

15

A Cost-Benefit Analysis of Hollow Water First Nation's Community Holistic Healing Process

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Introduction

This chapter is a summary research relating to the costs and benefits of a community healing model in the Hollow Water First Nation (Manitoba). The Community Holistic Circle Healing (CHCH) process in Hollow Water, established in 1985, is arguably the most mature healing process in Canada addressing the needs of sexual assault victims and victimizers.

The study was funded by the Solicitor General of Canada and the Aboriginal Healing Foundation, and undertaken by the Native Counselling Services of Alberta (NCSA). The NCSA research and writing team was lead by Dr. Joe Couture and included Mr. Ted Parker, Ms. Ruth Couture and Ms. Patti Laboucane. The objectives and goals of this research were:

- to recognize the traditional protocols of undertaking research in Aboriginal communities, which included the communities in a participatory process that was satisfactory to workers, community members and their leaders;
- to design and implement a “holistic” research process that was relevant and meaningful;
- to ascertain whether the financial investments made by governments to community healing processes have resulted in any savings to the criminal justice system; and
- to explore the communities’ perceptions of other benefits to community healing that extended beyond the justice system.

The relationship between government financial investment in healing processes and potential savings to the criminal justice system is timely. Governments, and the public-at-large, are beginning to question the amount of resources going to Aboriginal communities for what some consider “soft”

programs. Aboriginal communities working in the area of healing and wellness have known for some time that the work they do with victims, offenders and their families is not “soft.” It is, in fact, very hard in terms of commitment, emotion and results. They know that they are keeping members out of provincial and federal justice, corrections and social service systems. Aboriginal communities know what it costs to have their members go through these systems.

It needs to be recognized that cost-benefit analyses can only portray one part of the whole “benefit” to communities. How does one weigh the intricacies of the healing process, and how does a community define or measure the value-added benefits of these processes? How does one put a dollar value on the mental, emotional, spiritual and physical components of wellness? How can one put a dollar figure on the power of the spiritual resonance that underlies these processes or the core philosophy around which CHCH operates, and to bring healing to offenders and the community? A suitable criteria has not been put into place, nor perhaps can it be, to quantify the threads of value or the parts that comprise the whole.

Research Protocol

The research team recognized that Aboriginal people feel that they have been “researched to death” by governments and academics, and that the time for the examination of problems and issues has passed—it is time for action. Further, many communities have expressed the frustration that researchers have used the information and expertise provided by the communities, have gained status and recognition from their research, but returned nothing to the community for their time, effort and expertise.

Recognizing these frustrations, a participatory research approach was undertaken in both communities that enabled improved research protocols. It incorporated the knowledge and expertise of community workers, community members and researchers—all collaborating in the research process as equals.

Collaboration, mutual education and acting on results are the three key elements of participatory research. Such research stresses the mutually respectful partnerships between researchers, CHCH, the Band and the community. . . . When people form a group with a common purpose investigate their situation and make decisions. . . . [they] are transformed—losing fear, gaining confidence, self-esteem and direction.¹

Participatory research maximizes community and lay involvement. It negotiates a “balance” between taking knowledge from the community and returning benefits to the community that is being researched. The partnership

is mutually respectful, based on shared responsibilities and the production of results that are satisfactory for all partners.

The notion of “protocol” when doing research in Aboriginal communities took on several different meanings. The first issue of protocol concerned the manner in which research was conducted when it involves sensitive issues, such as sexual abuse. In such a situation, the research must be approached with the utmost caution and consideration. Victims and victimizers needed to feel safe in sharing information with the research team, and the researchers needed to be very concerned with the manner in which data was collected. In addition, to this particular research project, which had a quasi-evaluative function, an additional risk could have been introduced. The community may have felt it was “under the microscope” and that governments could use the research to hinder future healing initiatives in the community.

For this reason, it was decided to approach both communities before the research design was finalized, to seek their approval for the research to take place in the community and to seek their active participation in the design and delivery of the research. This need for protocol formed the basis of the participatory approach the project adopted.

In order to adhere to a participatory research approach, the traditional dimension of protocol in the Aboriginal community—the process of building relationships through the respect of community ritual—needed to be acknowledged and respected. This includes the protocol surrounding the *entrance* into the communities, which allowed the meeting to take place. Second was the protocol surrounding *permission* to undertake research in the communities. Finally, there was the protocol surrounding *relationship* that would not only bind the commitment of both parties to undertake the research, but also commit all participants to create a balance between what would be taken from the community (knowledge), and what would be left in the community (opportunities, information and expertise).

Justice System Costs

The CHCH healing process can be considered a diversion program that enables the victimizer to remain in the community, while participating in an intensive healing process where the victimizers are both accountable to the community and have an opportunity for real and sustainable holistic personal change. For Hollow Water, justice system costs were established by determining a cost for each step that a victimizer would go through. This included all processes from the first reporting of a suspected crime, through the police work, the trial, incarceration and parole, to final release. By far, the most significant cost is incarceration.

Costs were estimated by referring to national publications on such things as sentencing norms for all the offences identified in the victimizer list, and costs of incarceration. Interviews with government and criminal justice officials also took place to verify information concerning the costs of processing individuals through the justice system. Sufficient information was available to determine reliable cost data of what costs would be if the victimizers cared for by CHCH had gone through the Canadian justice system.

When undertaking a cost-benefit analysis of a program or policy initiative, distinction is usually made between the marginal cost and the average (operational) cost. For corrections, the marginal cost would be the cost of adding one additional offender into the system. Average costs, on the other hand, are simply derived from dividing the total costs by the total units of resources used during a given period of time. Average costs, therefore, include fixed costs that are expended with or without the implementation of a new policy or program. From an economic review perspective, fixed costs are less important for this report² and the analysis may be subject to criticism for over-estimating any financial benefits to governments.

The difference between marginal and average cost for federal corrections is substantial. For the year 1999–2000, the Correctional Service of Canada reported that the cost per male inmate averaged about \$67,686 per year. For female inmates, the average cost was \$115,465.³ On the other hand, the marginal cost of adding one additional inmate into the federal system averaged \$13,720 during the same period.⁴

Hollow Water First Nation Community Holistic Circle Healing Process (CHCH)

Background

Hollow Water First Nation is located 150 miles northeast of Winnipeg, Manitoba, and covers 4,010 acres. The band is a signatory to Treaty 5, signed in 1875, and its people speak the Ojibway language. The reserve is home to 457 Aboriginal people, with another 456 living off the reserve, and is accessible by road.

History of CHCH

Up to 1984, Hollow Water was faced with a chronic alcohol and drug abuse problem, violence among men and between men and women, high unemployment and a severe breakdown in traditional cultural values. A number of people began their personal healing journey, and in 1985, a

twenty-four person Resource Team was formed. The team included political leaders, service providers from all community agencies, and a strong base of community volunteers. The team not only supported one another, but also began to look at ways to support community development through training and co-ordinated agency efforts.

When the first disclosure of sexual abuse came in 1986, the Resource Team—most of whom had been affected by sexual abuse—knew there was no turning back. It became clear that, as the veil of alcohol was removed, many of the victimizers were holding on to acute anger, hurt and dysfunctional behaviour patterns that were related to sexual abuse or some other violation that had been done to them in the past.⁵ The team consulted with a number of groups across North America who were dealing with similar issues and, in 1988, established their own training program based on the Alkali Lake model.

The CHCH model evolved with the dramatic increase in sexual abuse disclosures that followed. It was recognized that a new negotiated relationship was required with all agencies having a stake in addressing sexual assault. Procedures were developed and protocols signed with key stakeholders that defined how disclosures would be dealt with by the police and courts to allow for the community healing process to take place.

The Healing Model

Hollow Water still views CHCH as an evolving process that involves working with victims, victimizers, their families and the community. As Berma Bushie has said:

the spirit piece is at the very core. It has to be in place to bring people back to balance. The whole field of psychology and psychiatry has developed its own language to determine who has a disorder, and how to get people well. We don't have the same concepts or definitions. Ours is holistic. We don't label people. We understand that the decisions that we make today will affect our people for several generations, and we use a traditional holistic approach to human living problems. We want our people in our community because it's our heart and soul. Without the spiritual, balance will not be achieved, nor healing attained.⁶

CHCH is a thirteen-step process that begins at the time of disclosure and concludes with a Cleansing Ceremony. The thirteen steps⁷ have been defined by Hollow Water as follows:

Step 1: Disclosure. Disclosure may come from a victim, a family member, a spouse, a community member who witnesses an abuse, or even the victimizer him or herself. Information regarding the

disclosure is passed on to the Assessment Team Co-ordinator who then contacts the RCMP and invites them to an Assessment Team meeting to plan the intervention that will follow.

Step 2: Protecting the Victim/Child. The person(s) from the Assessment Team taking responsibility for assisting the victim must: involve Child and Family Services; identify a safe home and make arrangements for the victim's stay; validate the disclosure; ensure that an ally is available to the victim; ensure training and ongoing support to the safe home; and make whatever arrangements are necessary for the victim (e.g., medical assessment, admission to victim's/survivor's group, etc.).

Step 3: Confronting the Victimizer. The confronter must share information gained in the disclosure with the victimizer, ensure that an ally is available, make whatever arrangements are necessary (e.g., psychological assessment, admission to victimizer's group, self-awareness, etc.), and fully explain the process. The victimizer is to be informed that the victim has been removed to a safe home pending a resolution of the situation, and that the matter could be handled by the community—in conjunction with the court system—provided there is no attempt at interference with either the process or the victim. The victimizer must also be informed that it will be necessary to accept full responsibility, undergo a psychological assessment, and that he or she will be contacted within five days as to what the community concludes after completing the assessment.

Step 4: Assisting the Spouse. The person(s) from the Assessment Team taking responsibility for assisting the spouse must share information gained in the disclosure with the spouse, ensure that an ally is available, make whatever arrangements that are necessary (e.g., admission to survivors' group, self-awareness, women's therapy, etc.), and explain what has happened thus far and the process to come.

Step 5: Assisting the Family/ies. The person(s) from the Assessment Team taking responsibility for assisting the family/ies must follow the same steps as presented in Step 4, only on behalf of the family/ies.

Step 6: Meeting of Assessment Team/RCMP/Crown. This meeting will be called by the co-ordinator—as soon as the first five steps of this process have been completed—in order to present all information obtained thus far, decide how to proceed, and review responsibilities of respective meeting participants (who will do what, and when).

Step 7: Victimizer Must Admit and Accept Responsibility. The person(s) from the Assessment Team taking responsibility for assisting the victimizer must inform him or her of the outcome of the investigation, explain that he or she must admit to the offence(s) and accept full responsibility, present the Healing Contract, and ask him or her to choose between the two primary alternatives available (community/legal, legal/community).

Step 8: Preparation of the Victimizer. If the victimizer admits to the allegations and is willing to accept the community alternative, he or she must then be prepared for the next step in the healing process—an appearance before a special gathering of the Resource Group, selected members of his or her family, the victim(s), and selected member of his/her/their family/ies.

Step 9: Preparation of the Victim(s). As with the victimizer, the victim(s) must be prepared for the next step in the healing process—the appearance of the victimizer before him/her/themselves, selected member of his/her/their family/ies, and the Resource Group.

Step 10: Preparation of All the Families. As with the victimizer and victim(s), selected members of the victimizer’s family must be prepared for the next step in the healing process—the appearance of the victimizer before themselves, the victim(s), and the Resource Group.

Step 11: The Special Gathering. Once the victimizer, the victim(s), and selected family members have been prepared, the co-ordinator will arrange for the victimizer to come face-to-face with the Resource Group (who represent the healing community), the victim(s), and selected members of the family/ies to answer for his or her misconduct. The Special Gathering has ten steps: (1) the ceremonial opening; (2) the co-ordinator addresses the gathering and explains its purpose; (3) Assessment Team members explain the offence; (4) the co-ordinator asks the victimizer if he/she accepts the charges as true and is willing to participate in the proceedings; (5) the educational process consisting of a “mini-workshop”; (6) the victimizer verbally accepts full responsibility for his or her action; (7) the participants of the gathering speak; (8) the Healing Contract is presented; (9) the victimizer publicly apologizes to the victim, the spouse, and to the group-at-large and agrees to abide by the conditions in the Healing Contract; and (10) the Ceremonial Closure.

Step 12: The Healing Contract Is Implemented. It is the responsibility of the co-ordinator to ensure that the conditions of the Healing Contract are implemented and carried out as intended.

Step 13: The Cleansing Ceremony. This is a ceremony that marks the completion of the Healing Contract, the restoration to balance of the victimizer and a new beginning for all involved.

Government Funding and Operational Costs for CHCH

A review of the CHCH costs for the years under study indicated that a figure of \$300,000 as an annual cost would be a representative figure to use when comparing the costs of operating CHCH to the costs that would be incurred by the provincial or federal governments for mainstream services. Staff salaries and benefits account for over 80% of total expenditures and most of the other expenses are directly related to staff activities (such as travel). Of that amount, CHCH receives approximately \$125,000 per year from the Department of Justice and \$125,000 from the Province of Manitoba.

CHCH also receives considerable benefits from community resources. The Community Resource Pool (CPR)—a core group of volunteers—are trained and assist counsellors in many of their duties. This includes, but is not limited to: driving, suicide watch, participation in circles and accompanying workers for safety. The community also provides support in other ways such as helping visitors who come to Hollow Water to learn and train in this restorative justice program.

The integrated nature of CHCH with the band and the community does not allow the calculation of a precise dollar value for the non-monetary contributions. A conservative estimate of 3,500 volunteer hours, at \$10⁸ per hour, would indicate that at least \$35,000 per year of volunteer time, services and support were provided that would otherwise be paid staff time.

Benefits and Savings to Governments

Over a period of ten years, a total of 107 victimizers participated in the CHCH healing process after having been charged with the following offences:

	Male	Female	Youth	Total
Assault ⁹	33	3	5	41
Sexual assault ¹⁰	27	2	8	37
Theft and break and enter	3	0	4	7
Criminal loss of life ¹¹	1	2	0	3
Other offences ¹²	4	0	2	6
Subtotal	68	7	19	94
Referred from other reserves	7	0	0	7
Confronted (voluntarily entered treatment)	6	0	0	6
Total	81	7	19	107

In the study, the marginal costs for corrections were applied to the victimizer list and a typical cost determined for each offence with two assumptions made:

- that if the victimizers did indeed go to trial, that they would be found guilty and, further, that their sentence would fall within the national averages for that offence; and
- given national trends in Aboriginal corrections, it was assumed that each federal offender would serve 66% of his total sentence in a federal institution.

Of the victimizers sentenced to federal custody, 72 men and 7 women would have served a total of 166.2 years in penitentiaries and a total of 99.7 years in the community under supervision.

The researchers estimated that the total amount that the federal government would have spent on the incarceration and supervision of participants in the CHCH program over the past ten years, had they proceeded through the criminal justice system, would be a minimum of \$2,461,318. Most, if not all, of the seventy-two adult male victimizers from Hollow Water would have been placed in Stony Mountain penitentiary, and that number of offenders may have had additional impacts on the operational costs for the institution.

If one were to determine the actual costs, they would vary from individual to individual depending on the specific institution used, treatments, conduct during incarceration and a number of other factors that could not be determined. Further, costs reported in the study did not reflect the additional cost of psychological services and specialized sex offender treatment programs, which are acknowledged to be more costly than standard incarceration costs.

Manitoba would have been responsible for the pre-incarceration costs for all victimizers, including expenditures for the criminal investigation, remand and trial. It was difficult to determine an average total for this expenditure, as it depends greatly on many variables. An individual can spend no time in remand (released on bail or own recognizance), or up to two years in remand awaiting trial. The investigation can take one day or three years. The individual could plead guilty immediately, saving the cost of a trial, or could enter a plea of innocence and have a lengthy trial. Given the above variables, the researchers arrived at an average of \$19,500 per client, which was seen as a very conservative estimate.

Of the victimizers sentenced to provincial care, adult men, adult women and young offenders would have served a total of 11.94 years in custody and 21 years in the community.

The total amount that would have been spent by Manitoba over the past ten years for pre-incarceration, incarceration and supervision of the participants was estimated as being \$2,631,414.

The second key component of the services provided by CHCH is the work that is done with the victims of the individuals receiving treatment, and the families of both the victims and the victimizer. It is this work that promotes individual, family and community healing and wellness, and is a cornerstone of the restorative justice process in the communities of Hollow Water. The work with those affected by the victimizer's actions provides an opportunity for victimizer accountability, counselling for all people affected by the crime and allows for the community to come to terms with the issue and move forward.

The total of 107 victimizers understates the number of people CHCH deals with and considers their responsibility. For each victimizer, there exists at least one victim and the families of both the victim and the victimizer, who are counselled and supported as a key part of the healing process. Some of the victimizers have been convicted of more than one offence, which also increases the number of people (victims and families) involved. It is estimated that from 400 to 500 people have received support from CHCH, but it is more accurate to say the whole community has benefited.

Due to this unique aspect of the healing process, it was difficult to find another service with which to compare cost value of the service provided. It was, however, appropriate to estimate that at least two counsellor-position-person-years were spent each year providing family and victim services. It was debated whether this service was best aligned with the RCMP (Victim Services) or with family and social services (Child Protection/ Welfare). For the purposes of the study, it was assumed that CHCH was more comparable to the work provided by the provincial government through the Department of Child and Family Services. The work of the CHCH staff was largely counselling, therapeutic and supportive in nature and exceeded that of police-based victim services.

It was estimated that the cost to the government for each position was between \$52,000 per year and \$60,000 per year, the average being \$56,000 per year. If those two counsellors did not exist, and the provincial government was to provide a reasonably similar service for the communities of Hollow Water, it was argued that it would cost Manitoba \$56,000 per position, for a total of \$112,000 per year. For the ten years of Hollow Water's existence, the estimated total cost to the Manitoba Government would have been approximately \$1,120,000.

The final key component to the CHCH program is the work that has been done in community development. This includes presentations, workshops, participating in community recreational events, ceremonies and other

activities. CHCH members are active in the community and dedicated to strengthening the circle within the community. Again, finding a manner of comparing the cost of participating in the community restoration is very difficult. Some of this work is done through the volunteer efforts of staff, over and above the work that they do with victims, families and victimizers.

As previously mentioned, CHCH has received approximately \$120,000 per year from each of the federal and provincial governments, as well as other contributions, to create an average of \$300,000 each fiscal year. Through interviews with CHCH staff, and a review of program documents, it is estimated that 60% of staff time is spent on victimizer treatment, 30% is spent with the victims or families and 10% is spent providing services that are oriented towards community development. Using these percentages, a comparison could be drawn between the cost of providing the CHCH services with the cost of providing services by federal and provincial government departments.

Estimated Cost Comparisons

	CHCH \$	Provincial costs \$	Federal costs \$	Total costs to governments \$
Victimizer services (60%) X 10 years	1,800,000	2,631,414	2,461,318	4,863,346
Victim and family services (30%)	900,000	1,120,000		1,120,000
Community development services (10%)	300,000			
Total	3,000,000	3,751,414	2,461,318	6,212,732

The above table indicates that the benefit of the CHCH process is very significant. CHCH has been operating for about ten years with government funding, during which time the governments of Canada and Manitoba have contributed a combined total of \$240,000 per annum or \$2,400,000 over the period under study. There have been some additional—relatively minor—grants by governments, but these did not materially affect the overall totals. The financial benefit to both governments (the total government expenditure less the CHCH expenditure) has been, at minimum, \$3,812,732 over the past ten years.

The total saving to Manitoba was estimated to be approximately \$2,551,414, or an average saving of about \$255,140 per year, when their contribution to Hollow Water is deducted from the overall provincial costs. Likewise, the savings to the federal government would be, at minimum, \$1,261,317, or an average saving of \$126,132 per year.

To put it another way, for each dollar Manitoba spends on CHCH, it would otherwise have to spend approximately \$3 for policing, court, institutional, probation and victims' services. For each dollar the federal government spends on CHCH, it would otherwise have to spend a minimum of \$2 for institutional and parole services.

There are additional considerations that need to be noted. For example, the CHCH process works toward wellness and these costs do not include costs that would otherwise be borne by governments to support the broader community development processes that are undertaken by CHCH.

These estimates do not take into consideration the costs associated with victimizers reoffending and victims requiring additional assistance as a result. Research indicates that the recidivism rate for sex offenders is approximately 13%, and for any form of recidivism, the figure rises to approximately 36%. Given that CHCH has had only two clients reoffend during the past ten years (approximately 2% recidivism rate), one can conclude that the total amount saved by the government of Manitoba and the federal government is understated.

Value-Added Benefits to Hollow Water

The research pointed to a number of other developments in Hollow Water that the communities see as benefits arising from the community healing process, and the community development work that has taken place over the past decade. CHCH has established a leadership position in Manitoba and in Canada in terms of alternative justice. They are accountable and responsible for their unmatched low rate of recidivism, and are a model for other communities to follow.

The following are other benefits to Hollow Water, as a direct or indirect result of CHCH:

- PEER, Headstart, and day care programs are in operation.
- Children are happier, feel safer, and are more confident.
- Parents are seen to be more involved with raising children.
- Approximately fifty children from other First Nations are in foster care in Hollow Water.
- Hollow Water is expanding its healing process to address young offender needs.
- No gang-related activities are reported in Hollow Water.
- Youth are remaining in school longer and remaining in the community.

- Number of Grade 12 graduates consistently average between 10–12 per year. Average Grade 12 class size is between 12–15 students.
- Slight decrease in dropout rate.
- Growing number of dropouts are returning to complete high school.
- Fewer Hollow Water residents are out-migrating and more are returning.
- Residents from other First Nations are moving to Hollow Water—a good place to live.
- Housing and full-time employment (major issues) are being addressed strategically.
- Alcohol abuse has almost stopped in the older population and the community is addressing drug abuse among youth.
- Overall health of individuals fares well against the average Manitoban.
- Community awareness has been heightened about proper nutrition.
- Life expectancy has risen from 63 to 70 years.
- No Residential School litigation to date.

Conclusion

The research has shown that community healing processes have the real potential to use traditional values, culture and spiritual practices to improve treatment for offenders, their victims, families and the community. The research also points to the value to governments for the funds invested in community healing processes. The research completed in Hollow Water included a number of observations from noted individuals that exemplify the potential of healing processes that could evolve in Canada over the coming years.

Regarding the Hollow Water experience, the Canadian psychologist and internationally recognized authority on sex offender treatment, William Marshall, concluded that:

[t]he real advantage of the Hollow Water program is that it is holistic in the sense of integrating treatment of the offender and the victim, their families, and the whole community. . . . [T]he tradition of non-Aboriginal responses to sexual abuse is to separate treatment for offenders and victims, and to largely neglect reintegration with the community. . . . [P]erhaps for a change nonAboriginal people can learn from Aboriginal approaches rather than our traditional strategy of attempting to foist our ways on other people. . . .

If we have learned anything from the errors of our past, it ought to be that Aboriginal peoples should have control over their own destiny and over their own problems. Indeed, we should have the good sense to learn from Aboriginal ways. Certainly their way of dealing with offenders of all types could teach us as much as we are likely to teach them.¹³

Geral Blanchard, a noted psychologist, also underscores the Hollow Water attitude and approach by referring to its method as “revolutionary.” He states:

While our psychologically defined culture may find psychopathy in a violent sex criminal and sentence that individual to life in prison, or even to death, Aboriginal healers believe such serious “disorders” are symptomatic of a serious rift in one’s relationship to his/her fellow band members.¹⁴

Dr. Joe Couture, a respected psychologist and Elder, adds:

The story of Hollow Water is a community who is struggling to take back the power to help their people; they are doing this through cooperation, sharing of self and reverence for life. Using their knowledge of sacred teachings, they have found a manner of being that successfully realigns the individual inside the family, which is inside the community, which is a part of the universe/cosmos.¹⁵

One staunch proponent of CHCH, The Honorable Associate Justice Murray Sinclair, speaks to the contributions made by Community Holistic Circle Healing in ways that marks the millennium of their achievements. In Justice Sinclair’s words, Hollow Water plays a very important leadership role in establishing principles and benchmarks that solidify the relationship between justice and Aboriginal communities:

[CHCH] has certainly enhanced the relationship between the community and the Justice system, and in particular, the Provincial court which is the main contact with the justice system, in addition to its relationship with the RCMP and probation services and the Crown attorney’s office. The relationship historically has not been good and all the reports point to the deteriorating relationship that was the hallmark of Aboriginal and court contacts in the recent past, and since 1991. But in Hollow Water, it’s different. The relationship has grown stronger. The court has recognized the excellent work of the Circle of Healing program and has recognized as well, the commitment of the people of Hollow Water toward resolving crime and addressing it in the way that’s not only appropriate to their cultural needs, but is also in keeping with the principles that the justice system itself is now adopting and adapting to.¹⁶

Endnotes

The material in this paper is primarily taken from the Solicitor General of Canada's "A Cost-Benefit Analysis of Hollow Water's Community Holistic Circle Healing Process" (Aboriginal Peoples Collection APC 20 CA, 2001). The report is available through the Solicitor General and on the Solicitor General of Canada's website at: sgc.gc.ca.

1. S.E. Smith, D.G. William, and N.A. Johnson, *Nurtured by Knowledge: Learning to Do Participatory Action-Research* (New York: Apex Press, 1997).
2. A. Leung, *Understanding Social Costs of Crime Through Costing Analysis* (draft report for the Department of Justice, 2000).
3. Solicitor General Canada, *Corrections and Conditional Release Statistical Overview*, November 2000.
4. Statistics Canada, *Juristat* 21 (5), 2001.
5. B. Bushie, "Community Holistic Circle Healing—A Community Approach." Building Partnerships for Restorative Practices Conference Report (1999), 60.
6. Solicitor General Canada, "A Cost-Benefit of Hollow Water's Community Healing Process," 25.
7. These steps are in constant review to reflect the evolution of the process, and should thus be considered a draft. For a detailed description of the thirteen steps, see the original report at www.sgc.gc.ca.
8. The figure of \$10 per hour was derived through researching other agencies/funding sources that recognize volunteer work as "in kind" fund raising. For example, the Alberta Provincial government (through the Wild Rose Foundation) recognizes volunteer hours as "matched funding," at \$10 per volunteer hour.
9. The assault category includes a variety of similar criminal charges such as common assault, family violence, assault with a weapon and aggravated assault.
10. The sexual assault category groups together charges such as incest, gross indecency, sexual touching, sexual interference and sexual exploitation.
11. The loss of life category includes one conviction of second-degree murder, one of manslaughter and one of failure to provide the necessities of life.

12. The other offences category includes three offenders who passed away after their convictions, but before treatment was completed by CHCH.
13. Solicitor General Canada, "The Four Circles of Hollow Water" (Aboriginal Peoples Collection APC 15 CA, 1997), 88. This report is available on the Solicitor General of Canada's website at: www.sgc.gc.ca.
14. G. Blanchard, *Aboriginal Canadian Innovations in the Treatment of Sexual Violence* (1997), 2. Available at: www.sexhelp.com/aboriginal.cfm.
15. As written by Dr. J. Couture, Principal Researcher, in "A Cost-Benefit of Hollow Water's Community Healing Process," 22.
16. Justice Murray Sinclair's full commentary may be found in "A Cost-Benefit of Hollow Water's Community Healing Process," 22–23.