

# Audit of Youth Advocate Support Worker Program and Indigenous Youth Support System



April 2024

## Project Contacts:

Laura Seaboyer - [laura.seaboyer@gmail.com](mailto:laura.seaboyer@gmail.com)

Serene Porter - [sereneporner@gmail.com](mailto:sereneporner@gmail.com)

# INDEX

## 01 Objective

## 02 Research Findings

- Identification of Indigenous Youth
- Indigenous Youth Services and Action Plans
- Cultural Education
- Training and Support for Staff

## 11 Recommendations

1. Registration - Self Identification
2. Cultural Education
3. Community Engagement
4. Indigenous Youth Services

## 16 Next steps

## 17 Appendix

- Examples of Intake forms & Self-Identification Conversation
- What is an Elder or Knowledge Keeper
- Common Terminology
  - “Indian”
  - “Status”
  - “Non-status” describes First Nations people who:
    - Two-Eyed Seeing
    - Community Engagement
    - Status and Indian Registration
- Indigenous Service Provider Interview Template Questions
- TRC - Calls to Action
- Indigenous Community Resource List
- National Crime Prevention & Indigenous Policing Services Poster & Resources



YOUTH  
ADVOCATE  
PROGRAM

## OBJECTIVE:

Audit of HRM Youth Advocate Support Worker Program, identifying what Indigenous Youth Support Systems are established to date and to offer Indigenous Support recommendations and Resource Guide.

# RESEARCH FINDINGS

## Responses to highlight

6 YAP Staff filled out the survey provided.

Responses have been put into four categories:

### Identification of Indigenous Youth

- Identification of Indigenous youth and/or the Nation they are from varies between each Youth Advocate Worker, there is no question on CYRM assessment questionnaire
- During the survey period, an exact count of Indigenous youth involved in the YAP was not established.
- There are both status & non-status Indigenous youth identified, the Indigenous community or Nation is not always identified.

### Indigenous Youth Services & Action Plans

- The service plans designed for Indigenous youth, under the umbrella of culturally relevant approaches and services provided or connected to, lacked specificity regarding services beyond those offered by the following:
  - Mi'kmaw Native Friendship Centre.
  - The Confederacy of Mainland Mi'kmaq
  - Mi'kmaw Legal Aid
  - Jordan's Principle
  - Indigenous Student Support (HRCE)
  - Healing our Nation
- Native Council of NS
- Gladue report
- Youth Advocate Workers noted to having limited knowledge of these services/ programs and would like to be more connected.
- The minimum amount of time youth spent in the YAP is 3-6 months.
- Parental permission is obtained upon entry to the YAP, involvement of parents within the program varies from youth to youth.





## Cultural Education

- Consistent feedback from all Youth Advocate Workers highlighted the necessity for culturally tailored programming and services within the YAP. Responses emphasized that cultural programs would facilitate the establishment of meaningful community and self-connections, fostering a sense of identity, confidence, and pride.
- Youth Advocate Workers are somewhat familiar with Indigenous/Mik'maw Cultural Practices.
- Cultural practices or traditions youth advocate workers feel would be important for YAP participants to be connected with:
  - smudging/medicine use
  - pow wows
  - sweat lodge ceremony
  - cultural stories/oral histories
  - importance of elders/community connections
  - it would be interesting to hear what youth / their families think is important for non-Indigenous peoples to know
- All youth advocate workers acknowledged having gaps in their knowledge regarding offering culturally specific support to Indigenous youth.

## Training & Support for Staff

- Cultural awareness training, knowledge on how to connect to Indigenous community members and connecting to the Friendship Center are all additional training and resources YAP workers feel would be beneficial.
- Youth advocate workers displayed a variety of baseline knowledge within cultural competency & Indigenous cultural competency. It is not apparent if there is a baseline requirement within the program.
- The Youth Advocate Support Workers' familiarity with policies, procedures, or interventions related anti-racism and anti-Indigenous youth racism strategy plans varies among workers.
- The strategies within the youth advocate program for promoting culturally informed program planning differ among each youth advocate worker. Nonetheless, all surveyed workers agree that Indigenous youth would benefit from culturally relevant services. To achieve this, suggestions include modifying and adapting current practices to be more inclusive, and/or seeking expertise from individuals who can provide additional support.
- When questioned about ensuring cultural sensitivity and inclusivity in their programs, youth advocate workers provided varied responses. These included:
  - Supporting the work
  - Recognizing the importance of representation
  - Connecting with other service providers for Indigenous cultural education
  - Addressing personal privilege
  - Remaining open to learning from the youth about their culture
  - Asking questions & conducting research
  - Collaborating with youth and families to create plans, and actively seeking self-education.



# RESEARCH FINDINGS

6 YAP Staff filled out the survey provided. All findings have been transcribed as they were originally written.

How many years have you been working in the youth/justice sector?	How long have you been working with HRM YAP?
6-7	4-5
8	6-7
8	8
4-5	4-5
6-7	6-7
8	8

How do you identify Indigenous youth in the program?	How many Indigenous Youth have been part of the program?	Are they status/non-status?
Self identified	I have worked with one youth	Non status
Self-identification	I'm unsure, but personally I've had two youth that have identified as Indigenous throughout my time working with YAP	one had status, one did not
This was typically done during the intake process with a questionnaire	Unsure	Unsure
Through initial intake assessment.	2 that I'm aware of that have been on my caseload.	Non status
one or both biological parents identify as indigenous.	0	0
Originally there was a question on the CYRM assessment questionnaire *(Child and Youth Resilience Measurement) which specifically ask the individuals ethnicity. At some point this was discontinued, not certain when this was, possibly within the past 4 years I ask participants the question around race and ethnicity as it is relative when seeking culturally appropriate supports	i cannot provide an accurate answer to this question	I have worked with both status and non status participants in past



# RESEARCH FINDINGS

<b>What community/nation are the youth from?</b>
At the time they lived in Spryfield
Status Youth - Unama'ki but living in HRM. Specific community was not recorded. Non-Status youth - his father was from an Indigenous community in the states.
Haifax, New Glasgow, Cree
Bayer's Westwood.
N/A
uncertain

<b>What was your approach to working with these youth; cultural context, if any?</b>
Connected with the Friendship centre for support and guidance
Connecting them to culturally relevant services, educating myself on culturally relevant approaches.
Contact them with Indigenous support services
Encouraging connection to Mi'Kmaq family services or other cultural supports happening in community.
N/A
My approach is seeking the most culturally fitting supports and connecting the youth with those supports.

<b>What is your general service planning for a youth coming into the program, what is minimum amount of time youth have spent in the program?</b>
He was in the program about 14 months
Service planning will look different youth-to-youth. Minimum time in program has been around 3-6 months but this is typically if youth is not engaging
The time frame for youth in program varies but in average in believe are in the program for 18 months and the plan involves connecting the youth and family to supports (mental health, education, recreation, legal, etc) the family directing the services and supports that will best help the families reach the goals they have primarily in reducing the youth's criminal activity
Connecting with youth and their family to get better sense of full picture for youth/ connecting with school other community supports. Around 6 months.
3-6 months
Service planning is specific for each youth and dependent on the degree of risk factors. Two brothers from the same house could be in the YAP and have very different planning based on the individual needs.

<b>How involved are the families (parents/caregivers/guardians/siblings) with the program?</b>
Mom was supportive of my role
It depends on the youth and their family, but if they are engaged and this is something the youth wants, then to whatever capacity the youth / family would like to be involved
The parents are heavily involved and are part of all decisions made for the youth. The siblings are not involved very much usually but can be more involved if the need and want are there
It depends, but for the most part I find the families very involved I've worked with.
each case is different.
I would like to say most families are very involved, some not as much and for many reasons.
Upon referral to the program there is a question that asks if the parents have given permission for the referral to be submitted on behalf of their child/youth- this has to be a yes. so parents are aware of the referral and based on further interaction. this would be the initial involvement, further on planning and weekly contact happens with parents/ youth family supports

# RESEARCH FINDINGS

## Why do you think culturally specific programming/initiatives are important to provide?

Because they support the youth in understanding who they are and where they come from. It gives them a sense of belonging

100%

Not only does culture define who we are, it also shapes the way we interact with others. By being culturally aware, you can build meaningful connections with people while improving your own sense of self

I think it's important for the youth to understand their culture and background and they may not be getting that programming elsewhere.

its important to be all inclusive.

this is extremely impotent because as individuals we identify ourselves through cultural and the connections, when youth are supported to experience and learn about their culture and roots they find connection and pride. A strong sense of where they came from and who we are.

## On a scale, how familiar are you with Mi'kmaw/Indigenous Cultural Practices?

somewhat familiar

somewhat familiar

somewhat familiar

somewhat familiar

somewhat familiar

somewhat familiar

## Can you name any specific services or programs designed specifically for Indigenous youth? How familiar are you with these services or programs?

The Friendship Centre

Mi'kmaw Friendship Centre, The Confederacy of Mainland Mi'kmaq, Mi'kmaw Legal Aid, Jordan's Principle, Indigenous Student Support (HRCE). Kind of familiar with these programs, but would like to be more connected.

Mi'kmaw Native Friendship Centre, Healing our Nation, HRCE Indigenous support workers, Native Council of NS. I have a limited knowledge of these services/programs

Mi'kmaw family centre. Not super familiar.

indigenous support worker. gladue report.

Mi'kmaw Native Friendship Center: youth programing nights, drumming, art, cooking weaving, sweats, dancing, family circles .

## Are there specific cultural practices or traditions that you feel would be important to connect youth to?

Pow wow's, sweats and elders

smudging/medicine use, pow wows, sweat lodge ceremony, spiritual practices, cultural stories/oral histories, importance of elders / community connections, it would be interesting to hear what youth / their families think are important for non-Indigenous peoples to know

Unsure

Yes but unsure of what exactly.

any culture practice the youth and family practices

yes, connecting youth to the sweats, pow wows, indigenous elders



# RESEARCH FINDINGS

**What do you perceive as your knowledge gaps when it comes to providing culturally specific support to Indigenous youth?**

It's not a continuous thing

All of the above ^

I need to learn more about the culture through training, visiting Indigenous communities, and having more conversations and interactions with Indigenous people

Just not knowing enough of what's actually out there to support youth and maybe my lack of knowledge further allows that gap to continue for the youth.

N/A

there is probably a lot of knowledge gaps when it comes to knowledge of others cultures, uncertain of what those gaps are and what it looks like at this time. i am open to always learning new things especially about culture.

**Are there specific areas where you feel additional training or resources would be beneficial?**

How to go about connecting with elders in the community

all of the above ^

Unsure

Yes

culture awareness

a visit to the MFC would be a nice place to start and go from there.

**Can you share any positive experiences you've had in connecting Indigenous youth to their culture?**

Participating in a sweat and circles through the friendship centre

The youth who I worked with who had status had the opportunity to connect with Mi'Kmaq legal aid and it was the best restorative justice circle I've ever attended. The youth was incredibly comfortable which I think really supported her through the process.

Connecting youth with HRCE Indigenous support workers

No.

I never Worked with a youth who identifies as indigenous.

I previously worked with two young brothers who are indigenous from their dad's side.

They had a supportive mom who stayed on top of connecting them to their culture, taking them to the MFC- youth nights, sweats, and assuring they got their status cards. They were both nature boys who loved everything about the outdoors and enjoyed being connected to nature. Both boys were resourceful and creative in many areas such as cooking, building, camping, fishing and a love for animals; even had a pet rat ( i had to put aside my fears to meet the rat and see it as their pet) These boys were happiest when outside. A good day for them was to take them fishing down Africville or the harbor lots of talks, laughs and some heartfelt discussions. in the face of their adversity, it appeared they found some inner peace and strength with their love and connection to mother earth and nature

# RESEARCH FINDINGS

## What strategies or activities have you found effective in fostering a positive cultural connection for youth?

Learning about the youths culture

Connecting them with Indigenous support workers and working together with them, asking them about their culture and what they would like me to know, offering to attend ceremonies with them

Asking questions about their knowledge of their culture, attending cultural events together

N/a

I never Worked with a youth who identifies as indigenous.

Not specific to an activity but more so to strategizing; like connecting them with others. Utilizing organizations, partnerships and connections to find the recourses and supports for the youth. indefinity culture as a strength and building on it.

## Are there cultural competency courses available?

Not sure

this is a great question! I know HRM used to offer Blanket Ceremony, but other than that I'm not sure.

Yes

Yes some.

N/A

Yes , HRM does have a Cultural Competency course available but it goes beyond that, putting oneself out there making connections, attending events, going to spaces where indigenous folks occupy too learn more and engage

## What Cultural competency courses have you taken?

Through school

Blanket Ceremony, Anti-Black Racism courses, attended sweats with friends, attended pow wows, Indigenous Canada course through University of Alberta - but it was more geared toward Canada West communities. Would love to have one for Eastern communities

We have taken a course through Healing our Nations and there is also HRM cultural competency course

I don't know if I have taken any hrm has offered.

Mi'kmaw (high school)

Building Cultural Competencies, An Overview Diversity & Inclusion, Reaching Out from an Afrocentric Place, Indigenous Blanket Exercise, Towards Bias Free Practices, Re-Thinking Gender: Gender Identity & Expression, Respectful Workplace, National Restorative Justice Conference: many cultural aspects to this training

## How do you currently address instances of anti-Indigenous racism that Indigenous youth may face?

Use my experience with anti black racism

I've only worked with two Indigenous youth during my time with YAP and have not (to my knowledge) seen any youth face racism. That isn't to say they haven't, but perhaps I didn't notice or they didn't feel comfortable telling me.

I have not addressed this concern

Honestly not sure.

N/A never been in this situation.

Being an ally, stand up and speak out, finding avenues of support and connecting to folks who can be a trusted person to support as well

# RESEARCH FINDINGS

**Are there specific policies, procedures, or interventions in place to address and prevent racism?**

Yes

HRM policies? or Personal values?

We have organizational policy's that are HRM wide, attending training

I believe so but not exactly sure what those are.

N/A

Yes there are policies and procedures in place.

it does happen though even though those things are in place.

**What steps or strategies are you currently taking to promote culturally informed program planning?**

Culturally relevant and responsive

Supporting this work wherever I can

Connecting with other service providers to educate myself on Indigenous culture, research information

Ensuring youth are connected to right services including Mi'kmaw legal services to receive culturally appropriate support while navigating legal services.

i would like trainings.

my thoughts is this is always a moving peace, taking a look at ourselves both personally and professionally, looking at, making changes and adjustments to the current practices being more inclusive, bringing in folks who are the experts

**How do you ensure that your programs are culturally sensitive and inclusive?**

Representation is important

Supporting the work

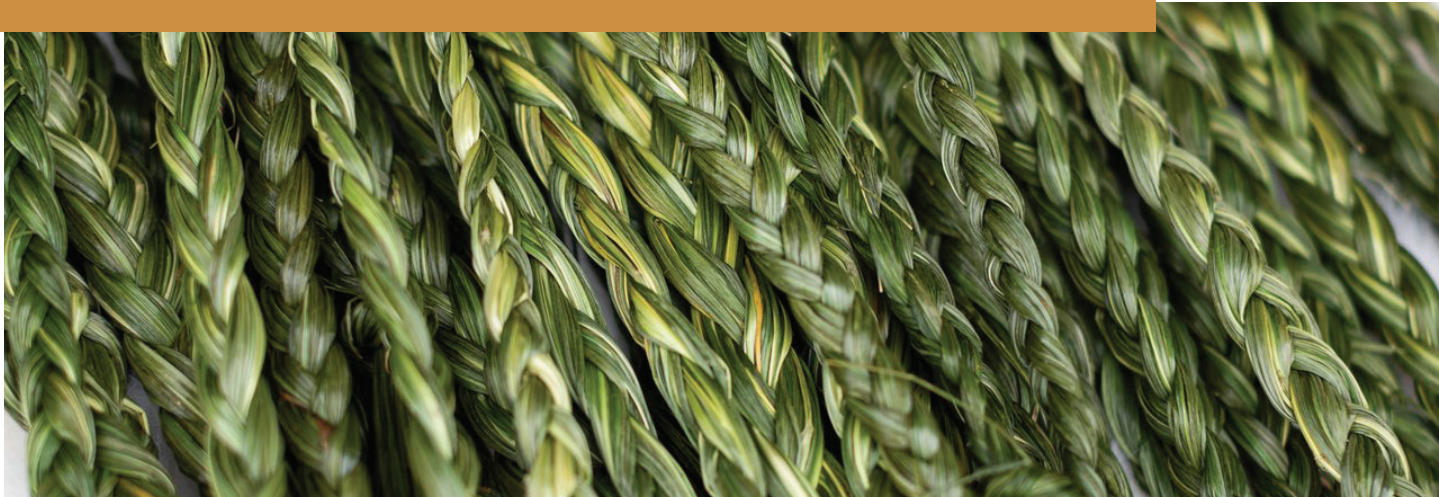
Connecting with other service providers to educate myself on Indigenous culture

Addressing my own privilege and being open to learning from my youth on their own culture

ask questions, research, make a plan with the youth and family.

Being aware, educating one's self and others.

# RECOMMENDATIONS



**A recommendation is only as impactful as the commitment to implementation. When working with Indigenous people, communities and organizations the approach has to be rooted in the knowledge that relationships of this nature require continual reciprocal acts and time to develop.**

There will be organizations or individuals who will require multiple reach outs. Indigenous services and providers are consistently connected with to provide guidance, and support and act as liaisons to other Indigenous services and providers.

A consideration to take when reaching out is ensuring that there is a clear idea of what is being asked, that timelines are appropriate and there are no major last-minute requests.

There are various types of membership and acceptance to Indigenous communities. This may also indicate the level of comfort a youth may feel accessing services and

being in community or at community events. Examples of instances to consider: being connected and having trauma associated with community/ community members, being disconnected and not understanding the culture and protocol within the community.

Some services may only be accessible to individuals who have “status”. Status meaning you are legally an Indian under the Indian Act. Non-status means you are not legally considered an Indian under the Indian Act, but you self-identify.

There are various reasons why some individuals may or may not be registered,

the Indian Act has various requirements and exceptions when it comes to registration.

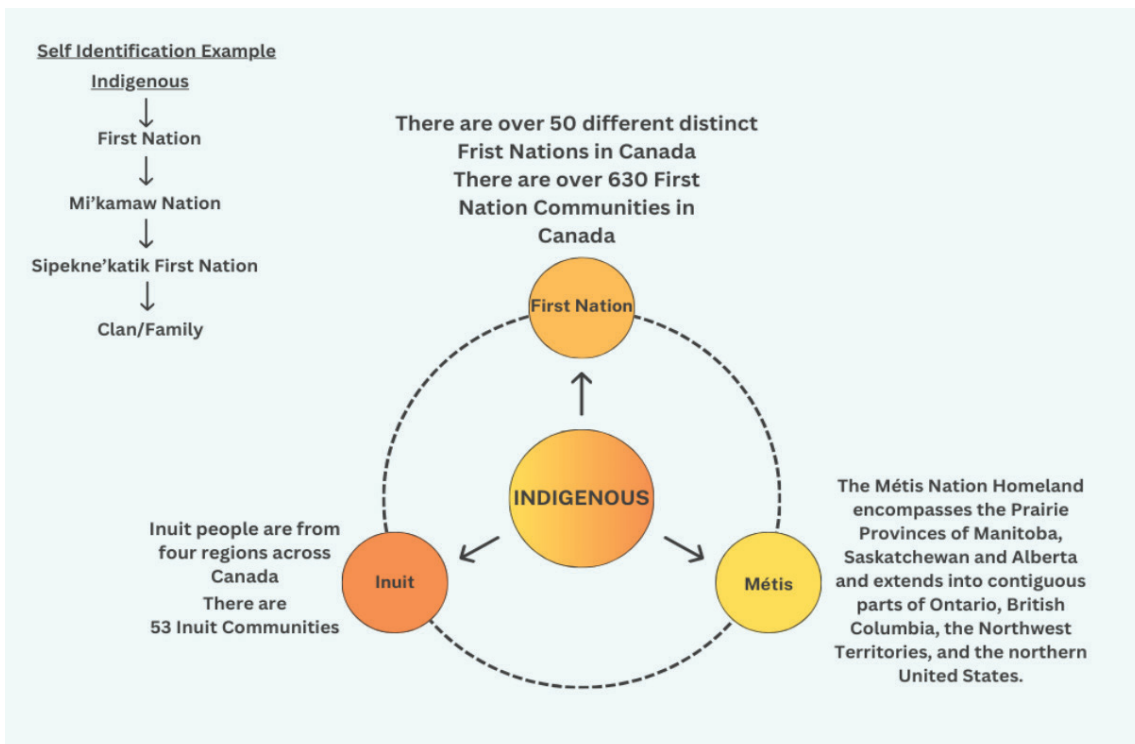
There are various instances of individuals who self-identify who cannot identify their family or community they are most closely connected to. It is encouraged to always ask how people are connected to their respective Indigenous communities to ensure there aren't people accessing the limited services and service providers that are reserved for Indigenous people.



# RECOMMENDATIONS

## SELF-IDENTIFICATION

- **Provide the opportunity for individuals referring the youth to the program to identify if a youth is Indigenous; Include the option of “Not Known” to facilitate the conversation during intake with the youth.**
  - It was noted consistently in the survey that there is a necessity for culturally tailored programming and services within the YAP to be offered to Indigenous youth. The responses also emphasized that cultural programs would facilitate the establishment of meaningful community and self-connections, fostering a sense of identity, confidence, and pride which would assist with overall success for Indigenous youth within the YAP. Self-identification is important in order to offer culturally tailored programming this can not be offered if self-identification is not completed properly..
  - Offering all people the opportunity to self-identify as Indigenous is critical to ensure Indigenous People are offered care that is person-centered.
  - This data also helps to ensure that there are mechanisms in place for the identification and monitoring of health and justice system inequalities experienced by Indigenous Peoples that stem from racism, bias, and discrimination, as well as informing interventions to improve equity in care access, quality, experience, and outcomes.
- **Provide the opportunity for the youth to self-identify during the intake process, including the Nation and Community they may be from.**



# RECOMMENDATIONS

## SELF-IDENTIFICATION

- A full spectrum of culturally safe and culturally competent services is necessary to support Indigenous healthcare. Ensuring a safe environment to ask someone to self-identify is a critical first step in this process. Many Indigenous people have had negative experiences with health services in the past. Conversations about self-identification should be approached with a trauma-informed lens. Before asking the question, an opening should be offered that outlines why this is being asked and that it is asked of all people.
- **Provide Indigenous Resource Guide and Action Plan to engage these resources**
  - Develop an Indigenous Resource Community Guide
  - Develop an Action Plan to connect the youth with resources; for youth who may not be connected to community, providing them with a roadmap can make the process less intimidating.
  - Schedule regular opportunities (bi-monthly or more) to ensure there is a scheduled and accessible opportunity regardless of the intake timeline; Partnering with organizations who provide these opportunities.

## CULTURAL EDUCATION

- **Develop Educational Materials**
  - Provide an educational package (guidebook; physical and online/virtual) to educate youth on cultural practices, medicines and traditions. Developing this from a Mi'kmaw experience first and then develop other nations when data has been collected from intake on nations/communities
- **Elder In-Residence**
  - Provide a paid position for an Elder/Knowledge Keeper to be available to youth through their journey.
  - Include this person (if youth consents) as soon as it is identified that the youth is Indigenous.
- **Cultural Education**
  - Regular Cultural Education delivered to all Youth Advocate staff
  - General Cultural Awareness
  - Specific and tailored education/PDs on Mi'kmaw (other Indigenous cultures included when data is collected from intake) culture/traditions/medicines

# RECOMMENDATIONS

## CULTURAL EDUCATION

- **Status Application**

- Provide the links and contacts to individuals and families to support the application process.
- If a youth is identified as a community member, connect with the specific communities Membership Clerk/Officer

- **International/American Indigenous Connection**

- Indigenous people come from many international countries, resources and community connection may be limited for the specific Indigenous community, but can still benefit from NS Indigenous community involvement and engagement.
- American Indigenous Communities can be connected through Tribal Councils, these councils vary by state.



## COMMUNITY ENGAGEMENT

- **Indigenous Cultural Advisory Committee**

- Work with communities to develop a cultural advisory committee. Coordinating and engaging regularly to understand and remain current with community, resources and programs. This committee would be able to provide guidance to include appropriate and relevant community members to develop and support Indigenous youth in the program.

- **Mi'kmaw Community Health Centres**

- If a youth is identified as a Mi'kmaw Community member, connect directly with the health centres to identify opportunities for the youth to access services and programs; Cultural, Health, Wellness, Addiction & Family services.

- **Utilize HRMs Indigenous Services**

- HRM has made a statement of reconciliation to work with Mi'kmaq and Indigenous Communities to address issues that impact access to municipal services.
- Review HRMs commitments to the TRCs Calls to Action to advocate for the support

- **Connect with Indigenous youth workers from other regions**

- Create connections with other municipalities/regions who have similar programs/services for Indigenous Youth.

# RECOMMENDATIONS

## INDIGENOUS YOUTH SERVICES

- **HRCE**

- Connect with the HRCEs Indigenous Student Support Workers. These support workers provide opportunities to interact with culture directly in the schools and connect with other Indigenous youth in HRCE.

- **Friendship Centre**

- The friendship centre provides a plethora of services and programs that can be accessed by status and non-status community members from any and all Indigenous communities.
- Identify a working group and/or a standing meeting to establish a continued relationship with MNFC.

- **Mi'kmaw Legal Support Network**

- Coordinate an initial meeting to understand the full scope of their services and service delivery model.
- Connect youth directly with MLSN Service provider when they are interacting with the criminal justice system

- **Internal Youth Advocate Staff**

- Create a position that would work directly with Indigenous youth in the program. Recognizing there may not be a full caseload, develop this role to be a liaison responsible for implementing recommendations/initiative/programs as they relate to providing services to Indigenous youth.





# NEXT STEPS

## **1. Cultural Awareness Training**

- Engage a reputable contractor to develop a Mi'kmaw focused and sector centered education that is delivered to all Youth Advocate staff.

## **2. Develop Indigenous Community Resource Guide**

- Utilize the Resource List to develop an Indigenous community resource guide. This guide needs to be visited regularly as Indigenous focused services rely heavily on funding that may end or are non-renewable.

## **3. Engage with Mi'kmaw Legal Support Network (MLSN)**

- Prioritize the initial contact with MLSN to establish a working relationship. MLSN should be engaged immediately when an Indigenous youth is identified in the program. Utilize the programs and services they provide for the youth who are engaging with the criminal justice system.

## **4. Engage with Indigenous Service Providers to understand their perspective on methods, delivery and gaps.**

- Connect with Indigenous Service providers from other organizations and/or communities/regions with a comprehensive questionnaire to determine how their programs work, the methods they use and any gaps that the HRM program may have.

## **5. Facilitating the creation of an Indigenous Advisory Committee**

- Liaise with the community to identify appropriate members from the Mi'kmaw and Indigenous community who would be willing to provide guidance and advise on how best to approach community relations, access services and best deliver the Youth Advocate Program for Indigenous youth.

# APPENDIX

## Examples of Intake forms & Self-Identification Conversation

- [Southwest Ontario Aboriginal Health Access Centre \(In depth intake form example\)](#)
- [Southwest Ontario Aboriginal Health Access Centre - Additional form for children in a family intake](#)
- [North Bay Indigenous Hub - Intake Form](#)
- [Native Youth Health & Wellness Centre - BC - Intake Form](#)

## Examples of Self-Identification Conversation

- Below is an example of a conversation opener when asking people to self-identify as an Indigenous person. It is important to create a safe environment, staff can create this environment by reassuring people that answering the questions is voluntary, being genuine and allowing open and honest communication.
- “We are asking all youth accessing YAP services if they wish to identify as an Indigenous person. This information will help ensure services and programs are responsive to the cultures, needs, and values of Indigenous peoples. Responding to this question is optional, and should you choose not to answer, the care you receive will not be affected.”

## What does living on/off reserve or both mean

- When asking about whether someone lives on or off reserve, you are asking about their community of residence or membership. It is important to realize that “reserve” is a colonial term. When asking this question, it is important to be respectful.
- If an Indigenous person self-identifies as First Nations, also inquire about the person’s primary residence by selecting one of the following:
  - Live on reserve/”in community”
    - A reserve is a tract of land set aside by the federal government under the Indian Act and treaty agreements for the exclusive use of a First Nations community. Communities are decolonizing the names of their communities to “First Nations” rather than reserve or you will also come across “communities”
  - Live off reserve
    - Some may live in urban areas and away from their “reserve” or on a “reserve” that is not their own.
  - Live on & off reserve
    - They may also commute and have a residence on their “reserve”, as well as at an address off “reserve”

# APPENDIX

## What is an Elder or Knowledge Keeper

- In Indigenous culture, an Elder or knowledge keeper is someone recognized by their community as having attained a high level of understanding of Indigenous history, spirituality, traditional language, cultural teachings, ceremonies and/or healing practices through training and lived and living experiences. Elders and knowledge keepers are highly respected and may have a range of different roles including mentorship, guidance, governance, decision-making, caretaking, and/or teaching within both Indigenous and non-Indigenous communities. They will have a good standing within their respective communities. Not everyone is considered an Elder or knowledge keeper.
  - Examples of [Elder Services within Meadow Lake Tribal Council](#)
  - [RRC Polytech Elders, Grandmothers and knowledge keepers program](#)
  - [UNYA](#)

## Common Terminology

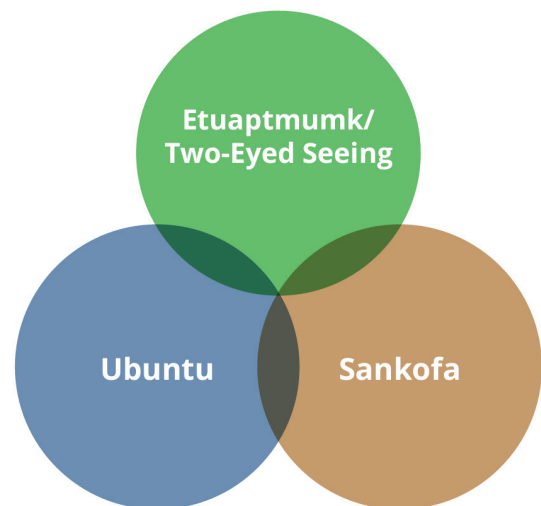
- **“Indian”**
  - The term “Indian” refers to the legal identity of a First Nations person who is registered under Indian Act. (4) The term “Indian” should be used only within its legal context (e.g., the Indian Act). Aside from this specific legal context, the term “Indian” in Canada is considered an outdated, racist, and offensive term due to its colonial use in governing identity through legislation (see [Indigenous Peoples Terminology: Guidelines for Usage](#)).
- **“Status”**
  - refers to First Nations people who are registered under the Indian Act on the “Indian Register”, which a central registry maintained by Indigenous Services Canada (ISC) (see [21 Things You May Not Have Known About the Indian Act for more](#)). (4) “Status Indians” are issued a status card that contains information about their identity, their band, and their registration number.
- **“Non-status” describes First Nations people who:**
  - do not qualify for status under the Indian Act,
  - may have [lost their status](#) under former or current provisions of the Indian Act, or
  - whose ancestors were never registered.



# APPENDIX

## Common Terminology

**Two-Eyed Seeing**—refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to use both eyes together. Elder Albert Marshall emphasizes that Two-Eyed Seeing requires groups to weave between each respective way of knowing, as Indigenous knowledge may be more applicable than Western in certain situations and vice versa.<sup>4</sup> It brings together two or more ways of knowing to allow a diverse group of people to use a variety of understandings to improve the world.



[4 Bartlett, C., Marshall, M., & Marshall, A. \(2012\). Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. Journal of Environmental Studies and Sciences, 2\(4\), 331–340. https://doi.org/10.1007/s13412-012-0086-8](https://doi.org/10.1007/s13412-012-0086-8)

- **Community Engagement**

- What does this mean when engaging with community?
- Two-eyed Seeing can be helpful for engagements as it encourages ongoing self-reflection of one's inherent biases and beliefs about Persons of Indigenous Decent and culture by learning about oneself in relationship to the communities where one lives and the people with whom one interacts.<sup>5</sup> It encourages an openness and honouring of beliefs, customs, values, and worldviews of non-Western cultures.
- It can be useful for recognizing and taking truthful stock of privileges, power dynamics, and imbalances and can be advanced by a desire to fix those power imbalances, in partnerships with Indigenous peoples, to challenge and dismantle inequitable structures.
- [More information can be found here](#)



# APPENDIX

## Registration under the *Indian Act* and applying for a status card

What's the difference?

Registration	Status card
<p><b>What is it?</b> Your legal status as a person registered under the <i>Indian Act</i>.</p>	<p><b>What is it?</b> A federal identity document that confirms you are registered under the <i>Indian Act</i>. There are 2 versions: the Secure Certificate of Indian Status, or secure status card, and the Certificate of Indian Status, or status card.</p>
<p><b>How long does it take?</b> From 6 months to 2 years depending on the complexity of your file and the genealogical research needed.</p>	<p><b>How long does it take?</b> If you become registered or if you're already registered, it takes us from 8 to 12 weeks to issue a secure status card.</p>
<p><b>How do you register?</b> You can apply by mail or in person at any Indigenous Services Canada or Crown-Indigenous Relations and Northern Affairs office or at your First Nation office.</p>	<p><b>How do you apply?</b> You can apply by mail or in person at any Indigenous Services Canada or Crown-Indigenous Relations and Northern Affairs office for a secure status card. Some First Nations issue status cards. Contact your First Nation to apply for one.</p>
<p><b>Does it need to be renewed?</b> No. Registration doesn't expire.</p>	<p><b>Does it need to be renewed?</b> Yes. A secure status card needs to be renewed every 10 years for adults and dependent adults and every 5 years for children. A status card needs to be renewed every 5 years for adults and dependent adults and every 3 years for children.</p>
<p><b>What are the benefits?</b> If you become registered, you may be entitled to a range of programs and services.</p>	<p><b>What are the benefits?</b> Both cards can be used to access programs and services and are acceptable forms of government-issued photo ID.</p>
<p><b>Is there a fee?</b> There's no fee to apply for registration.</p>	<p><b>Is there a fee?</b> The Government of Canada does not charge a fee to apply for a secure status card.</p>

Find out more: [canada.ca/indian-status](https://canada.ca/indian-status)

## Status and Indian Registration

- Background on Indian Registration
  - <https://www.rcaanc-cirnac.gc.ca/eng/1540405608208/1568898474141>
- Applying for Indian Status:
  - <https://www.sac-isc.gc.ca/eng/1462806841047/1572461062751>
- Infographic re: Registering as an Indian
  - <https://www.sac-isc.gc.ca/eng/1641932747043/1641932770031>



# APPENDIX

## Indigenous Service Provider Interview Template Questions

### For Indigenous Service Providers:

1. How do you approach working with Indigenous youth within the criminal justice system, and what are the unique challenges?
2. Can you describe some of the specific programs or initiatives you offer to support Indigenous youth involved in or at risk of involvement with the criminal justice system?
3. What are the gaps you see (focus on urban/community relationship) in services provided to youth?
4. In your experience, what types of interventions or strategies have proven most effective in helping youth navigate the challenges within the criminal justice system?
5. What cultural elements or traditions do you incorporate into your program to connect youth with cultural support?
6. How do you collaborate with other community resources or organizations to enhance the range of support available to youth?
7. From your perspective, what are the key needs or concerns that youth typically express when seeking support?
8. What aspects of cultural awareness do you find most crucial when working with youth?
9. What are some success stories or positive outcomes you've been a part of as a result of culturally specific support?
10. What are the biggest misconceptions/stereotypes you encounter when trying to support the youth?
11. What do the youth consider the most helpful in terms of support or services?
12. What advice would you give to non-Indigenous Youth Advocate workers to successfully support Indigenous youth?

# APPENDIX

## Truth and Reconciliation Calls to Action

The Truth and Reconciliation Commission released its summary report and findings on June 2, 2015, after six years of hearings and testimony from more than 6,000 residential school survivors and their loved ones.

The report includes 94 Calls-to-Action to be followed if Canada is to address the “cultural genocide” of Indigenous Peoples as enacted with the residential school policy and achieve true reconciliation. As is often stated, reconciliation is not an Indigenous problem, it’s a Canadian problem and every Canadian needs to be aware of this very dark (but not distant history as the last school closed in 1996) period of history, understand that it has caused an intergenerational and ongoing impact and find ways and means to support reconciliation.

The following Calls to Action listed correspond with the recommendations within this document.

### Child welfare

3. We call upon all levels of government to fully implement Jordan’s Principle.

5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.

### Language and culture

14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:

i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.

### Health

18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.

19. We call upon the federal government, in consultation with Aboriginal peoples, to establish measurable goals to identify and close the gaps in health outcomes between Aboriginal and non-Aboriginal communities, and to publish annual progress reports and assess long term trends. Such efforts would focus on indicators such as: infant mortality, maternal health, suicide, mental health, addictions, life expectancy, birth rates, infant and child health issues, chronic diseases, illness and injury incidence, and the availability of appropriate health services.

20. In order to address the jurisdictional disputes concerning Aboriginal people who do not reside on reserves, we call upon the federal government to recognize, respect, and address the distinct health needs of the Métis, Inuit, and off-reserve Aboriginal peoples.

22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

# APPENDIX

## Truth and Reconciliation Calls to Action

23. We call upon all levels of government to:

- i. Increase the number of Aboriginal professionals working in the health-care field.
- ii. Ensure the retention of Aboriginal health-care providers in Aboriginal communities.
- iii. Provide cultural competency training for all healthcare professionals.

### Justice

30. We call upon federal, provincial, and territorial governments to commit to eliminating the over representation of Aboriginal people in custody over the next decade, and to issue detailed annual reports that monitor and evaluate progress in doing so.

37. We call upon the federal government to provide more supports for Aboriginal programming in halfway houses and parole services.

38. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to eliminating the over representation of Aboriginal youth in custody over the next decade.

40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.

42. We call upon the federal, provincial, and territorial governments to commit to the recognition and implementation of Aboriginal justice systems in a manner consistent with the Treaty and

Aboriginal rights of Aboriginal peoples, the Constitution Act, 1982, and the United Nations Declaration on the Rights of Indigenous Peoples, endorsed by Canada in November 2012.

### Reconciliation

43. We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.

### Professional Development and Training for Public Servants

57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

### Youth Programs

66. We call upon the federal government to establish multi-year funding for community-based youth organizations to deliver programs on reconciliation, and establish a national network to share information and best practices

[Full list can be found here](#)



# APPENDIX

## Indigenous Community Resource List

<https://docs.google.com/document/d/110WA1wSWWwrQ8apbiWtvXvsqex-1PH87TOgbEEqzanA/edit?usp=sharing>


# APPENDIX


## National Crime Prevention and Indigenous Policing Services Posters & Resources

February 2024

# Educational Resources

### National Crime Prevention and Indigenous Policing Services

 = Stakeholder Resource  = email NYS to request a copy at [cycp\\_cpcj@rcmp-grc.gc.ca](mailto:cycp_cpcj@rcmp-grc.gc.ca)



### Reconciliation Pathway

#### Print & PDF Materials

- 📄 [100 Years of Loss Timeline](#) (Legacy of Hope)
- 📄 [We Were so Far Away Timeline](#) (Legacy of Hope)
- 📄 [Indigenous Outreach Materials](#) (Kids Help Phone)

#### Videos

- 📺 [Lillian Elias: A Residential School Survivor's Story](#)
- 📺 [Intergenerational Trauma: Residential Schools](#)
- 📺 [Namwayut: We Are All One, Truth and Reconciliation in Canada](#)
- 📺 [Residential Schools in Canada: A Timeline](#)

#### Lesson Plans & Activities

- 📄 [Today I will Speak: an activity book for the National Day for Truth and Reconciliation \(\\$\)](#)
- 📄 [Ravens: Messengers of Change We Were so Far Away: The Inuit Experience of Residential Schools](#)
- 📄 [100 Years of Loss - The Residential School System in Canada](#)
- 📄 [Forgotten: The Métis Residential School Experience](#)
- 📄 [Brighter Days - An Indigenous Wellness Program](#)
- 📄 [The Story of Clair and her Grandfather](#) (7 to 12 yrs)
- 📄 [Through Mala's Eyes lesson plan toolkit](#) (9 to 12 yrs)
- 📄 [The Learning Circle](#) (4 to 7 yrs)
- 📄 [The Learning Circle](#) (8 to 11 yrs)
- 📄 [The Learning Circle](#) (12 to 14 yrs)
- 📄 [The Learning Circle](#) (14 to 16 yrs)
- 📄 [Turtle Island and Memory Games](#) (grades 3 to 6)

### Transportation Safety

#### Print & PDF Materials

- 📄 Bike Safety Activity Book (\*Print only)
- 📄 Drug Impaired Driving Brochure

#### Videos

- [Shattered](#)
- [Dylan's Party](#)
- 📺 [Don't Drive High - In an Instant](#)

#### Lesson Plans & Activities (PDF only)

- 📄 Distracted Driving (grades 11 & 12)
- 📄 Drug Impaired Driving Overview (grades 9 to 12)
- 📄 Preventing Impaired Driving (grades 9 to 12)
- 📄 Drug Impaired Driving: Youth Engagement (grades 9 to 12)

#### Presentations (PowerPoint)

- 📄 Distracted & Dangerous Driving
- 📄 Impaired Driving - Alcohol
- 📄 Impaired Driving - Drugs
- 📄 Impaired Driving - Marijuana



### Youth Engagement

#### Print & PDF Materials

- 📄 Roadmap to Youth Engagement
- 📄 RCMP Community Map (\*PDF only)



### Mental Health

#### Print & PDF Materials

- 📄 Mental Health Challenges Poster

#### Videos

- 📺 [Spotting Signs of Suicide](#)
- 📺 [How to Feel Feelings](#)

#### Lesson Plans & Activities (PDF only)

- 📄 Mental Health (grades 5 & 6)
- 📄 Self-Harm Prevention (grades 7 & 8)
- 📄 Suicide Prevention (9 & 10)
- 📄 Suicide Prevention (grades 11 & 12)

#### Presentations (PowerPoint)

- 📄 Mental Health (grades 5 & 6)
- 📄 Self-Harm Prevention (grades 7 & 8)
- 📄 Suicide Prevention (9 & 10)
- 📄 Suicide Prevention (grades 11 & 12)

### Other

#### Print & PDF Materials

- 📄 Halloween Safety Activity Book\*
- 📄 [National Youth Advisory Committee](#) Poster
- 📄 [Operation CAP: Community Action Plan\\*](#)
- 📄 My First Safety Book - level: elementary students\*

#### Videos

- RCMP [National Youth Advisory Committee](#)

