speakers, judges, lawyers, Aboriginal justice workers & community members & resources
How to get information on background factors, speak to the heart & invoke compassion	Community members speak their stories, legal speakers share their experiences
Social Problems facing Aboriginal Communities – high incarceration rates, FAS/FAE, Residential Schools, sixties scoop, MCF issues	Legal speakers, judges, lawyers, Aboriginal justice workers & community members & resources
Mock sentencing	No time allowance
Storytelling	Always present at Aboriginal events, all speakers and dancers
FAS/FAE	Legal speaker; judge
Colonization	Addressed by many speakers
Recidivism reduction	Legal speakers, judges, lawyers, Aboriginal justice workers & community members & resources
Victims rights	Speakers & audience
Hollow water	Briefly mentioned by some speakers
Empowering Communities through capacity building initiatives	Speakers and Audience participation
Reliable community input	Legal speakers, judges, lawyers, Aboriginal justice workers & community members & resources
Sentencing reports – i.e. community vs. parole officers	Legal speakers, audience, Aboriginal justice workers & community members & resources
Unlock Aboriginal Justice Committees – Gitsan & Wet’suwet’en	They attended and shared their experiences
Knowledge of Gladue and how to apply correctly – not just state in sentencing that an accused is Aboriginal.	Legal speakers, Aboriginal Justice workers & audience participation
Knowledge of sentencing alternatives	Legal speakers, Aboriginal Justice workers & audience participation
Restorative Justice	Legal speakers, Aboriginal Justice workers & audience participation
Aboriginal definition of what “community” means	Community speakers
Inclusion of Advocacy Groups	Speakers/audience touched on in sessions
Power & Control	Community speakers
How to pay for Gladue reports	Legal speakers, audience participation, many interactions and ideas