International Indigenous Community Safety Seminar

MONTREAL, CANADA | 27-29 MARCH 2011

SEMINAR REPORT

INTERNATIONAL CENTRE FOR THE PREVENTION OF CRIME

CENTRE INTERNATIONAL POUR LA PRÉVENTION DE LA CRIMINALITÉ

CENTRO INTERNACIONAL PARA LA PREVENCIÓN DE LA CRIMINALIDAD

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ICPC AND THE SEMINAR

THE INTERNATIONAL CENTRE FOR THE PREVENTION OF CRIME (ICPC)

The International Centre for the Prevention of Crime (ICPC) has an extensive history of work relating to community safety and Indigenous communities. This has included international comparative analysis of policies and practice[1], organization of workshops on Indigenous themes[2], the establishment of a *Virtual Network* of stakeholders, and the production of on-line Bulletins of initiatives and practice. For example, ICPC organized two international workshops in the context of the *Aboriginal Research and Policy Conference* in Ottawa March 9-12th in 2009. Over the past 10 years, the organization has established contacts with many partners across Canada, in Australia, New Zealand, Norway, South Africa, Peru and the United States, including indigenous and non-indigenous groups and organizations and policy makers, researchers and practitioners working on prevention initiatives with and for Indigenous communities. Given this experience, ICPC organized its first self-run international event on indigenous community safety.

THE INTERNATIONAL INDIGENOUS COMMUNITY SAFETY SEMINAR

The issue of safety concerning Indigenous communities around the world has become increasingly important. We are currently witnessing many commonalities in the recent developments in relation to safety occurring in many countries in different regions, most notably the rapid growth in the numbers of Indigenous peoples living in urban areas, which is in fact a recent topic for exploration by ICPC. Other developments include increasing awareness on Indigenous women's safety, the prevalence of gang and drug related involvement by Indigenous youth, and the high rates of children in care.

The International Centre for the Prevention of Crime (ICPC) organized an international seminar to consider these recent developments, progress, obstacles and current and emerging approaches relating to community safety among Indigenous populations, on March 27 to 29, in Montreal at the Hotel Omni Mont-Royal.[3] Key indigenous and non-Indigenous stakeholders from seven countries (Australia, Canada, New Zealand, Norway, Peru, Mexico and the United States)[4] took part in the seminar, about 65[5] people (53 from Canada and 12 International), including representatives of government and non-government organizations, practitioners, researchers, policy makers, health and police services and local authorities. The seminar included presentations on promising prevention practices and participatory interventions that have shown positive results in improving safety in

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[1] Crime Prevention and Indigenous Communities: Current International Strategies and Programmes (ICPC, 2003), Community Safety Partnerships by and with Indigenous Peoples (ICPC, 2006), Community Safety and Indigenous Peoples: Sharing Knowledge, Insights and Action (ICPC, 2009).

[2] ICPC's 6th Colloquium in Canberra, Australia, the 2009 Aboriginal Policy and Research Conference in Ottawa, Canada, ICPC's 15th Anniversary Colloquium in Montreal, Canada - Workshop 11.

[3] With the financial support of the National Crime Prevention Centre, Public Safety Canada and Justice Canada

[4] Due to unexpected and unwarranted visa issues, presenters from Peru (Italo Garcia) and Kenya (Agnes Leina) were not able to participate in the Seminar.

[5] 53 Canada-based Indigenous and non-Indigenous persons (1: British Colombia, 3: Nunavut, 16: Quebec, 22: Ontario, 1: Alberta, 6: Manitoba, 3: Saskatchewan), and 12International (1: Peru, 1: Mexico, 1: Colombia, 3: United States, 2: Australia, 1: Norway, 2: New Zealand, 1: Russia)

Indigenous communities – both in terms of communities of people and of place, with the aim of informing future policy and practice.

FORMAT OF THE SEMINAR

The Seminar was organized into Panel and Roundtable Discussions[6]:

- Children and young people
- Urban Indigenous Populations
- Evaluation frameworks
- Holistic approaches to safety
- Third World Canada Film presentation

Following each session, participants took part in roundtable discussions (10-12 people per roundtable discussion) in order to reflect on the presentations and/or engage in activities to help participants think about the following points. Each discussion was led by one Facilitator, and one or two Rapporteurs who were responsible for documenting key points made in the discussions. This involved highlighting key ideas and debates, problems, or issues, which provided recommendations and outcomes for future plans. The Rapporteurs and the group at-large presented their ideas and recommendations during the final 'wrap-up and review' session.

GOALS OF THE SEMINAR

The goals of the seminar were to provide an opportunity and a space for expertise-sharing and to encourage exchange of diverse knowledge and tools. It further identified innovative practice models and methodologies from different settings, regions and countries, and models of intervention, information activities that reduce and/or prevent incarceration and victimization of Indigenous peoples. It aimed to enhance the capacity of key stakeholders to better inform the current state and future planning of knowledge on indigenous well-being and community safety, and highlight challenges and trends and identify options to address the issues that Indigenous people face to help inform future strategies. The goals of the event entailed: identifying opportunities across and between countries and fields of knowledge for Indigenous and non-Indigenous institutions and groups to work in partnership and positive collaboration to address the issues; drawing attention to the marginalization and victimization of Indigenous peoples and the impact of safety issues on Indigenous communities across the world, including children, youth and women, and their intersection with cultural practices, health and livelihoods; and producing this final report that reflects on the inputs and outcomes of the seminar to aid future strategies.

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[6] See Appendix II for the Seminar Programme

DAY 1

Source: ICPC

The opening address of the Seminar was provided by Paula Miraglia, Director General of the International Centre for the Prevention of Crime, and Mary-Anne Kirvan, Senior Counsel, National Centre for the Prevention of Crime, Public Safety Canada, which was accompanied by an opening prayer from Alex (Sonny) Diabo, an Elder from the Kahnawake Community in Quebec. The presenters outlined how safety is increasingly a concern for most communities, countries and regions around the world. It was discussed that safety plays a significant role in our day to day lives, and crime and violence prevention strategies can provide foundational components in fostering the well-being of all citizens. Furthermore, the notion of safety as closely tied to human rights was addressed, whereby feeling safe and secure, as outlined in the recently signed UN Declaration on the Rights of Indigenous Peoples by Canada is a universal right that all individuals (including indigenous persons) should have.

The keynote address was provided by Katharine Irngaut, Acting Director of Sisters in Spirit, Native Women's Association of Canada (NWAC). The organization plays a key role in promoting safety for Aboriginal women and young persons, and are building on their work of data collection and gathering information to better understand the issues surrounding missing and murdered Aboriginal women in Canada. Many Aboriginal women and girls are forced into situations or coping strategies that increase their vulnerability to violence, such as through hitchhiking, addictions, living in unsafe housing or are homeless, prostitution and the sex trade, gang involvement, and abusive relationships. These realities extract from underlying issues of social and economic marginalization of Aboriginal peoples, government policies that have undermined the culture and social fabric of Aboriginal communities and contribute to mental illness, poverty, and substance abuse, racism and sexism in Canadian society at large, and systemization of racism and sexism in the criminal justice system.

Ms. Irngaut's presentation reflected on an important and innovative process undertaken by Sisters in Spirit to 'fill the research gap' on gendered racism facing Aboriginal women. The gap lies in the fact

Source : NWAC

that there is no comprehensive evidence available to support reports from families and communities about missing Aboriginal women and girls, and there is no information on how the police and justice systems have responded to these reports and the families. To respond to these deficiencies, the organization since 2010 (Evidence to Action I and II phase projects) has been engaged in gathering life stories and statistical information with the aim of understanding the circumstances, root causes and trends surrounding missing and murdered Aboriginal women. Information gathered has resulted in the development of a unique database with 250 variables organized according to four themes: demographic information; life experiences (of missing and murdered Aboriginal women and girls); incident information; and trial information. The results reveal that there are currently 582 missing or murdered Aboriginal women and girls in Canada, 363 (67%) are cases involving murder, 115 (20%) are missing cases, 21 (4%) are suspicious death cases, and 53 (9%) are unknown cases. Most cases occur in urban areas and 60% of women and girls are murdered in urban areas, 28% in rural areas and 13% on-reserve, and 70% of women and girls go missing in urban areas, 22% in rural areas, and 7% on-reserve.

The first phase intended to focus on the needs of the families, engages in knowledge transfer through Community Engagement Workshops, and improve access to resources. The second phase (2010-2013) intends to continue to honour the lives of the women and girls work with the families for more information on life stories, engage in more education and awareness on the issue to enhance the ability of communities, governments, educators, and service providers to respond to issues of violence and to work together, include men in strategies, develop tools to support Aboriginal women, girls, families and communities so to implement violence prevention strategies, and respond to experiences of violence.

We must remember that a beautiful woman is represented by every number shared in this presentation, that each statistic tells a story

Source: NWAC

For more information on the project and the Native Women's Association of Canada, please see : http://www.nwac.ca/

DAY 2

Indigenous populations are relatively young compared to non-Indigenous populations. Indigenous youth tend to have experience of victimization, gang involvement, and high rates of criminal justice intervention. For example, in Australia, Indigenous young people are 21 times more likely to be detained than non-Indigenous young people (Taylor, 2007). These issues are often connected with underlying factors, whereby Indigenous youth can be subjected to discrimination by the wider community and denied equal opportunities in employment and education, and possibly have been forced into child care[7].

Source: National Indian Child Welfare Association

The first session *Children and young people* of the Seminar explored these issues and how Indigenous youth face significant and disproportionate levels of risks in areas such as justice, health and poverty. At the same time, the discussions revealed how young people are actively engaging in making their communities safer places. The presentations considered the main issues regarding victimization and offending among indigenous children and youth in both rural and urban areas; what is being done to respond to the needs of the growing numbers of children and youth ; what can be learned about the prevention of youth gang involvement or exit strategies for youth already involved in gangs; how the voices and positive energy of children and young people can be harnessed; what kinds of approaches and projects can support healthy lives and encourage them to take on personal and leadership roles in their communities; what initiatives can strengthen and improve the range of protective factors among Indigenous youth; what is being done to increase the safety of girls and young women in Indigenous communities; and what kinds of prevention approaches and projects are being developed by young people.

McClellan Hall, Executive Director of the National Indian Youth Leadership Project in the United States discussed Project Venture; an outdoors experiential youth development program designed for high-risk American Indian youth. Project Venture was the first Native American Program to reach 'evidence-based program' status with the U.S. Federal government. The project aims to prevent substance use, suicide, teen pregnancy, violence, and related problems through classroom-based problem-solving and skill-building activities, outdoor adventure-based experiential activities, adventure camps and treks, and community-oriented service learning. It has been implemented in over 20 states, and has been adapted in Canada. The program relies on American Indian traditional values to help youth develop positive self-concept, effective social skills, a community service ethic, internal locus of control,

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[7] In New Zealand issues of neglect, physical abuse and out of home placement are all important predictors of later offending (Stewart, Dennison & Waterson, 2002)

and increased decision making and problem solving skills. The project's most successful components include engagement, intensity (of sessions), reflective orientation, connectedness building, life-skills focus (outdoor adventure), positive environment, coherence (clear purpose and process) and community support.

For more information, please see : http://www.niylp.org/

Source : Project Venture

Chris Heide, Youth Coordinator of the Pangnirtung Project in Nunavut, presented on the *Youth intervention and diversion outreach program*. The program was launched under the auspices of the Municipal Government and with a host of Federal and Territorial partner agencies. The target population includes approximately 310 Inuit children and youth between the ages of 9 to 23, who are at-risk or involved in activities such as substance abuse, violence, vandalism and theft, and are having difficulties at school. According to Statistics Canada the population of Pangnirtung in 2006 was 1,325. Youth form a substantial part of the population. School dropout rate in Pangnirtung has traditionally been very high. Statistics Canada reports that almost 50% of young people aged between 25 and 34 years did not complete high school. Young people who cannot exhibit success in either the wage economy or the traditional may understandably feel a lack of confidence and self-worth. The abuse of alcohol and drugs are a major issue, bringing with it a high incidence of crime. The new program is an expansion of the Making Connections for Youth initiative, with a particular focus on crime prevention ; tackling the temptation for youth to seek the camaraderie of gangs and trying to counter the influence of illegal drugs and alcohol. A video was presented on the current successes associated with the project.

Jackie Anderson, from Ma Mawi Wi Chi Itata Centre in Manitoba, Canada, spoke about innovative programming for Aboriginal children and youth who are victims of sexual exploitation. The program focuses on individual capacity building, while healing and nurturing the deep wounds left by sexual exploitation. Ms. Anderson outlined the importance of a traditional holistic Value-Based Model the program uses and how it has been critical in the healing of these young women. The Centre adopted the following principles in helping young victims; building healthy communities, facilitating greater involvement of the community through various economic and social opportunities, strengthening community capacity by transferring skills and opportunities to address those factors that affect the health of our community and its families, facilitating partnerships within neighbourhoods to ensure that support is focusing on community members helping each other, working in close collaboration with the community to develop and maintain preventative services for Aboriginal children and families, using a capacity building approach within neighbourhood based sites, and maintaining strong partnerships with private, public and government stakeholders. This past year, Ms. Anderson has been working on opening a rural home, Safe Lodge, to provide space outside of the city for young people to be at ease, heal, and engage in outdoor activities for positive development.

For more information, please see: http://mamawi.com/

Ted Nelson, Vice-President of the Board of Directors at the National Indian Child Welfare Association in the United States presented on indigenous child safety. Mr. Nelson reflected on the historical experiences of Native Americans and how it closely parallels that of many other groups of Indigenous

Source: National Indian Child Welfare Association

peoples throughout the world. The presentation outlined the devastating impact of colonization on Native American tribes and communities, as well as improvements over time due to changes in policy (Indian Self-Determination and Education Assistance Act of 1975) and relations with the Federal Government. At the same time, the effects are still evident in many Native American communities, and substance abuse, and child abuse and neglect are significant problems. Mr. Nelson outlined the role of the Seminole Tribe of Florida by taking responsibility to help the community heal through services; a tribal court and a multi-disciplinary child protection team, and by providing substance abuse programs, parenting classes, and a variety of youth activities ; teaching the languages from pre-school to high school.

For more information on the National Indian Child Welfare Association, please see: http://www.nicwa.org

Elizabeth De Beurs, Deputy Principal of Pukenui School and Principal of Tuakau Primary in New Zealand provided an overview of her work with the Safe Communities Foundation of New Zealand on developing 'Safe Schools'. The presentation revealed the processes involved in developing a 'Safe

School,' which included creating school-wide practices in Behaviour Management, Values, Responsible Thinking Processes and Emotional Curriculum. These processes focus on the upskilling of staff, teaching of values, adopting a programme that had at its core; a conversation about responsibility, observations of playground behaviour and increased teacher supervision in the playground, in order to maximize learning and safety. It included an assumption shift by changing the school day to adapt to the children in order to enhance learning (i.e. shorter school days). The aim is to

Source: Safe Communities Foundation

address the underlying conditions and fundamental assumptions, build collaboration and cooperation between schools and their communities in promoting safety, and the prevention of violence and bullying between indigenous and non-indigenous students. The idea of Safe Schools focuses on involving the community in promoting respect between peers, and between Maori and non-Maori children and young people in order to reduce victimization and discrimination in society.

The presentations were followed by roundtable discussions. The participants reflected on the presentations and their own experiences, and shared ideas and recommendations. The discussions were mainly based on the need to focus on strengths and opportunities and the positive energy being harnessed by the youth, instead of the negative aspects; "life promotion" not "suicide prevention". Therefore, there should be further discussion on good youth initiatives, set up and run by young people. Enhancing youth engagement in a diversity of activities and committees in order to give youth a voice was a key point that was addressed. Meaningful participation was another key topic, which requires further attention and recognition in the process of engaging young people. Following this idea, it was suggested that communities should develop the capacity to empower and mobilize youth, and that curriculum could be improved in order to promote a stable and healthy life course. In terms of education, it was put forth that the school day should be longer (ie. shorter in-school hours, more before and after-school sports and arts activities to keep youth occupied and stimulated, and evening/weekend activities), and that the school could be linked to the Chief Council for ongoing exchange and dialogue, and participation by youth.

Source: ICPC

The role of families was addressed in that families should be involved in programming, which would ensure more holistic approaches and inter-connectedness with the communities. In addition, families need to be involved in supporting young people as a means of reinforcing community ties and respect, and building cultural knowledge. Within the role of families, participants addressed the major problem of child abuse and expressed the need for more research on the underlying issues, linkages to the residential school system, and its 'normalization' in some communities. A final recommendation was to organize an International Indigenous Community Safety Seminar for youth around the world to engage young people to engage young people in discussion and exchange on promising strategies by and for youth, and to promote the opportunities to build resiliency.

The discussion groups provided some collaboration ideas for future key partners. These included: Education ; the justice system : law enforcement (local Indigenous and provincial/national) ; youth protection workers ; elders ; public health ; youth ; natural resources ; and economic development – employability. It was added that these partner should be determined by the need, the population, and existing resources/partnerships.

DAY 2

Indigenous peoples around the world are increasingly following the trend of migrating to cities. Insufficient demographic and statistical information has made it difficult to reach an overall figure that captures the rate and percentage of indigenous peoples residing in urban areas (temporarily or permanently) and migrating to urban areas (UN-Habitat, 2010). In Canada[8], 50.6% of Indigenous peoples now live in urban areas[9]. In Australia[10], the majority of Indigenous people live in urban areas[11]. Migration to the city may be due to several reasons. It is increasingly the case that indigenous migration is voluntary. Some indigenous peoples are motivated by opportunities in urban areas for employment, health, housing, education, political participation, social recognition and visibility or other benefits that they may lack in their territories. Further, in the face of insecurity, urban centres might provide safety. Others are pushed to the cities by poverty, militarization of their lands, lack of water supplies and the deterioration of traditional livelihoods and environmental degradation (Burger, 2007).

Safety is especially a major issue for indigenous women and young indigenous persons migrating to cities, and Indigenous populations in general continue to face inequality and discrimination, which fosters feelings of insecurity. In Canada[12], Australia[13], United States and New Zealand[14] levels of physical and sexual abuse among Indigenous families and women and girls are much higher than non-Indigenous populations. In Canada, more than 500 Indigenous women and girls have gone missing or been murdered over the last 30 years[15]. In Australia, 12% of Indigenous women reported sexual violence between 2002 and 2003, compared to 4% of non-Indigenous women.[16] In addition, Indigenous women account for a higher percentage of the prison population. For example, in Saskatchewan, Canada[17], Indigenous women account for 87% of all female prison admissions and in Australia[18], they account for 25% of all incarcerated women.

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[8] Graham, K.A.H. & Peters, E. (2002). *Aboriginal Communities and Urban Sustainability*. Ottawa: Canadian Policy Research networks Inc.

[9] Statistics Canada 2003a and b

[10] Willis, M. (2010). Community safety in Australian Indigenous communities: Service providers' perceptions. http://www.aic.gov.au/publications/current%20series/rpp/100-120/rpp110.aspx

[11] Census of Population and Housing, 2001

[12] McGillivray, A. & Comaskey, B. (1999). *Black Eyes All the Time: Intimate Violence, Aboriginal Women and the Justice System*. Toronto: University of Toronto Press.

[13] Mouzos, J. (2001). Indigenous and Non-Indigenous Homicides in Australia: A Comparative Analysis. *Trends & Issues* No. 210. Canberra: Australian Institute of Criminology.

[14] NZS (2001). Statistics New Zealand, Demographic Trends, 2000, Wellington: Statistics New Zealand.

[15] www.nwac-hq.org/en/documents/nwac-vaaw.pdf

[16] Mouzos, J. & Makkai, T. (2004). Women's Experiences of Male Violence
Findings from the Australian Component of the International Violence Against Women Survey
(IVAWS) Australian component of IVAWS, p.30. Telephone interviews were conducted between 2002-2003.

[17] Statistics Canada (2001). Census 2001, www.statcan.ca

[18] ABS (2001). Australian Demographic Statistics, March 2001 (Cat. no. 3101.0); Experimental Projections of the Indigenous Population,

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The second session *Urban Indigenous Populations* of the Seminar highlighted some of the ways in which Indigenous peoples are addressing community safety challenges in urban areas, and how cities can themselves be made more inclusive, proactive and accountable in the services they provide for Indigenous peoples, how has the city become a 'space of opportunity' in which to build equality, inclusion and safer spaces, and how other countries are addressing the issues. The discussions explored the kinds of dialogue in sharing strategies, the implications of the lack of policies and services for urban Indigenous people in terms of well-being, crime and safety, and how (and if) existing crime prevention approaches and tools already being used in urban settings can be applied elsewhere.

The issue of women's safety was embedded throughout the seminar. In this session, there was more focus on the subject, whereby the presentations identified some of the complexities related to incarceration, sexual exploitation and human trafficking within Indigenous communities ; the impact on health (mental health issues) ; some collaborative / innovative solutions and preventative measures to support sustainable change ; and approaches and tools that have assisted in efforts to prevent violence in general and against Indigenous women.

Jeff Cyr, Executive Director of the National Association of Friendship Centres in Canada, presented on *Canada's Urban Indigenous Communities* and the work of the National Association of Friendship Centres. Mr. Cyr outlined how urban Aboriginal peoples represent the greatest policy challenge in Aboriginal policy, in which Canada's Aboriginal population is growing six times faster than non-

Source: NAFC

Aboriginal population, and 54% of all Aboriginal people live in urban areas. At the same time, Aboriginal populations face an increased risk of crime and victimization due to both historical factors and realities faced in urban areas. The National Association of Friendship Centres provide safe spaces for urban Aboriginal people and the programs focus on youth at-risk diversion and supporting healthy lifestyles. Friendship Centres are a nation-wide network of 117 Aboriginal run and managed urban community based service delivery organizations whose mandate is to meet the ongoing daily life needs of the Canadian urban Aboriginal population. The Centres provide various programs to urban Aboriginal people, such as those surrounding culture, family, youth, sports and recreation, language, justice, housing, health, education, employment, economic development and "other" which includes services such as food banks.

For more information on the National Association of Friendship Centres, please see: http://www.nafc.ca/about.htm

Nakuset, the Executive Director of the Native Women's Shelter and Co-Chair of the Montreal Urban Aboriginal Strategy Network, presented on issue of child care and adoption in the Aboriginal community of Montreal. The presentation reviewed the obstacles that urban Aboriginals face in terms of socio-cultural impact, as well as domestic abuse, assault, intergenerational trauma, addiction, homelessness, racism, inequality, discrimination and various other health issues. Nakuset discussed the role of the recently established Montreal Urban Aboriginal Community Strategy Network. The Network was set up in 2008 and aims to improve the quality of life and services available to Aboriginal people in Montreal. The

Source: Nakuset

Network involves bringing together all services and organizations in Montreal that work with Aboriginal persons, to coordinate efforts and collaborate to build sustainable solutions. There are several working groups (health, social services which includes Justice, communication, youth, art-culture, employability – training – education) that meet monthly to reflect on the issues and priorities, and to develop action plans to find solutions.

More information on the Network can be obtained at: www.reseaumtlnetwork.com

Miriam Jorgensen, Research Director of the Harvard Project on American Indian Economic Development & Native Nations Institute at the University of Arizona in the U.S., reflected on the Indigenous population in U.S. cities. The presentation provided new national data, which demonstrated that half of the U.S. Indigenous population currently resides in cities. Challenges were addressed, such as the fact that urban Indigenous people are "outside" the federal-tribal relationship and therefore do not receive the services and representation they need. In addition, there is a lack of urban Indigenous governing institutions and organizations. Those that exist rarely focus on safety issues and so there is almost no service helping victimized Indigenous individuals living in cities. The presentation revealed some good governance practices that are emerging in cities to address the gaps and mobilize support (ex. Menominee Community Center of Chicago, Citizen Potawatomi Nation legislature, Chickasaw Nation housing and scholarship programs, United Indians of All Tribes Foundation, NAYA Family Center). In the end, it was evident that there needs to be more attention given to safety for urban Indigenous persons, with a focus on issues relating to domestic violence, victimization from other assaults, police brutality and abuse, children in need of care, and sex trafficking, as well as attention to the role of governance in making communities safer spaces and places.

For more information on the Harvard Project on American Indian Economic Development, please see: http://hpaied.org/

For more information on the Native Nations Institute at the University of Arizona, please see: http://nni.arizona.edu/

Julie-Ann Tomiak, Senior Policy Analyst at the Assembly of First Nations discussed the challenges in enhancing community safety and security for First Nation citizens residing in urban areas, and the role of treaty rights and making a political space for First Nation governments. The presenter reflected on the fact that urban Indigenous populations have been growing steadily and rapidly, quadrupling in some cities since the 1980s, and that the population is considerably younger than the non-Indigenous population in the same city. It was noted that compared to non-Indigenous residents, urban First Nation citizens have lower rates of employment and lower average incomes, and First Nation women are often faced with situations of extreme marginality and vulnerability due to poverty, homelessness, intergenerational impacts of residential schooling, impacts of the child welfare system, substance abuse. In addition, 22% of all gang members in Canada are Indigenous – the overrepresentation of Indigenous youth in gangs is particularly pronounced in the Prairie Provinces where we find the largest concentration of gang members in Canada.

The presentation offered some key points on enhancing safety: the implementation of a National Action Plan to end violence against First Nations women ; the creation of First Nations Access to Justice Fund, and agreements and protocols between federal government and all Provinces and Territories to ensure that "Jordan's Principle" is upheld; funding for transition services in urban centres that support First Nations citizens and protect against criminal involvement, the development of a Comprehensive Mental Health and Addictions Strategy ; the development of a sustainable housing strategy with guaranteed investments in housing for First Nations communities and targeted supports for the development of housing in urban areas ; addressing the portability of Indigenous and treaty rights ; and making space for First Nation governments in order to strengthen good governance for urban First Nation citizens who often find themselves in a political and jurisdictional void.

For more information on the Assembly of First Nations, please see : http://www.afn.ca/

The presentations were followed by roundtable discussions. The participants reflected on the presentations and their own experiences, and shared ideas and recommendations.

A recurring issue in the discussions focused on the need for more collaboration, and the development of networks to help build good models and strong partnerships. These models could be collected in a repository (ex. Clearing House). In addition, it was suggested that there is a need to move beyond service provision towards governance and building of institutions, in order to address the lack of leadership in urban settings. It was suggested that the communities need to engage in building a unified voice, while at the same time respecting differences of urban Indigenous peoples.

Local ownership and control was outlined as an important part of finding 'solutions' to the issues, however it is a long term process which demands comprehensive services (look at housing, employment, health, education, etc.). At the same time, there are several programs and interventions that 'work' and are 'locally owned', yet they lack a mechanism for training on these promising strategies. It was suggested that the Friendship Centres in Canada could increase their role in providing those services.

Considering the large numbers of Indigenous young people in urban areas, the discussion groups raised the issue of finding ways to better connect young people, and give them a stronger voice and to strengthen the collective identity. The development of a unifying activity such as an urban hip-hop centre for young people was proposed.

One group stressed the need for more resources towards research and evidence-based practices, and some research topics could be migratory patterns, protecting culture and rights in urban settings, building on promising models (eg. Maori political party, networking agencies - Montreal, and Eagle's Nest - Manitoba), and the growing Indigenous middle-class in urban areas.

The need for culturally-relevant services was another point of conversation that led to a debate on further work to address jurisdictional issues and standardize levels of care and assistance. It was proposed that there be formal discussions (workshops) between several government departments and national indigenous organizations to identify the main jurisdictional challenges, and methods for improvement. The urban indigenous population tends to be highly mobile, and therefore the rural-urban divide was addressed in that supportive links in the city are required. Opportunities to visit rural areas were proposed as a means of strengthening exchange between urban and rural communities.

There were two final points of debate. The first was how to apply the United Nations Declaration on the Rights of Indigenous Peoples to research and policy-related discussion, and how the role of government needs to work differently. This role should be facilitative, connective and supportive, and not directive.

It is clear in many previous reviews of community safety or crime prevention programmes that there is an absence of evaluated crime prevention and community safety programmes focusing on Indigenous populations. The **third session on *Evaluation frameworks*** provided a setting to discuss alternative evaluation methodologies that have been developed in order to better capture the needs and aspirations of indigenous peoples. The session was run by Andrea Johnston, CEO of Johnston Research Inc.[19] Ms. Johnston presented on conducting meaningful evaluation by using the Tending the Fire Evaluation Framework and the Waawiyeyaa Evaluation Tool to provide innovative ways of capturing the needs and aspirations of Indigenous peoples. Some key points discussed include: carefully choosing the evaluation language; taking the time to ensure that elaborate meanings of words and concepts are clearly conveyed to program participants; and ensuring that the concepts are understood and taught in a meaningful way. The session outlined the job of the evaluator as that which measures how well the concepts were understood and applied by participants, as well as understanding how well the concepts were taught by program staff.
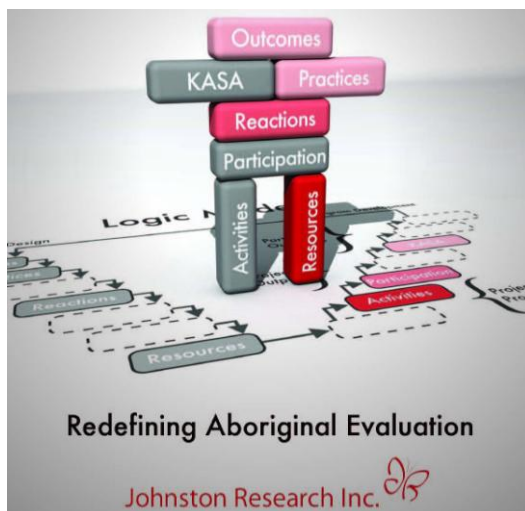
Source: Johnston Research Inc.

Some lessons learned for programming include: to measure if the program really matters to the participants; to teach the concepts; and to expand on the elaboration of meanings of words. The presentation reviewed some lessons for doing evaluation, which included to measure impact before and after the start of the program to capture the full scope, and how well concepts were understood, used by participants, and taught by the program. Further, evaluation should reflect how one grows and achieves balance in spirit, emotion, mind, and body. It should be part of the planning process, and should avoid building labels that perpetuate negative assumptions about Indigenous peoples. It is important to keep in mind that program outcomes should focus on the growth and balance that the participants can achieve in their lives, measuring "failure" is as important as measuring "success". It was suggested that group sessions which use structured storytelling facilitate and personalized means of eliciting stories of change and impact provide very useful data, and the use of images and verbal communication is a simple easy way to understand priorities.

The session was interactive and participants took part in an evaluation activity to develop their own story using the Waawiyeyaa Evaluation Tool.

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[19] http://www.johnstonresearch.ca/index.php

DAY 3

The issue of safety concerning Indigenous communities around the world has become increasingly important as Indigenous peoples experience some of the highest rates of violence and incarceration in criminal justice systems. In the United States, nearly a third of all American Indian victims of violence are aged 18-24, and this group experienced the highest per capita rate of violence of any racial group considered by age[20]. Rates of violent victimisation for both males and females are higher among American Indians than all other ethnic groups[21]. In New Zealand, Maori and Pacific Island peoples were more likely to be victims of violence than other groups[22].

The fourth and fifth sessions *Holistic approaches to safety* included a number of presentations that explored how community safety relates to almost every aspect of policy making and service delivery to indigenous communities, and well-being. The presentations provided insight on promising practices that address safety issues and which embrace a participatory approach with different levels of government, local authorities, police services, justice system, healthcare institutions, educational services, social services provision. The presentations further examined recent trends that suggest both challenges and opportunities for developing effective and holistic initiatives that can help build healthy and safe communities. The session provided a space to examine holistic approaches to reduce and prevent crime and violence, and share lessons from initiatives that enhance the safety and well-being of indigenous populations, some examples include prevention strategies which aim to reduce the overrepresentation of Indigenous groups in the justice system ; alternatives to incarceration such as mediation and restorative justice practices ; as well as improving police-Indigenous relations and police training,

Sharon Payne, Indigenous lawyer and former Assistant Manager of Law and Justice Section at the Aboriginal and Torres Strait Islander Commission in Australia, discussed looking beyond a one-size-fits-all program in terms of Aboriginal populations in Australia. The presentation elaborated on the importance of recognizing the diversity and varied needs to address the issues of violence and crime, while also understanding the impact of shame and oppression on Aboriginal populations. The presentation reflected welfare as ultimately disempowering, and on the role of building good relationships (ex. Real Justice Relationship Model), which entails several kinds of relationships between individuals, individuals and agencies, and communities/families and agencies. It was suggested that

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[20] www.usdoj.gov
[21] www.usdoj.gov
[22] Ministry of Justice Briefing to Incoming Ministers on Crime Reduction Strategy 2002

building balanced and strong relationships, where parties work *with* each other respectfully and honestly as equal partners, can achieve real change.

Cultural competence also plays a role which requires challenging the cultural assumptions of what is 'the norm' and what is 'disadvantage,' and using the right tools and resources, the proper ability or skills, the interest and motivation, and the knowledge/expertise/understanding of the subject area. In addition to equal partnerships and culturally appropriate strategies, place-based approaches are needed. The presenter outlined that successful initiatives require support from local community organisations; leadership from 'authorities' and those in management positions; recognition and support for community leadership; and thinking about the next steps - succession plans, in which the community takes responsibility for their own future.

Source: Sharon Payne

Marilyn Brewin, Research Programme Leader of Nga Pae o te Maramatanga, Maori Centre of Research Excellence at the University of Auckland in New Zealand presented on her role as Chair of the Safe Communities Foundation, becoming a World Health Organization Safe Community, and the issue of violence for the Maori in New Zealand. The presenter outlined the WHO model of a safe community, that promotes cities and municipalities around the world to focus their efforts on making their environments safer places. The steps to gaining status as a « Safe Community » include : collaborative leadership and coordination to be effectively established between key injury prevention stakeholders ; long-term sustainable programmes focusing on different age groups and environments; implementation of projects targeting high-risk groups and environments; comprehensive and reliable data collection systems established to inform project development; conduct evaluations to assess effects of change; and participation in Safe Communities networks.

In the case of the Maori, violence is a significant issue, mainly for women and young people. The Safe Community model has been used to address issues of safety affecting the Maori, by advocating for community collaboration to change unsafe environments, unsafe behaviour and unsafe attitudes in order to create the possibility of a strong culture of safety and wellbeing within the context of the Maori society and physical and cultural environment. The main aim of the model is to get all sectors of the community working together in a coordinated and collaborative way, forming partnerships to promote safety, manage risk and increase the overall safety of residents and visitors in order to reduce the injury burden.

For more information on the World Health Organization Safe Community, please see: http://1000cities.who.int/

For more information on the Maori Centre of Research Excellence, please see: http://www.maramatanga.co.nz/

For more information on the Safe Communities Foundation, please see: http://www.safecommunities.org.nz/

Sandra Tucker, Manager of the Abuse Prevention Policy and Programs at Pauktuutit Inuit Women of Canada outlined the Somebody's Daughter Model and the Inuit Shelter Training model to demonstrate the integration of culture, psycho education and community mobilization to bring about change. The presentations reviewed the demographics of the Inuit population in Canada, whereby the

population has increased over time, and more than 50 per cent are under 24 years of age. Life expectancy is up to 10 years shorter than southern Canada, and Inuit youth commit suicide at rates up to nine times the national average. The organization has developed an online tool for training shelter workers. It provides a centralized location for information and is inexpensive.

Source: Pauktuutit Inuit Women of Canada

The presentation also focused on the Somebody's Daughter Model as a holistic initiative that aims to develop self-esteem, enhance cultural identity and pride, and promote healing through the writing of personal stories and experiences. It was developed for marginalized Inuit women (at-risk, abused, single mothers, battered women), and provides an opportunity for Inuit women to learn about healthy lifestyles and alternatives. The model is a stepping-stone program to empower the women to achieve a better future. The model can be easily modified to meet the specific needs of the group or the community, and can be used for men, women and/or youth.

For more information on Pauktuutit Inuit Women of Canada, please see: http://www.pauktuutit.ca/

Rodrigo Elizarraraz Alvarez, a consultant from Mexico, outlined the three most common types of violence within indigenous rural communities in Mexico: domestic violence, communitarian violence, and drug-trafficking related violence. The presentation gave an overview of the evolution of the indigenous political situation after the Zapatista Army of National Liberation (EZLN), and on several successful projects that are helping to prevent violence and crime in some of the communities.

Mexico has the largest indigenous population in the continent, though the population only represents 6% of the country's total population. More than 60% of the indigenous population is concentrated in six states that account for the lowest levels of the Human Development Index (PNUD, 2005). In this sense, rural indigenous municipalities and urban non-indigenous municipalities face enormous levels of inequality. As poor ethnic minorities, the indigenous population in Mexico is by far the most vulnerable group. Notably, indigenous women experience a double discrimination: by their gender and ethnic condition.

Since the 1990's there has been increasing preoccupation to develop research projects on the phenomenon of domestic and gender violence in Mexico. Hence, a number of studies, surveys and diagnostics were developed to understand this issue. As a result, in 2010 INMUJERES with the support of international organizations started the first formal program to prevent domestic violence in indigenous communities of Chiapas and Oaxaca. Regular crime also affects indigenous communities;

however, the weak judicial system, corruption and their vulnerable situation have forced them to take desperate and radical actions against criminals. On the political realm, some communities from Oaxaca, Chiapas and Guerrero face constant violent events related with electoral processes and the intrusion of exogenous political actors in the local elections. These communities suffer from recurrent and long withstanding political conflicts that affect the normal life of indigenous communities. The increase of violence related with drug trafficking has started to affect indigenous communities as well: by being forced to produce illegal substances, transporting drugs, or consuming drugs in the communities.

There is an evident lack of initiatives dealing with the issues, however several recommendations are provided: improve the level and depth of information about violence in indigenous communities; reduce the level of poverty; create social policy programs to address specific indigenous population problems; build social and human capital; strenghten local governments and work with local organizations on the issues; reform the judicial system; and institute more inclusiveness for ethnic diversity.

## MAP 1: DISTRIBUTION OF INDIGENOUS POPULATIONS BY REGION (MEXICO, 2010)
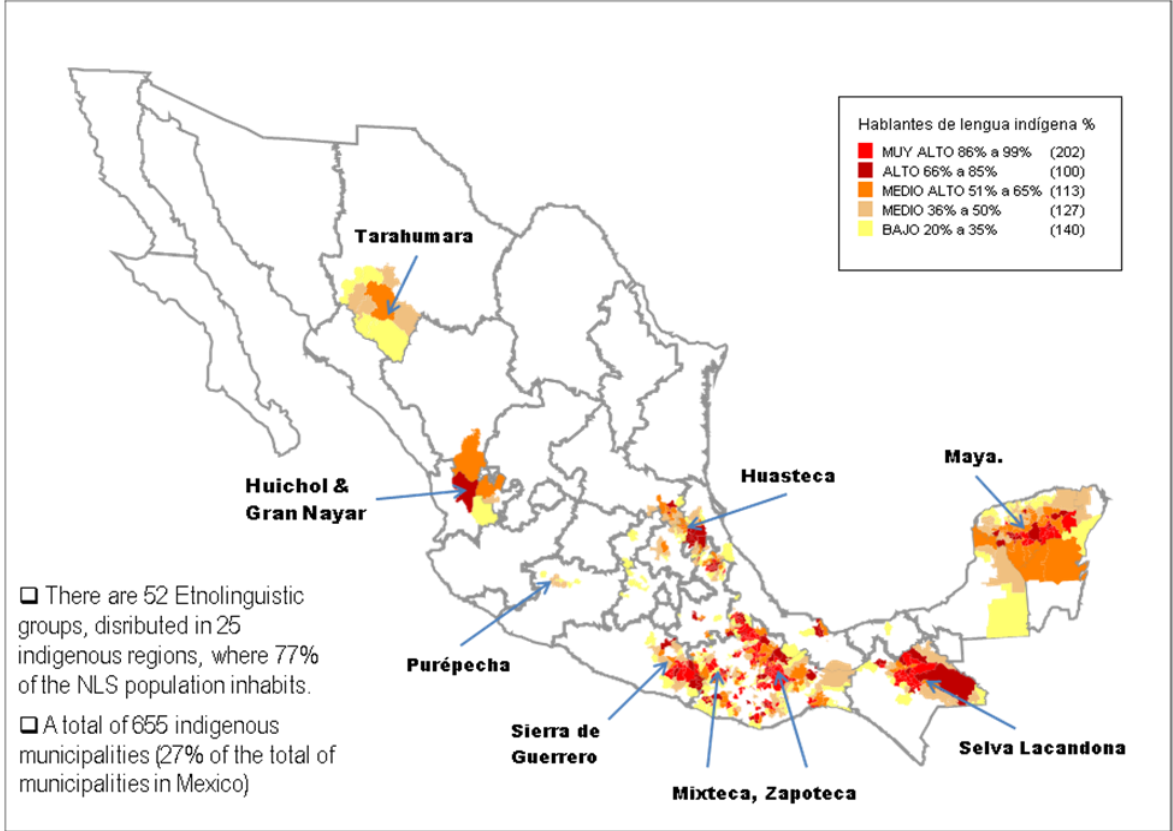
Source: Rodrigo Elizarraraz Alvarez

Laura Beacroft, Research Manager at the Australian Institute of Criminology (AIC) discussed the role of research as a support for improved community safety for Indigenous people in Australia. The presentation reflected on how the Australian government has committed to improving community safety especially for Indigenous peoples. Data reveals that the indigenous population in Australia is young and highly mobile, and face many challenges. Imprisonment rates for indigenous persons are increasing, especially for young offenders. Victimization rates are 2 to 3 times higher than the national average, reaching up to 14 to 16 times more for family violence incidences. The presenter explored some lessons for understanding the way forward, including valuing and seeking community knowledge, maximizing the outcomes of community led services, and building indicators used to measure community safety issues and progress which are meaningful to the communities.

One initiative to address the issues was a survey, which was conducted to gain information on service providers' perceptions of safety, community strengths, social problems, service availability and need, community initiatives and priorities, and help-seeking behaviour. The results reveal that the main problems were overcrowded homes, misuse of alcohol in public and in the home, lack of supervision of young people at night, children not going to school, family violence, child neglect, and mental health issues. The results demonstrate a need for men's places for support, detox centres, children's refuges and help for abused children; night patrols / community police, and education for young mothers.

For more information on the Australian Institute of Criminology, please see: http://www.aic.gov.au/
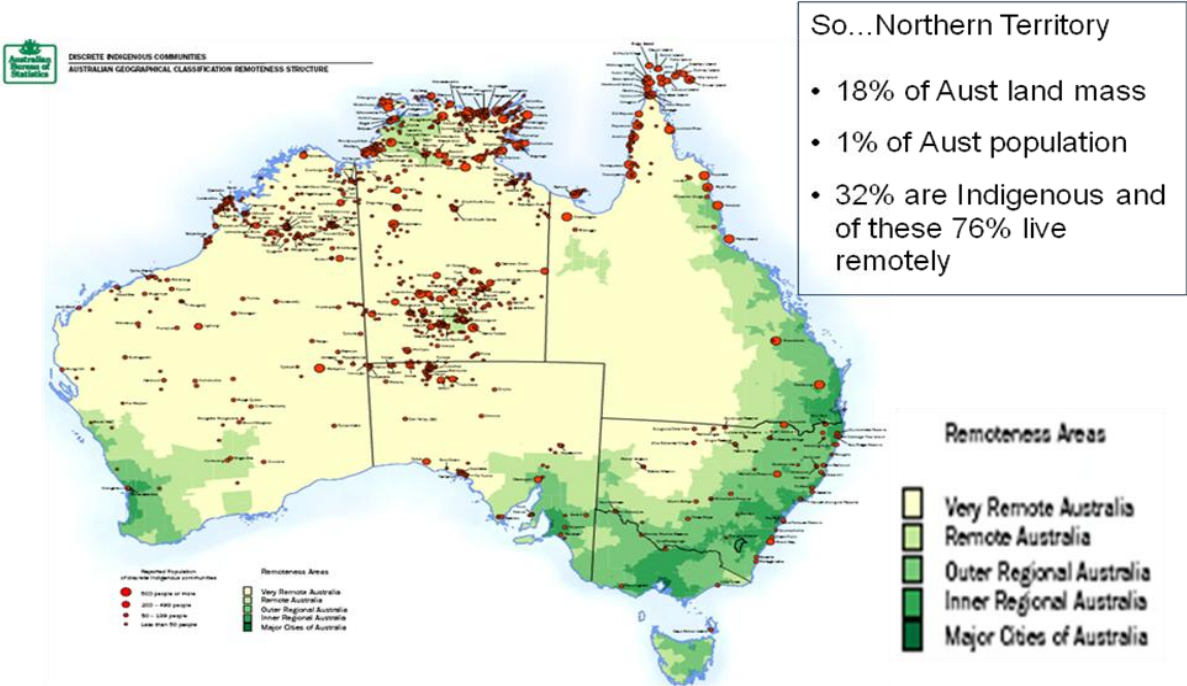
Source: AIC

Britt Elin Hætta Isaksen, Police Chief Inspector at the Norway Police Directorate presented on the issue of language (Sami, Norwegian) in policing the Sami peoples and the impact on safety. The presenter reflected on personal experiences as a Sami person and police chief inspector, and the challenges involved in working with Norwegian police officers while serving the Sami population. It was noted that lack of understanding Sami language and culture can pose a safety risk for Norwegian officers, and damage the ability of the police to build trust with the Sami communities. The presentation outlined the importance of acquiring knowledge on the language and culture of the population, and its role as a prevention strategy. It further reviewed the legal rights of the Sami population, whereby there is a Sami Parliament and Court: Indre Finnmark District Court. The Court has improved its services over the past few years and currently there is one Sami-speaking police prosecutor attached to the Østfinnmark Police District.

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Stan C. Grier, Chief of Police of the Tsuu T'ina Nation Police Service in Alberta, presented on community policing in First Nations communities, and the challenges and opportunities of self-administered First Nations policing services. The presentation provided a historical overview of First Nations communities in Canada, and the development of the First Nations Policing Program (FNPP). The Program was implemented in 1991, in First Nations and Inuit communities. It is supported by Public Safety Canada. Funding for the FNPP is cost-shared between the federal government (52%) and provincial/territorial governments (48%). As of early winter 2010, there were over 400 First Nations and Inuit communities in Canada with policing services employing over 1,200 police officers. Under the FNPP, the federal government, provincial/territorial governments, and First Nations and Inuit communities work together to negotiate tripartite agreements for policing services.

The presentation outlined several public safety challenges, such as high rates of youth crime, prescription drug abuse, women's safety issues, growing gang affiliations both within the rural and

urban communities which leads to increased drug use and crime, and tobacco smuggling, to name a few. The Peacemaker Program, a community restorative justice strategy, was provided as a promising practice for dealing with the challenges. The program is based on the traditional role of Peacemakers, who have been part of past First Nations justice systems. Peacemakers are currently part of the Judicial Branch as guides in traditional dispute resolution. In this particular program, Peacemakers are directed by First Nation communities to offer traditional counseling, education and advice to the Court, Crown Counsel and judges, and the general public.

For more information on Tsuu T'ina Nation, please see: http://www.tsuutina.ca/

Alicia Maribel Abanto Cabanillas, Program Manager at Pueblos Indígenas de la Defensoría del Pueblo (Ombudsman's Office) in Peru focused her discussion on Indigenous peoples in Peru, and outlined the multi-faceted challenges in relation to gaining access to health, education, participation, land and natural resources. She also provided some promising practices. The presentation reviewed the issues - poor health outcomes, low educational attainment and the lack of multi-lingual education in indigenous languages, and the high rates of dislocation due to resource extraction and

Source: Alicia Maribel Abanto Cabanillas

development by the State and private companies. Despite the discouraging data and realities affecting indigenous communities in Peru, the presentation provided some promising initiatives, comprising of strengthening institutional capacities to protect the rights of Indigenous peoples through a draft law on the right of Indigenous persons to consultation. The law was drafted by the Ombudsman's Office, and there is pending approval for setting up formal consultations processes (committee) in accordance with the ILO Convention 169. In association with the draft law, the Constitutional Court of Peru for the Ministry of Energy and Mines set up a new regulation process, whereby resource extraction and development on Indigenous territory would undergo consultation with Indigenous bodies. It was also noted that political participation of Indigenous peoples has begun to increase, especially in local and regional elections.

For more information on Pueblos Indígenas de la Defensoría del Pueblo, please see : http://www.defensoria.gob.pe/programa-comunidades.php

The film **Third World Canada** was presented by the director Andrée Cazabon. The film is based on the aftermath of the suicide of three parents, and the impact on the children left behind in Kitchenuhmaykoosib Inninuwug (the people of the lake), a remote Native community in the North of

Source: Andrée Cazabon, Cazabon Productions

Ontario. The film discloses how the Nation is deeply impoverished and faces several challenges, yet it also reflects on the community's courage from this event. The documentary presentation was followed by a discussion with the audience. Several reflections were shared among the participants, including an Elder from the Kahnawake community in Quebec. The main comments referred to the importance of addressing the tragedies (eg. suicide) and difficult issues facing many remote communities. The film is one method of spreading awareness and sharing on the experiences of the community members in dealing with the issues, as well as encouraging exchange of knowledge to reduce and prevent further victimization and marginalization.

Cazabon Productions: http://www.andreecazabon.ca/

The Seminar brought together Indigenous knowledge from many regions of the world. The event offered a valuable space for participants to learn about community safety and crime prevention challenges and opportunities affecting different Indigenous groups. Safety in itself encompasses a holistic framework, which suggests that building safe communities requires the complex and more often difficult collaboration between different actors in society (indigenous groups and organizations, Indigenous governing bodies, national and local government, law enforcement, civil society, education, health, and academic institutions, for example). The idea of 'building safe communities' may be envisioned quite differently across groups and regions as Indigenous peoples around the world face dissimilar realities and it would be inaccurate to conflate the issues and assume identical methodology for addressing the challenges. However, interestingly the Seminar revealed numerous commonalities. Such similarities exposed the existence of historical and present day trends and developments, and what appear to be local Indigenous movements marked by the growing community engagement in urban safety - established organizations and groups mobilizing their demands through strong programmes showing positive outcomes. These outcomes are making a difference in Indigenous peoples' lives in terms of nurturing resilience and collective identity, and fostering local ownership and control. Indigenous organizations are progressively focusing on marginalized populations within the communities (women and youth). This shift is seen in the increase of programmes that integrate a gendered approach, and the number of youth-led projects (and youth hip-hop initiatives).

The Seminar presentations revealed a concern for more data collection to expand research and understanding on Indigenous women's safety, youth gang involvement, the impact of urbanization on Indigenous peoples, and the experiences and needs of growing numbers of Indigenous young people. Indigenous organizations are collaborating through local and national networks[23] to better coordinate service and programme delivery, to facilitate data collection and sharing, and to create a non-competitive environment to reach a common goal of improving Indigenous peoples' quality of life. The emergence of Indigenous networks is essentially a form of building meaningful partnerships, which are based on mutual benefit and control, and sharing of internal networks and resources.

Source: ICPC

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[23] For example the Montreal Urban Aboriginal Community Strategy Network.

With the rise of globalization and new technologies connecting individuals from around the world, the international community, such as the United Nations Working Group on Indigenous Populations or national governments, can play a role in capturing and promoting what was outlined previously as 'Indigenous movements' and the various Indigenous voices involved. Promising programmes could be showcased and mechanisms for replication and adaptation could be developed. National governments could establish exchange programmes between Indigenous communities or alternate in hosting international conferences for Indigenous peoples to present initiatives.

Similarities are also found in the complex nature of safety challenges. The sessions on children and young people and urban Indigenous populations provided a strong reminder of the surging number of Indigenous young people, especially in cities, and the lack of policies meeting the changing demography and urban landscape. Educational and social outcomes of Indigenous youth in urban and rural areas fall significantly below the non-Indigenous population. Indigenous youth involvement in gangs, high rates of juvenile incarceration, child exploitation and prostitution (particularly for girls) are important issues that weave in other concerns: the lack of culturally appropriate education and health care and employment opportunities ; child abuse (can be tied to the impact of residential schooling and colonization) ; child care ; and gendered racism. Urban safety is a significant issue for Indigenous women and youth, who unlike other populations are usually highly mobile due potentially to violent relationships, children being placed in care, and inability to secure employment and safe housing. The result can be a perpetuation of cultural isolation and economic marginalization, heightened vulnerability to prostitution and exploitation (trafficking), and increased gaps in access to education and continuity of services. Lack of data on mobility (urban-rural, urban-urban) enhances the difficulty in identifying trends for finding solutions. Violence against Indigenous women and girls in urban areas is a growing concern. Despite the advancements in the global gender movement, it was clear from the presentations that there is a need for an integrated gendered approach in all programmes impacting on Indigenous populations. Gender mainstreaming in initiatives and policy may be a crucial step to finding solutions.

Safety in general has been connected to a very complicated issue of the 'normalization of violence', whereby violence is not necessarily imbedded in Indigenous cultures, but some communities have become accustomed to violence. The effects have immobilized entire towns and created long lasting wounds. The promising news is that this complex issue is in part being mitigated by holistic approaches. It should be noted that certain Indigenous ways of knowing understand the community holistically with kin networks extending throughout the community[24]. The holistic approach sees community safety (i.e. crime prevention) as dependent upon improving the overall quality of life in Indigenous communities. There is support internationally for holistic, social development method to community safety and crime prevention. This recognizes the complex social, economic, and cultural processes which contribute to crime and victimization. It focuses on reducing risk factors including: poor living conditions, poverty and unemployment, poor parenting, school drop out, and substance abuse by strengthening the range of personal, social, health and economic factors which protect families, children and young people from becoming involved in crime and victimization[25]. The holistic

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[24] Cheers, B., Binell, M., Coleman, H., Gentle, I., Miller, G., Taylor, J., Weetra, C. (2006). Family Violence. An Australian Indigenous community tells its story. *International Social Work*. 49(1); 51-63.

[25] Capobianco, L. (2006) *Community Safety Partnerships by and with Indigenous Peoples*. Montreal: International Centre for the Prevention of Crime.

approach is showing positive outcomes. For example, Indigenous youth-based programmes are gaining tremendous attention and showing good results. They tend to be youth-led, integrate the entire community (adults, elders, health, education), and incorporate traditional elements such as nature and music/dance. Participants at the Seminar expressed a strong desire for building more exchange between Indigenous youth from various regions. It was suggested that an international community safety Indigenous youth seminar be organized as a step in creating a process of sharing projects and ideas, and learning about similarities and differences in many regions of the world.

In urban areas, holistic approaches are evident in the presence of multi-purpose centres[26], extensive networks across sectors, miscellaneous training programs, multi-agency (government, local authorities, civil society, research centres) partnerships led by Indigenous organizations, to name a few. However, there is a pending issue for urban Indigenous peoples: jurisdictional voids in the city. Such voids suggest a lack of standardization of services and care, and legislative protection across rural and urban communities. The result can be that resources are spread thin, necessitating a search for alternatives to government support and dependency. In turn, there has been increasing discussion on building autonomous systems - Indigenous governance structures or urban governing institutions. This would provide some level of comprehensive control for Indigenous peoples by ensuring provision and management of services and housing, and representation and administration of justice, for example. Indigenous urban governance is a growing point of interest and will continue to be, which will demand further research on developing an appropriate framework for encompassing and representing diverse Indigenous groups, funding sources, costs/benefits and establishing ongoing studies for continued monitoring and development.

The process of establishing holistic approaches necessitates research, and collection and analysis of data. It is evident, as was discussed during the Seminar, that more research is required that embeds a gendered dimension (safety issues affecting Indigenous women and youth), and how systems respond to violence and crime against the population. Indigenous research centres and observatories could fill this gap, and provide essential information for the development of crime prevention/community safety strategies and enhancement of existing projects. Such centres could create an international database of promising practices, Indigenous indicators for safety for institutional monitoring of crime and violence in urban and rural areas, and draw together a wide variety of Indigenous researchers and practitioners to inform future policy.

The establishment of the UN Declaration on the Rights of Indigenous Peoples by certain countries[27] (Canada and the U.S. recently signed the Declaration in 2010) marked an important step in building international awareness on inequality and discrimination faced by Indigenous peoples, and action on self-determination and rights. However, without implemented action by national governments and the international community on the specifics within the Declaration, major changes will not be seen. International exchange and dialogue between various Indigenous and non-Indigenous actors (such as the Seminar), research and data collection, and showcasing and replicating promising initiatives can all play a role in maintaining the positive momentum built out of the Declaration, and can assist in identifying how the Declaration could be used appropriately to improve the lives of urban and rural indigenous populations.

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[26] Native Friendship Centres
[27] Canada, U.S., U.K., New Zealand, Australia.

Based on the goals and outcomes of the Seminar, a series of recommendations were proposed by ICPC in order to sustain and enhance the momentum of the event. The Centre envisions the recommendations as attainable through input and collaboration with the participants and ICPC partners. The recommendations reflect on the discussion above, with the hope of applying that which we know and have put into practice, and moving towards 'filling the gaps' and advancing community safety for Indigenous populations on a new level. In this case, on-going international exchange on projects, tools, methodology has proven to be an indispensable experience for moving forward policy and debate on safety issues. It has been proposed that a second International Indigenous Community Safety Seminar be organized and hosted by another country (other than Canada) in 2013. The aim would be to hold such an international event every two years in order to maintain exchange and dialogue on pressing issues, showcase developments and enlarge support. It was further suggested that young people, as the future generation of leaders and organizers, should be fully engaged in events and processes involving Indigenous peoples. Therefore, a similar event for youth could be organized, bringing together young people from different countries to discuss Indigenous youth safety issues, and to present on projects and programmes.

Another recommendation involved developing an International Indigenous Community Safety Network to sustain and build links across indigenous communities, individuals, organizations around the world. The Network would be run by ICPC and offer updates on publications, events, news in relation to Indigenous safety, and provide an informal space for online discussion. As was previously outlined, research regarding urban Indigenous safety needs to be continuously fostered and developed. Increasing numbers of Indigenous peoples in cities, especially women and youth, and the lack of information on the impacts of urbanization and urban jurisdictional voids require analysis and exploration. It was proposed that a comparative analysis across countries would be developed in order to review the urban Indigenous experience, more specifically on migration causes and effects, issues affecting young people and women, tracking the rise of indigenous movements in different cities (ex. growth of organizations and structured groups, a political voice), and integrating Indigenous urban safety issues into city affairs and policy. While urban Indigenous community safety is a new issue of exploration for ICPC, the Centre has been working with cities on crime and violence prevention, and community engagement in urban safety since its existence.

It is our hope that the Seminar planted the seed for securing existing developments and achieving new advances in Indigenous community safety. It appears that the event, due to the intimate size and space for in-depth discussion, cultivated an internal network. Due to the diversity of the participants, the network can be extensive and comprehensive in its reach across societal actors and institutions, as well as regions. The internal network is an important accomplishment for promoting meaningful and appropriate collaboration, for ensuring the realization of the proposed recommendations, and for encouraging future international gatherings of its kind. If this is the case, such momentum will be crucial for spreading international awareness and guiding action on the opportunities and challenges facing Indigenous communities in different parts of the world.

Considering the 'international' component of the Seminar and the recommendations, below are some important links (United Nations and Special Rapporteur) for reports and events on various topics in relation to ndigenous persons:

Special Rapporteur : http://www2.ohchr.org/english/issues/indigenous/rapporteur/annualreports.htm
Special Rapporteur : http://unsr.jamesanaya.org/
Expert Mechanism on the Rights of Indigenous peoples:
http://www2.ohchr.org/english/issues/indigenous/ExpertMechanism/index.htm
Universal Periodic Review: http://www.ohchr.org/EN/HRBodies/UPR/Pages/UPRmain.aspx

APPENDIX I – LIST OF SPEAKERS

Name	Title
Abanto, Alicia	Pueblos Indígenas de la Defensoría del Pueblo, Peru
Anderson, Jackie	Ma Mawi Wi Chi Itata Centre, Canada
Beacroft, Laura	Australian Institute of Criminology
Brewin, Marilyn	Nga Pae o te Maramatanga, New Zealand
Cazabon, Andree	Cazabon Productions, Canada
Cyr, Jeff	National Association of Friendship Centres, Canada
De Beurs, Elizabeth	Principal Tuakau Primary, New Zealand
Diabo, Alex	Elder, Kahnawake, Canada
Elizarrarás, Rodrigo	Mexico
Grier, Stan	Tsuu T'ina Nation Police Service, Canada
Hætta Isaksen, Britt Elin	Norway Policy Directorate
Hall, McClellan	National Indian Youth Leadership Project, U.S.
Heide, Chris	Pangnirtung Project, Canada
Irngaut, Katharine	Native Women's Association of Canada
Johnston, Andrea	Johnston Research Inc., Canada
Jorgensen, Miriam	Harvard Project on American Indian Economic Development & Native Nations Institute, U.S.
Nakuset	Native Women's Shelter of Montreal, Canada
Nelson, Ted	National Indian Child Welfare Association (NICWA), U.S.
Payne, Sharon	Aboriginal and Torres Strait Islander Commission, Australia
Tomiak, Julie	Assembly of First Nations, Canada
Tucker, Sandra	Pauktuutit Inuit Women of Canada

APPENDIX II – SEMINAR PROGRAMME

DAY 1 Sunday, March 27, 2011		
Time	**Conference Session**	**Location**
16:30	**Registration opens**	2nd Floor
17:00 - 17:30	**Welcome address** – Paula Miraglia, Director General, International Centre for the Prevention of Crime and Mary-Anne Kirvan, Senior Counsel, National Crime Prevention Centre	Été
17:30 - 17:45	**Opening Prayer** – Alex (Sonny) Diabo, Elder, Kahnawake	
17:45 - 18:30	**Keynote address** – Katharine Irngaut, Acting Director for Sisters in Spirit, Native Women's Association of Canada *Breaking the Silence: Missing and Murdered Aboriginal Women and Girls in Canada*	
18:30 - 20:00	**Cocktail reception**	Automne

DAY 2 Monday, March 28, 2011		
09:00 - 11:00	**Session I - Youth and Children**	
09:00 - 09:20	≫ McClellan Hall, Founder and Executive Director, National Indian Youth Leadership Project, United States of America *Project Venture*	Été
09:20- 09:40	≫ Chris Heide and a youth, Coordinator of Making Connections for Youth, Pangnirtung, Nunavut, Canada *Youth intervention and diversion outreach program*	
09:40 - 10:00	≫ Jackie Anderson, Ma Mawi Wi Chi Itata Centre, Manitoba, Canada *The Most at Risk - Innovative Programming for Aboriginal Children and Youth whom are victims of Sexual Exploitation*	
10:00 - 10:20	≫ Ted Nelson, Vice-President, National Indian Child Welfare Association (NICWA) Board of Directors, *Indigenous Child Safety in the U.S. : A Tribal Perspective*	
10:20 - 10:40	≫ Elizabeth De Beurs, Principal (Tuakau Primary School), New Zealand *Safe Schools/Safe Communities*	
10:40 - 11:00	Morning Break	Foyer
11:00 - 12:00	Roundtable discussions	Été Automne Hiver
12:00 - 13:00	Lunch	
13:00 - 14:20	**Session II - Urban Indigenous populations**	
13:00 - 13:20	≫ Jeff Cyr, Executive Director, National Association of Friendship Centres, Canada *Canada's Urban Indigenous Communities*	Été
13:20 - 13:40	≫ Nakuset, Executive Director, Native Women's Shelter, and Co-Chair Montreal Urban Aboriginal Strategy Network, Canada *The Resilience of Urban Aboriginals*	
13:40 - 14:00	≫ Miriam Jorgensen, Research Director for the Harvard Project on American Indian Economic Development, U.S. *The U.S. Urban Indigenous Population: Characteristics, Concerns, and Governance Arrangements*	
14:00 - 14:20	≫ Julie-Ann Tomiak, Senior Policy Analyst, Assembly of First Nations, Canada *Enhancing Community Safety and Security for Urban First Nation Citizens*	
14:20 - 15:20	Roundtable discussions	Été Automne Hiver

Time	Conference Session	Location
15:20 -15:40	Afternoon Break	Foyer
15:40 - 17:00	**Session III - Evaluation frameworks**	
	Andrea Johnston, CEO of Johnston Research Inc., Toronto, Canada *Conducting meaningful evaluation; the Tending the Fire Evaluation Framework*	Été
17:00 - 17:30	Reflections and Closing Address	Été

DAY 3 Tuesday, March 29, 2011

Time	Conference Session	Location
09:00 - 10:35	**Session IV - Holistic approaches to safety**	
09:00 - 09:20	≫ Sharon Payne, Assistant Manager, Law and Justice Section, Aboriginal and Torres Strait Islander Commission, Australia *Place-based justice initiatives in Australia*	Été
09:20 - 09:40	≫ Dr Marilyn Brewin, Research Programme Leader, Nga Pae o te Maramatanga, Maori Centre of Research Excellence, University of Auckland, New Zealand *"By Maori for Maori" a whanau approach*	
09:40 - 10:00	≫ Sandra Tucker, Manager, Abuse Prevention Policy and Programs, Pauktuutit Inuit Women of Canada *Somebody's Daughter Model and the Inuit Shelter Training model*	
10:00 -10:20	≫ Agnes Leina, Program Manager of the Coalition on Violence Against Women (COVAW), Kenya *Violence against Maasai women and girls*	
10:20 -10:35	Question period	
10:35 - 10:55	Morning Break	Foyer
10:55 - 12:30	**FILM - Third World Canada**	
	Andree Cazabon, Filmmaker, Cazabon Productions *Third World Canada Film presentation and Discussion*	Été
12:30 - 13:30	Lunch	
13:30 - 15:10	**Session V - Holistic approaches to safety**	
13:30 - 13:50	≫ Rodrigo Elizarrarás, Mexico *Domestic, political and communitarian violence, and indigenous communities in Mexico*	Été
13:50 - 14:10	≫ Laura Beacroft , Research Manager , Australian Institute of Criminology, Australia *Recent Research to Support Improved Community Safety for Indigenous People in Australia*	
14:10 - 14:30	≫ Britt Elin Hætta Isaksen, Police Chief Inspector, Norway Police Directorate, Norway *Riding the Sami language roller coaster*	
14:30 - 14:50	≫ Chief Stan Grier, Chief of Police, Tsuu T'ina Nation Police Service, Canada *Community Policing in Canada's First Nations Communities from "Self-Administered First Nations Policing Services" – An Overview*	
14:50 - 15:10	≫ Alicia Abanto, Program Manager, Pueblos Indígenas de la Defensoría del Pueblo, Peru *Indigenous peoples in Peru: Situation of their right to health, education, participation, land and natural resources*	
15:10-16:10	Roundtable Discussion	Été Automne Hiver
16:10 - 17:00	**Session VII - Wrap – Up and Review**	
17:00 - 17:20	**Wrap-Up** – Vivien Carli, Analyst and Project Officer, International Centre for the Prevention of Crime **Closing address** – Paula Miraglia, Director General, International Centre for the Prevention of Crime	Été
17:20 - 17:30	**Closing prayer** – Alex (Sonny) Diabo, Elder, Kahnawake	Été